

Der Lutheraner.

God's Word and Luther's Doctrine Shall Never Perish.

Fifty-fourth year.

1898.



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Preface.

"And I, brethren, when I came unto you, came not with high words, or great wisdom, to preach unto you the divine preaching. For I thought not that I knew any thing among you, save Jesus Christ crucified" (1 Cor. 2:1, 2), with these words the apostle Paul describes his first appearance, his missionary work in Corinth. Even in this great, flourishing city of commerce, among the finely educated Greeks, who stood at the height of the learning of their time, who were well acquainted with the teachings of worldly wisdom, the apostle had not considered himself to know anything but Jesus Christ alone. He had not preached high human wisdom to them in order to win them over to his doctrine, but he had preached Christ to them, namely Christ crucified, Christ given up for our sins and raised for our righteousness, this Christ who is an offense to the Jews and a foolishness to the Greeks. So Paul had preached nothing else in that highly educated city than the despised gospel, that Christ Jesus, the true God, died for our sins, and that in his name all who believe in him should have forgiveness of sins. And this gospel also the apostle had preached "not with high words." He had not been of opinion that, for the sake of these wise and intelligent people, he must present the gospel in specially chosen, high language, that he must make the poor, little esteemed gospel more acceptable and commendable to them by special ornament of worldly eloquence, by high sweep of speech, but quite plainly and simply, as he was wont to do, he had also preached to these people Christ crucified, plainly and simply, but in demonstration of the Spirit and of power, "that," he himself adds, "your faith may not rest on the wisdom of men, but on the power of God." (1 Cor. 2:5.) And by this plain, simple preaching of the word of the cross, of the foolish gospel, which nevertheless is the power of God, which maketh blessed, he preacheth the word of the cross.



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makes all who believe in it, the great Christian church, richly blessed with all the gifts of the Spirit, had built itself in that worldly and yet so godless Corinth.

"By the grace of God, this has been the motto of the "Lutheran" from the beginning and, praise and thanks be to God, has remained so to this day. The "Lutheran" did not consider himself to know anything among his readers, but only Christ crucified. He has not brought the doctrines and wisdom of men, according to the current and spirit of the time, but the pure, unadulterated Word of God, the true Gospel of Christ, and of Christ crucified. This has been his message for fifty-three years, that all the wisdom and prudence of men, all the works and deeds of men, all that men praise and magnify as great, are nothing and of no account in the sight of God, but Christ alone, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. (1 Cor. 1:30.) This was his message, which, of course, is a source of irritation and foolishness to the wise men of this world and also to false Christians, yes, to all human reason, that our righteousness and salvation do not depend at all, not even in the smallest part, on the work and conduct of man, but are entirely the work of grace of the triune God. This was his message, the precious gospel of the free, undeserved grace of God in Christ our Saviour, that we men are justified and saved before God solely and entirely by grace through the redemption that came about through Christ Jesus. And this message the "Lutheran" has so far not brought in high words, but simply and plainly, but in demonstration of the Spirit and power. This has been his goal throughout these many years, in all his teaching and defending, in all his exhorting, warning and comforting, that he should paint Christ before the eyes of his readers, that Christ might gain a form in their hearts. He did not seek to glorify human fame and honor, but rather

but only the glory of his Lord, the King of grace of the church, Jesus Christ, who is God over all, blessed for ever and ever. That it was so, was not his doing and merit, but only God's grace, who gave us his pure word and has preserved us in it to this day. To Him be praise, glory, and thanksgiving! Of course, for the sake of this testimony, the "Lutheran" has not lacked ridicule and scorn, disgrace and blasphemy from the world and especially from the false brethren, the false prophets, but on his simple message God's blessing has also rested in abundance.

With this issue, the "Lutheran" begins a new year. With the help of the Lord, it will once again enter the homes of its readers every two weeks and knock at the door of their hearts. And there the slogan shall remain in the new year: "Christ crucified." As before, so also in the new year the "Lutheran" will proclaim and praise Christ, the Saviour of poor sinners, who was made sin for us, that in Him we might become the righteousness that is valid before God. He will continue to expound the pure doctrine of the divine word, the old and yet eternally new gospel of Christ crucified, in plain, simple words, exposing and warning with all seriousness against all false teaching that obscures and endangers this gospel, the only means of our salvation. He will continue to exhort his readers to adorn the pure doctrine by a godly walk in heartfelt love and gratitude to their Saviour, and to punish all sins and all ungodly conduct, but all this only for the purpose that Christ, the Crucified, may be and remain our all, the only centre of our whole life.

And that is quite appropriate especially for our time. With this testimony of Christ crucified, the "Lutheran" will be quite contemporary. If there has ever been a time in which the gospel of Christ has been resented and offended, it is our time. Has there ever been wise and prudent men of this world who would not accept the message of Christ crucified, of blessedness by grace alone, for the sake of Christ?

For the sake of faith, the wise and prudent of our day, that is, especially those who consider themselves wise and prudent, the so-called educated, have despised. Our time boasts of its great wisdom, its great science. With pride it points to the great successes which human reason and intelligence have achieved in all fields, and it looks down on the old gospel of Christ as a long-forgotten point of view. In addition to this, the generation of our day has sunk deep into self-righteousness. They boast of their great works of humanity and philanthropy, and have no further need of a Saviour of sinners. And this trust in the false wisdom of men, in their own righteousness, penetrates more and more into the church of Christ and spreads in it. There are many nowadays who want to be teachers in Christendom, and as such enjoy high esteem, who say that the old, simple gospel of Christ, of his suffering and death, of his resurrection, of his righteousness and blessedness through faith in him alone, is no longer sufficient; that it may have been the right thing to do with our simple, uneducated ancestors, but now we must offer the people something else, something more. With this gospel one could not keep the masses of the people, especially the educated ones, in the church, let alone win them again, but rather preach the people out of the church with it. Now it was necessary to develop the teachings of Holy Scripture, to develop them further, to show the people how the teachings of the divine Word could be beautifully united with the highly praised results of science and human wisdom. In a word, the Gospel must be made palatable to the people, and account must be taken of their advanced intellect and enlightenment. Only in this way could one win especially the educated back to the church. And what is the consequence of this? In order to make Christianity, the Gospel, agreeable to the old man, one conceals what is especially offensive and annoying to reason, seeks here and there to grind down the corners and points of the divine word that want to penetrate the heart and conscience, thus giving away one piece of Christian doctrine after another, and sets blind human reason as judge of God's word, until at last the devil has succeeded in his feat of robbing men of the whole gospel, of the whole Christ with his grace, and thus of the only means of getting out of their misery of sin and becoming blessed. And even if it should now be possible to keep the people outwardly with the church through such a counterfeit gospel - and that is also by no means the case - what would be the help of it? The people would then not be won for Christ, for his kingdom, for heaven, but would only wander all the more calmly and surely from the broad path of their flesh toward damnation. The only means to help our time is the old gospel of Christ crucified, who by grace makes us righteous and blessed before God. Through this alone God wants to save men from eternal destruction, whether they be rich or poor, high or low, educated or uneducated, learned or unlearned. There is not a special gospel for the educated and wise, and a special one for the uneducated and simple. No, rather, it says: "Because the world, through their

Wisdom not knowing God in his wisdom, it pleased God by foolish preaching to save them that believe." (1 Cor. 1, 21.)

This is what our time needs in particular, and what is therefore timely in the fullest sense: the simple, plain gospel of Christ crucified. And so, by God's grace, the "Lutheran" will bring nothing else to his readers in the new year than this old gospel, which we all know so well, and which we can never unlearn. He wants to know nothing in the new year either, except JESum Christum alone, the crucified. He will, as in the past, so also in the future, stand up with all determination against all false teachings and all false teachers, against all those who want to falsify and pervert the true gospel with the teachings and wisdom of men; he will do it, not out of self-opinion, out of a desire for fights and quarrels and other carnal reasons, but so that Christ, the crucified one, may remain on the scene, who of Himself is the crucified one: Plane abideth, who saith of himself, I am the way, and the truth, and the life: no man cometh unto the Father, but by me." (Joh. 14, 6.) However, with such decided testimony of Christ and the: Salvation only in him: much opposition, also many a mockery, many a reproach and disgrace will not fail to arise, but this cannot deceive us, for we know that then also God's blessing rests upon us.

Well then, this is our motto for the new year: Christ crucified. "We preach Christ crucified, an offense to the Jews and a foolishness to the Greeks. But to those who are called, both Jews and Greeks, we preach Christ, divine power and divine wisdom. For divine foolishness is wiser than men are; and divine weakness is stronger than men are." (1 Cor. 1:23-25.)

But God, who has helped until now, help also in the future and give the "Lutherans" an open door into the hearts of many: "Lutheran" an open door into the hearts of many, that through his testimony more and more may be pointed to Christ crucified.

G. M.

(Submitted.)

How Prof. F. A. Schmidt is now also inclined to unionism and faith mongering.

Prof. F. A. Schmidt is not unknown to the older readers of the "Lutheran". He was professor of the Norwegian Synod at our theological seminary in St. Louis from 1872 to 1876. A few years later he raised the accusation against our Synod that in the article on the election of grace it was leading "a Calvinistic error contrary to Scripture and confession. With this he began the well-known doctrinal controversy about the election of grace, and for years unjustly accused our Synod of apostasy from the doctrine of Scripture and the Confession, but in so doing revealed himself more and more as a false teacher, as a synergist, that is, he taught that the blessedness of the man who becomes blessed also depends on his own conduct, not only on God, on God's grace in Christ. In this way he denied the precious, biblical Lutheran truth that God alone, and by grace alone, makes sinners blessed. That he also harbors other errors, however, he clearly reveals in an article in the "Lutheraneren" of November 10 of the

*) "Old and New", 1, 1.

last year. He has become an obvious unionist who places no weight on differences in doctrine and practice, who considers agreement possible and permissible despite such existing differences.

In the article in question, which first of all refers to his relationship to Father Rasmussen, who has now resigned from the preaching ministry because of old age, Prof. Schmidt writes as follows:

"We" (namely, Rasmussen and himself) "certainly did not actually belong to - what can be called the same 'direction'. We each had our own special talents, education, guidance and interest. We stood, so to speak, within the field of true and healthy Christianity, each on his own corner; one looked more to theory, the other more to practice, one to doctrine, the other to life, one to orthodoxy, the other to edification. But we were nevertheless united on both sides in the main approach, so that, as far as I remember, there was never a clash between us. We were faithful to each other in all questions, I believe, that came up, e.g. in the bishop question (1865), in the question of the rights of the laity (1871) and since then in several matters.

"And I believe today that if the Norwegian Lutheran Church is to come to a well-founded and God-pleasing unity, this can happen in no other way than that the two directions, each of which represents only a single side of the great cause of Christianity, learn to cease suspecting and fighting each other, but strive to learn from each other, to complement each other, and, like a mighty team of horses, to pull the chariot of the Lord forward with united strength, instead of beating each other to death and breaking up the chariot.

"And the doctrinal difference, which since the election of grace controversy has formed the most essential obstacle to a union between the [Norwegian] Synod and the other parties, would, I believe, also fall away more or less of itself,*) if the two directions mentioned as such came to a reasonable internal, mutual understanding and mutual reconciliation."

So much for Prof. Schmidt. A few brief remarks on this. As sad as it is that in the foregoing so obviously unionistic, faith-mongering intentions show themselves in Prof. Schmidt, it is, on the other hand, hardly to be wondered at, when one looks at the environment into which he has fallen through his unfortunate apostasy from the pure Lutheran doctrine. He finds himself in the Norwegian "United Lutheran Church" in a camp full of "directions". In the latter, in regard to doctrine and practice, such colorful conditions prevail that false doctrine of conversion, of absolution, of the ministry of preaching, of "lay efficacy," of the church, of open questions, - false practice in regard to enthusiastic temperance efforts, pulpit fellowship with those of other faiths, unionistic connection with false believers to works of mission and charity are allowed to raise their heads almost entirely unrestrained. Especially with regard to the last point, Father Rasmussen, mentioned above by Prof. Schmidt, has not always been faithful to the model of Lutheran doctrine and practice. In this

*) Underlined by us.

all, Prof. Schmidt (who is evidently tormented by the remnant of his Lutheran conscience in all these proceedings) finally finds only "directions" which are to learn from each other, to complement each other. Yes, even where it concerns the great doctrinal differences that came to light in the Dispute over the Election of Grace, he finds in Missouri, on the one hand, and the opponents of Missouri, on the other, only two "directions" that should come to an understanding and reconcile. He is evidently already satisfied, even if the doctrinal differences were not considered in the first place, as is unavoidably necessary in a God-pleasing union. As he "believes" (!), these doctrinal differences would afterward "fall away of their own accord. Such a union and reconciliation is conceivable to him without the certainty that the doctrinal differences will not only "approximately fall away of their own accord," but will first be thoroughly eliminated with effort and diligence. Prof. Schmidt and his comrades-in-arms, with their directions, are doing just as the verse says:

Her heart is not of one mind, Founded in God's word.

Through carnal, opinionated, stubborn advocacy of heresies contrary to Scripture and the confession, which one holds fast without having the ground of the divine Word under one's feet, one finally comes to inward unsustainability and then to syncretism, that is, to faith mongering, as we see in many examples of church history and now also in Prof. Schmidt. His apostasy from the Lutheran "ährheit" has thus become only the more evident.

With the above debate, Prof. Schmidt completely departs from what he once wrote, when he still stood differently, in the "Lutheraner" in 1874 under the heading "Iowaische Mißverständnisse" ("Iowa Misunderstandings") against the doctrine contrary to Scripture of the directions to be tolerated in the church, as well as from what he confessed in 1876 in the "Kirketidende" in the article "Den rene Laere" ("The Rene Laere"). He also condemns with it his whole way of proceeding, that in 1880 he publicly attacked the Missouri Synod for Calvinistic heresy, and thus brought on the Grace Election controversy which caused much distress. If he wanted to be consistent and honest, he should now also publicly acknowledge this. However, his above genuinely syncretistic discussion concerning his current position on the doctrinal differences that came to light during the Dispute over the Election of Grace has long since been condemned by the Lutheran Church, when it states in the preface to the 2nd part of the Formula of Concord that the Lutheran Church is not to be condemned. Theil der Concordienformel heißt: "For the disputes that have arisen are not merely misunderstandings or quarrels over words, for which some might think it, since one part would not have taken the other's opinion sufficiently, and thus the quarrel" (that is, dispute) "would be confined to a few words, in which not much would be at stake, but important and great things have been disputed, and are of such a nature that the one and erroneous part's opinion cannot be tolerated in the churches of God, much less excused or disputed" (that is, defended)." (Müller, Symb. Bücher, p. 566 f.) C. Dreyer.

"Let all doctrine be destroyed and perverted, whether it come from heaven, or from earth, or whence it came, which teacheth men to put their hope and trust in their own works, and in their own righteousness, and in their own merit, and in their own good works, and not only in the grace, and death, and merit of JESUS CHRIST."

(Sent in by P. C. M. Zorn.)

Our East Indian Mission.

A few things from the reports of our missionaries.

Our missionary Näther writes about his and his co-workers work and its fruit to be hoped for, as follows:

"In the book of Joshua, chap. 6, we read: -And Jericho was shut up and kept from the children of Israel, that none might go out or come in. But the Lord said unto Joshua, Behold, I have delivered Jericho into thine hand, with her kings and her men of war. Let all the men of war go round about the city once, and do so six days. On the seventh day let the priests take seven trumpets of the year of jubilee before the ark, and on the seventh day go around the city seven times, and let the priests blow the trumpets. And when they blow the trumpet of the year of jubilee, and sound, and ye hear the trumpets, then shall all the people make a great shout; and the walls of the city shall fall down, and the people shall fall every man straight before him: and it was so. Jericho was conquered in an absurd way. The sound of the trumpet and the shouting of the people overthrew the walls, because God had so commanded and promised, because under it was hidden the power of his almighty word, which created heaven and earth.

"We also fight against a heathen country, yea, against the mighty strongholds of the devil, not indeed to exterminate the people, but at least to save some of them (as also happened at Jericho, when Rahab the harlot was saved with her own, and received as members of the people of God). But we also fight only with the: Words of God. This is the sound of our trumpet and our shout, and we know that we do nothing inconsistent or superfluous. For God hath commanded, Go ye into all the world, and preach the gospel to every creature. And he promised, Just as the rain and the snow fall from heaven and do not come again, but wet the earth and make it fertile and grow, so that it gives seed to plant and bread to eat; so shall the word that goes out of my mouth be. It shall not return unto me void, but it shall do that which I please, and it shall prosper when I send it. But it may be asked, Why did the whole army of Israel compass Jericho seven days, thirteen times altogether? Why did not the walls fall on the first day, especially when the trumpets sounded? Yes, one could also ask: Why did God not let the walls fall down right away, without a procession and without the sound of the trumpets and without the shouting? He could have done all that! Certainly! Above all, he wanted to test, strengthen and increase the faith of the Israelites. They were to learn to believe and obey his words. Well, then nothing special happens to us when we move and pass through the Jericho of our heathen region again and again, and the walls of the devil's fortress here have not yet fallen down. God wants to exercise us in the faith. He wants us to learn to keep his word. He says to us, as he said to Ezekiel: "The children to whom I am sending you have hard heads and hardened hearts. To them thou shalt say, Thus saith the Lord GOD; they will obey, or else they will forbear. They are a disobedient house: nevertheless they shall be

They know that there is a prophet among them. And thou, son of man, shalt not be afraid of them, neither shalt thou be afraid of their words. There are thorns among thee that are stubborn and prickly, and thou dwellest among the scorpions: but thou shalt not be afraid of their words, neither shalt thou be dismayed at their faces, though they be a rebellious house. But thou shalt tell them my word, and they shall obey it, or else they shall forbear it: for they are a disobedient people/ It remaineth sure, Where God's word is, there God's people are also. If this is still hidden, so that we think we labor in vain and spend our strength uselessly, we are to suppress such thoughts and know that we are to speak God's word to the Gentiles, preach his gospel to all creatures, "they obey or they leave it," and believe that God will surely establish the obedience of faith in some hearts according to his promise.

"Also in this month of September I have been wandering in and around Krishnagiri, sounding the trumpet of the Word as far as God has given strength, courage, and efficiency, and repeating the field cry of the servants of God: 'Repent and believe in the gospel/.

"Let the kind reader now again follow my: circuit in spirit, as I shall report of him here in simplicity, according to my daily notes.

"On the 1st of September it was very rainy till late in the afternoon, so that I was able to devote the whole time to my August report. After the rain had stopped to some extent, I went into town, where I preached on Bazaar Street to 25 to 30 men, etc., for 3/4 hours, though most of them had to stand in the mud. In the introduction I showed how all their thoughts went to their stomachs. Then I challenged them to pursue some spiritual thoughts: 1. When do we die? 2. Where does our soul go then? 3. Why does it not go to God, but to the devil? 4. How can we not escape destruction? (By our own works.) 5. How alone can we escape it? (By Christ's merit.) Our old friend Krishna Jgangar, who helped us buy land here, was also there and again brought to light many a 'doubt'. In spite of my scriptural arguments and various illustrations, he persisted in his Pelagianism, according to which his good works should make him blessed. When I was about to return home - it had become dark - they threw a large lump of wet earth at me, so that my newly washed white jacket got pretty dirty. Yet I was cheerful, as if I had received a medal."

And in this way Missionary Näther reports the missionary work of each day of the month.

(To be continued.)

From a letter of our first missionary. *)

Wednesday, January 29 (1840).

Dear, old, sweet mom, etc.!

I have just arrived from Fort Wayne at my episcopal see at Friedheim (that is what I call my country parish), and as I find just a sheet of paper and pen, things I do not always carry with

*) This is a letter of the blessed l>. F. Wyneken, who, as is well known, came to America in 1838 to seek out Lutherans who had been dispersed and neglected in the church, and to bring them spiritual help.

I have in my hand, so I will begin to answer your dear letters right away. I received a letter from Mother, Louise, H. Sch. and dear Elise at the end of October, together with one from Karl on November 11, who seems to have left Bremen only on December 11, and another from the schoolteacher Husmann and dear G. v. Hanffstengel from Bremen on January 27. However, I have only found time to read them properly today, as I had a visitor on Monday evening, then had to think of a funeral sermon for a dear, sweet, wonderfully pardoned child of twelve, rode on from there straight away, had to stay with a German family for the night on the way, where the neighbourhood then gathered straight away, there was a lot of singing, talking, reading and praying until 11 o'clock, and this morning I am then back at my dear country parish; I usually sit in my log cabin, which the people have built for me and which is also used for church and school. To-day a splendid fire is burning in the fireplace, and before me is a new-fashioned round table, the top of which is half a foot thick, and which we have cut out of the middle of a thick tree. The legs under it block off a little more than is necessary; my furniture, consisting of a bed and two homemade benches, is in good order, and your youngest son, dear mother, cheerful and healthy; and with your dear letters and a Treviranus cigar, he thought himself almost in Germany. I really would, I know not how much, be guilty of it, if I could have old sweet mamma and the rest of the dear ones with me only for an afternoon's coffee; I am persuaded we should be amused.

Only now to drag you, dear mother, out of all fear, and prove me an obedient son, I will tell you once for all that I have never suffered want. I always have a well-filled table, unless I am on horseback at dinner-time: Morning, noon, and evening roast, that is, fried bacon, or sausage, or ham, or the like, with accessories in abundance. My wardrobe is in good order; shirts, stockings, etc. in abundance, boots more than I can wear at present, skirt and trousers intact and clean, though not pastoral by German standards! The latter is light grey, the former is my old fleece, which I had swept, lined at the bottom with fur from the old dressing gown, at the top with flannel from the same, and at the very top with a precious fur collar adorned from an old coat, which I happened to buy and had converted into a skirt this summer. A broad-brimmed, grey felt hat, which the postmaster gave me, completes the whole harmoniously and symmetrically, that is, in the house, etc.; if I go out, I have a quite new, blue, thick, long, wide, warm fluffy overskirt over it. The other day I found the dear Rector Zeidler's neck warmer useful for a head, neck, and face warmer; I pull it over my whole head and half my face, so that only my eyes and now and then my nose peep out; and so I am

I protected against wind and weather and therefore indifferent.

As for my salary, dear mother, I cannot give any information about it, since I have never looked into the parish register and seldom get anything into my pocket. But I live like a prince, that is, I do not worry about my income and expenditure at all; I always spend what I have, and take in when I get something; I am never in need, little in debt (I can pay it right away, if I only take in something again first), not at all in worry (God be praised), and do it like the birds under the sky: they also eat and drink happily, fly away singing and giving thanks, and do not think about how they should find something again the next time. My clothes, too, always come of themselves, as birds' feathers do; have also a strong riding-horse again, and food for some weeks. In short, dear mother, I live like a Croesus (let Louise tell you who he was), only a good part happier. I have a very simple way of acquiring clothes and whatever else I need. When my last pair of trousers got two holes in them on my knees, and I couldn't mend them at last, I got down on my knees and told the Lord I didn't like to walk around in torn trousers (although here the richest people, who have \$100,000 in wealth, walk around with holes in their clothes), and a few days after that a missionary from the Pennsylvanian Synod came and brought me 20 dollars from her as a present. There I had a pair of trousers. When winter came, and my old white riding-skirt was too cold and thin, I made it so again, and eight days after I got a hard letter from a dear preacher in Philadelphia, why I did not write to him, as he did ask me to do, that I had torn trousers, etc., and that I would not wear them. hut, I knew he always had money in his hands; enclosed a draft of 40 dollars; there I had a skirt. And so it always goes, so that I begin to find it much more comfortable not to worry about anything, and to let the Lord take care of it. He does it splendidly with his servants, if only one does not want to go higher than he likes. If the dear German preachers did so and did not put themselves on a par with the world, they would never complain about their small income and would still have many a thaler left over for the heathen and the poor countrymen in America. The preachers, who, like Christ, should not be of the world, should make a start and set themselves up simply, then perhaps the other people would also become sensible and throw the filth out of the house, with which they, with many worries, fill their houses to the shame of him who did not have where to lay his head. But this the Spirit will well teach them. So do not be troubled, dear mother; we have a kind and rich, though sometimes a little thrifty, Lord.

Sometimes it occurs to me that I would be a perfectly happy person on the outside if my conscience allowed me to stay here, and if I had a dear, pious wife from Germany, who could help me in the church and love and refresh me a little when I returned from my travels for eight days. However, it is better this way; one is more attached to the Lord and to the joyful prospect of the glorious things that await us in heaven; and at the thought of the former, the latter leave my heart again. And, as I said, the Lord

serve. We are convinced that these descriptions and explanations will be interesting and instructive for the readers of the "Lutheran". Whoever wants to know more about Wyneken's life and work, especially as a missionary, is referred to "Friedrich Conrad Dietrich Wyneken. A Portrait of Life." Concordia Publishing House. St. Louis, Mo. price 25 cents. L. F.



is all grace and love towards me, and so far I have found myself quite happy in his service. Inwardly, then, it is sometimes a little rough when the old sin comes, and doubts; but one look at the Crucified, who died for me, drives away everything but the love for him, and the hot desire to love him more, and to ask him more and more to accept me wholly to his service, and to make me ready. I pray for nothing more than that the Lord may press his substitutionary suffering and death into my heart and strip me of all self-love. At the same time, dear, sweet mother, I would like to remind you and ask you to look more to the dear Saviour, who paid for your sin with his blood, than to the judge. You complain a lot about your sins and do not seem to be sure of mercy. Do you not know that it is not by works of righteousness that we are saved, but by grace, through faith? Just once take the crucified Lord into your eyes in prayer, and throw yourself with all your sins into the arms of him who justifies the ungodly, and not the saints, and ask him cordially and humbly and persistently that he may sink faith in his blood deep into your heart, so that you can stand boldly and confidently with this guarantor against sin, death, and the devil. This is the way. Not by ourselves, not by what we do, shall we be saved, but by grace, by grace. If then you have faith deep enough in your heart to boast, "I have now found the foundation that holds my anchor for ever; where else but in Jesus' wounds? there it lay before the time of the world": then comes the right love and desire for the Lord, and from it the death of the sinful heart and of the world and earthly lust, and joyful obedience. First ask forgiveness of sins, then walk in his footsteps. The promise you leave quite after; for that is a worry afterward. I promise nothing more to the Lord, but ask him to guide me entirely according to his will. When a man has first really established himself in the heart of the Saviour - and he cannot do this until he is sure of the forgiveness of sins - then he also, as if of his own accord, denies the world and himself. One is automatically drawn away from the earthly and towards it. . . .

(Conclusion follows.)

To the Ecclesiastical Chronicle.

America.

A beautiful bequest. A Mrs. Barbara Staas in Philadelphia, a member of our St. Johannis congregation there (P. O. Schröder), bequeathed \$3000.00 in her will to her congregation, and \$300.00 each to our institutions in St. Louis, Fort Wayne and Addison for poor students. An orphanage received \$500.00 and the remainder of her estate was given to the poor of her community. Such occurrences are always a fine example worthy of imitation for every Christian to consider the church and its institutions in his will and thus to prove himself even after his death as a right steward of God, who uses his earthly goods given to him by God out of pure grace for the glory of the Lord, for the spreading of His kingdom, for the service of his neighbor. Also in our

This year's calendar (p. 37) again includes forms that can be used for such bequests. It should be remembered that in some states there are legal regulations about how many days, months or even years before death a bequest for ecclesiastical purposes must be made in order to be really legally valid. Therefore, no one should postpone such charitable dispositions until his last bed of sickness, and in every case should consult a person knowledgeable in the law in the making of his will, lest his intentions be frustrated after his death for some reason. This has already happened repeatedly among us. In any case, the safest course is for him who, while he is still alive, distributes his earthly goods for the good of the church, for example, according to the advice and with the assistance of his pastor.

L. F.

Lutherans in Chicago and New York. According to statistics of the Congregationalists, the Lutheran congregations in Chicago would have the strongest membership of all "Protestant" churches. In second place would come the Methodists, in third the Baptists, in fourth the Congregationalists, and in fifth the Presbyterians. - In Greater New Dork, as it has existed since January 1, and includes Brooklyn, there are sixty-eight Lutheran churches, more than in any other city in the world. - This, however, includes congregations that do not fully deserve the Lutheran name. Nevertheless, in these data lie significant hints for our inner mission, especially our English mission.

A. G.

The Lutheran evangelist dishes in his latest Christmas number under the ambiguous heading: The Love Story, i.e., his Christmas thoughts. Among other things, it states: "It is only after more than eighteen centuries that we seem to arrive at the right interpretation of God in nature and God in revelation, with Christ as the fullest manifestation of the unseen and unknown God. It is not unknown to us; for at the manger and in Gethsemane, at the cross and at the empty tomb, we learn to know God, whom to know is eternal life. Perhaps there are still people in the pulpits and in the pews who are still deaf to the love story that has its centre in Christmas. Have we stopped teaching and listening to the harsh theology which misinterprets Christmas in such a way that it makes the giving, suffering and dying of the only begotten beloved Son seem necessary to reconcile the wrath of our loving Father?" - These are truly appalling words. The Saviour says, "So Christ had to suffer," and chides the disciples for being fools, because they did not understand; and we sing:

"He hath expiated the wrath of the Father, and done enough for me."

And this is what these so-called Lutherans call "misinterpreting Christmas" and "harsh theology". But this is how it goes if one does not remain simple-mindedly with the old truth. Then you become a Thor and blabber "after more than eighteen centuries" atrocious things of which a Lutheran child would be ashamed. God preserve our preachers in the pulpits and our hearers in the pews from such new wisdom, and all our congregations from such un-Lutheran Lutheranism.

A. G.

Women - Ordination. A few weeks ago in New York Mrs. Ballington Booth, the wife of the commander-in-chief of the "Volunteers of America", was "ordained" by her husband and some others to the "preaching ministry" by the laying on of hands. As is well known, Ballington Booth separated from the "Salvation Army" founded by his father, because he no longer wanted to obey the unconditional orders of the old "General" Booth. A new organization was the result, and Ballington Booth stepped to the head of this "Volunteers of America."

While the old "Salvation Army" did not claim to be a church community of its own and therefore did not have an ordained ministry, but wanted to remain and work within the already existing church communities, this new army of "volunteers" seems to want to take on independent church forms and thus increase the large number of American sects. Every Christian knows what to think of this ordination of women. It is a direct sin against the scripture, which forbids women to preach publicly in the church, 1 Cor. 14, 34.

1 Tim. 2:12, and is therefore also a mockery of the salutary apostolic and ecclesiastical ordinance of ordination or laying on of hands.

L. F.

Dr. Edward Everett Hale, an eminent member of the Unitarian community, and widely known as one who is at home in the field of youth education, recently spoke out about the great deficiency of the public schools in our country. According to a report in the "Luth. Kirchenzeitung" he emphasized that in the public schools too much attention is paid to the training of the intellect, while not enough time is devoted to instruction in the Bible and the development of the mind. He described a class of girls in a certain school, adding that of these children nine out of ten had never heard of Noah's Ark. The state day school spends almost as much time in a week on teaching secular subjects as the Sunday school spends in a whole year on religious instruction. This is the position and judgment of a Unitarian who, with his community, denies the mystery of the Holy Trinity, the eternal divinity of Christ, and the redemptive work of our Savior. Sunday school is not enough for him. How much less should it suffice for Lutheran Christians! But the deficiency cannot be remedied by the introduction of religious instruction in the state schools, as has often been demonstrated in these columns, but solely by the establishment and preservation of Christian parochial schools, in which the children are instructed from the beginning and daily in God's Word, and thus brought up in discipline and admonition to the Lord. God bless, preserve and multiply also in the new year the blessed institution of our church, the Christian parochial schools!

L. F.

Abroad.

The Prussian General Synod has issued the following declaration against the **Canisius Circular**, in which the Pope glorifies Jesuitism and reviles the Reformation as an unholy poison and as the source of revolution and immorality: "The General Synod of the Prussian Evangelical Regional Church protests against the revilings inflicted by the Pope in his Canisius Encyclical on the memory of Luther and the entire work of the Reformation, in that it counters the Pope: 1. What the pope calls unholy poison is in truth the beatific gospel of God's free grace in Christ Jesus, to which the pope must always be reminded anew to finally give room. Luther, whom the pope suspects of being a rebel, in reality only simply and rightly gave glory to God by offering protection to the papal authority, which was based on human statutes, with the authority of the divine word. The temporal authority has been recognized as an independent order of God only since the presumptuous supremacy of the pope over the government of the state was no longer believed by the Protestants. History testifies that the unearthly fire of revolution has found more nourishment and wrought greater havoc in Catholic countries than among the peoples of the Protestant confession. (4) Against the alleged connection between the Reformation and immorality, we call God to witness. The Reformation has

The Church has always been the source of Christian education and morality for the individual, the family and the people. But the incarnate Son of God, our only Mediator, remains our stronghold. The field He will keep." This is all right and true. Would to God that people in Germany would rise up to fight Pabstry from the basis of the blessed Gospel, with God's Word! The fight would lead to victory.

F. P.

Better News from Madagascar. The French governor, General Galieni, has given an assurance to a legation from the London Mission that freedom of conscience will be preserved in Madagascar. The Protestant churches, which had been illegally taken possession of by the Catholics, would have to be restored by them. The English legation received the impression that the French government was serious about preserving religious freedom. But one must not forget the intrigues of the Jesuits. The Jesuits, following the example of Pope, will not cease to suspect the Protestants of being "revolutionaries" and thus to urge the French Government to intervene against the Protestants.

F. P.

The Bible in China. The American Bible Society has received word from its agent in China that the Holy Scriptures have been placed on the list of books to be read by those seeking employment in the government service. At a recent examination set for this purpose, among the questions to be answered by the present 10,000 examinees was this: "What do you know of the repopulation of the earth by Noah and his family after the deluge?" The agent added that until now the questions had been almost exclusively limited to Chinese writings, but that this year the most important works of the Christian countries had also been taken into consideration. Now, of course, the thousands who want to pass the exam do not read the Bible out of eagerness for salvation, as the only book from which one can learn to believe rightly, to live Christianly and to die blessedly. But something is already achieved when the Bible comes into the hands of the Gentiles and is read. They will become acquainted with its contents, and sooner or later the Word of Scripture may prove its life-giving and salvation-giving power in many a heart.

L. F.

From World and Time.

Disinterestedness of the Lodge Officers. Anyone who has had dealings with secret societies knows that the second-rate lodges in particular like to boast that their officials do not draw such princely salaries as the officials of the large lodges and life insurance companies. What is thus saved is then given to the members of the Lodge. In this way they seek to beguile the simple-minded and to induce them to join. It is not superfluous, therefore, to look at some Lodges from this point of view and to recognize how such speeches are only lies and deception. This is true, for instance, of the kindred lodges, "Knights of the Maccabees" and "Ladies of the Maccabees," which are very common in some States. "The Witness to the Truth" reports the following: "In the organ of the Maccabees, 'The Bee Hive', September number, under the heading 'Benevolent Orders', there is much bragging about human brotherhood; how nice it is to know that the money a brother pays in goes into the pockets of widows and orphans and not into the coffers of rich societies; how

The Maccabees have not yet reached this level of pay, however, and they have not yet been able to get a salary of 10,000 dollars. The officials of the ‚Maccabees<, however, have not yet made it to this salary. For their 'Supreme Commander' receives only 5000 dollars per year; their 'Supreme Record Keeper'. also 5000, and for writing 12 numbers of the Bee Hive an extra 2500 dollars. The Supreme Finance Keeper gets 1500 dollars; the Lodge Attorney gets 2000 dollars a year and 25 dollars a day and expenses if he has to spend all his time on one thing. And so there are a number of other little jobs, all of which are well paid, especially when you consider that these people do the work for their Lodge in addition to their ordinary employment. Is it not astonishing with what impudence these people can still speak of brotherhood and charity in view of such salaries? " L. F.

Obituary.

On 12 December the Lord called teacher Wilhelm Carl Christian Weinbach, son of P. J. W. Weinbach and his wife Elisabeth, née Korn, out of time and into eternity. For several years he suffered from chronic pneumonia. He died in faith in his Savior, whom he served in the teaching office with devoted love and great fidelity for nine years at the parochial school in Mobile, Ala. He brought his age to 30 years, 6 months, 27 days, and is survived by a sorrowing widow and one child. The God of all comfort comfort the bereaved with his rich consolation. J. B.

Inauguration.

By order of the Honorable Praeses E. Zürrer, on Sunday, A. Christmas, Father G. Francke was introduced to his congregation at Keystone, Iowa, by G. A. Mattheideß. Address: Rev. G. Francke, Keystone, Benton Co, Iowa.

Church consecration.

On the 4th of Sunday, Adv. the St. John's congregation at Harrison Tp, Iowa, dedicated their newly built church to the service of the Lord. (Size: 24X36 feet.) The following preached: D. Ch. Däumler and (Engl.) E. H. Polzin.

Schnie inauguration.

On the 14th of Sunday, A.D., St. John's Lutheran Parish at .Hollywood, Minn. had the great joy of dedicating their newly built school (24X44 feet) to the service of God. D. N. Koehler of Mountville preached the sermon. Also officiating were D. C. Kollmorgen and E. Rolf.

Conferenz-Anreigen.

The Saginaw Specialconference will meet, s. G. w., Tuesday and Wednesday, Jan. 18 and 19, at the church 1'. H. Speckhardt's to Saginaw W. S., Mich. Works, "True Godliness in its Difference from the Pathological Godliness of Pietism." (U. E. A. Mayer.) "Exegesis of all the sayings of the first and second principal parts of Swan's Catechism." (DU. H. Speckhard and C. Partenfelder.) Preacher: D. F. J. Wilkening (? O. Möllmer). Application to be made to P. H. Speckhard, 620 Oourt 8t., 8°navv IV. 8., Llioli. C. J. Voß, Secr.

The Southern Michigan Pastoral Conference will meet in Detroit on February 1 and 2. Preacher: Ebendick (Baumgart); confessional speaker: Claus san. (Theo. Hahn). Applications should be made to D. E. Dümling. O. Lübke, Secr.

The Quincy Specialconference will meet at Beardstown, Ill, February 8-10. works: The Apostles as Preachers. (D. Wolf.) Continuation of the "Exegetical Treatise on the Sin into the Holy Spirit," (D. Hallerberg, Jr.).

German sermon, (DD. Tappenbeck-Lauer.) How do I work out my sermon? (? Berg.) English sermon, (kk. Zahn -Drewes.) English adult confirmation class. (? Lauer.) Preacher: D. Drewes; substitute: P. Oetting. Confessional speaker: D. Lauer; substitute: P. Nützet. W. G. Klettke, Secr.

The Southern District

of our synod will meet, v. v., from Feb. 9 to 15, at the congregation of D. C. F. Br^ -nners (1106 Hormtzon L.vo.) at Houston, Tex. Registration must be made no later than Feb. 1. K. Niermann, Secr.

Announcement.

A book will soon be published by Concordia Publishing House, entitled: PRACTICAL GEOGRAPHY FOR COMMON SCHOOLS. This is the realization of an idea that had been suggested repeatedly for years, but had always met with difficulties, until in the end a way was found to produce a teaching aid for the teaching of geography in our schools that not only bears comparison with the best American textbooks of this kind, but also meets the requirements that were to be made in the interest of our community schools in particular. The aim was to produce a book which, at a moderate price, would be of such a quality that it could form the basis of all geography instruction in our schools, and which would contain nothing that would be contrary to the divine word. We will soon have such a book. After the text was compiled together with maps and illustrations, it was examined by the responsible commission of our Synod and approved for printing. The production is being done by the great chartographic institute of Rand, McNally & Co. in Chicago for our publishing house with the greatest care and neatness, and if the work proceeds in the manner as hitherto, finished copies may reach the hands of our teachers in February. We bring this news now, lest steps be taken in the near future to introduce other geography books, because no notice has been given of the imminent appearance of our book. As soon as the first edition has been printed, our publishing house will supply a free copy for examination by any school in which a geography book is needed or is to be introduced, upon request by the teacher or pastor. Orders for such copies are now being received. A. G.

Time and place of Districts - Synodical meetings in 1898.

- 1st Southern District: Feb. 9-15 in Houston, Tex.
- 2nd Mid-District: April 13-19 in Indianapolis, Ind.
- 3rd Eastern District: May 4-10 in Brooklyn, N. Y.
- 4th Illinois District: June 1-7 in Chicago, Ill.
- 5th Michigan District: June 8-14 in Detroit, Mich.
- 6th Wisconsin District: June 22-28 in Milwaukee, Wis.
- 7th Minnesota and Dakota District: June 23-29 in Good Thunder, Minn.
- 8th California and Oregon District: July 6-12 in San Francisco, Cal.
- 9th Nebraska District: Aug. 3-9 in Norfolk, Nebr.
- (Synodical Conference: August 10-16 in Cincinnati, O.)
- 10. Kansas District: August 17-23 in Atchison, Kans.
- 11. Iowa District: Aug. 24 to 30 in Charter Oak, Iowa.
- 12. Canada District: Sept. 2 to 8 in Dashwood, Ont.
- 13th Western District: Oct. 12 to 18 in Altenburg, Mo.

Income to the Illinois district treasury:

Synodical Fund: Chrism. coll.: Of the commons. d. DU.: Zap in Melrose Park H9. 52 (half), Great in Oak Park 12. 82 (half), Great in Addison och. Wm. Balzer 76. 16, Heine at Rodenberg dch. F. Nerge8. 56, Büngrer in Hamel 11. 30, Frederking in Chicago 4. 55, Brewer in Crete dch. J. W. Diersen 34.06, Kolb in Stewardson 8.02, Heyne in Decatur 15. 85, E. Tappenbeck at Chapin v. d. St. Dauls-Gem. 6. 10, Castens in Gilmer 12.05, Eirich in New Minoen dch. F. Collmeyer 15.05 & Heerboth at Wheaton 2. 50; Abdmcoll.: I*. Plehn in South Litchfield 3. 43 and Schuricht in Harvel 2. 25; further Collecten v. o. Gemm. d. DU.: Ottmann in Collinsville by J. H. Kühlenbeck 4. 90, Leeb in Chicago 10. 50, Beck in Jacksonville 8. 40, Feddersen in Homewood 4. 75, Mießler in Carlinville 9. 13, Beil in Lost Prairie dch. Joh. G. Schaudt 4. 66, Schwandt at New Berlin 5. 60, Sievers at South Chicago 14. 98, Landeck at St. Paul 7.00, and Werfelmann at Strasburg 13. 25. (S. H305. 39.)

Synodal building fund for debt redemption: Chrism.Coll. dch. P. Koch 4. 30; P. Wittes Gem. in St. Peter 3. 50 u. D. L. Hölters Gem. in Chicago 53. 96. (S. K61. 76.)

Inner Mission in Southern Illinois: I'. Lükerin Bethlehem by A. Mundt 1.00 u. Wittes Gem. in St. Peter 6. 16. (p. 87. 16.)

Inner Mission: Through Wm. Balzer in Addison, Coll. at Bro. Stünkel's gold. High;., 33. 33, a. d. Missionbüschsen d. Gem. 12. 49 u. 5.05; Weihn.-Coll. dch. d. I'. Gülker, Huntley, 4. 75, Behrens at La Rose 6.00 and Varna 8.00, Hornung at Sadorus 7. 10, Dörrfler v. d. Concordia-Gem. at Geneseo 10. 20, Richter at Evansville 3. 25, Krebs at Tinley Park 9. 15, Weber at Bonfield on Christ Day 1 10.06 & on Christ Day 2 5. 70, Bruegmann at Nashmille 4. 86, Dorn at Pleasant Ridge 6. 70, Hafner, Thawville, 4. 20u. Schwarzkopf, Willow Springs, 8.00 (Theil); also Collecten dch. d. I'U.: Erdmann at Chestnut 29. 35, Pfotenhauer at Lemont 13. 25, Ullrich at La Grange 4. 63, Westerkamp m Dwight 9. 43, Hempfing v. d. Gem. at Wenona 4. 95 u. Washburn 4. 66, Schröder at Bishop 1. 50, Küffner, Abdmcoll. v. d. Gem. in Cast Wheatland, 4. 91, Güberr in Baldwin 1. 60, Leßmann, Okawville, 9. 30, Mießler, Carlinville, 8. 10, Schwerman, Covington, 5. 73, Bode in Ash Grove 7. 23 and Th. Kohn v. d. St. Arcus Gem. in Chicago 6. 50; dch. J. H. Kühlenbeck v. P. F. Ottmann's congregation, Collinsville, 12. 20, Schuessler in Joliet v. Albert Janke 1.00, Kirchner in Secor by R. N. 5.00, P. Wagner in Decatur by Miss. Bertha Herold 2.00 u. Fräul. Potrafke 3.00, P. Behrens in La Rose by N. N. . 50, U. Dorn in Belleville by Albin Eichhorn 2. 50, Prof. Simon by Mrs. C. Lange in Springfield 3.00 & dch. P. Brauns in Nashville 4.00; from Chicago, P. Nütze! v. Frauenver. 5.00, Engelbrecht from Mrs. W. Treder 2. 50, L. Wagner from Wwe. Pilgrim 1.00, I'. Schmidt v. N. N. 1.00, teacher Heitbrink from Ernst Plenekowski . 50; dch. H. A. Sievers of P. Voits Gem. near Worden 5.00. (S. 8298. 18.)

Christmas presents for Negro children: Teacher F. Militzer from the school children rn Arlington Heights 3. 80.

Christmas tree at Fr. Lankenau's church in New Orleans, La: Fr. Wagner in Chicago v. Wittwe Pilgrim . 50.

Negro Children in New Orleans, La.: Alice Wolf's Miracle 5.00.

Negroes in Need: Zapf, Melrose Park: From Bro. D. 1. 25, G. S. . 50, Mrs. S. 1.00, A. A. 1.00 & Mrs. L. 2.00. (S. 85. 75.)

Negro Mission: From Arlington Heights by teacher F. Militzer 1.00 and grandmother S. Kirchhofs 1.00, I'. Wagner m Chicago from Wittwe Pilgrim 1.00, I?. Schmidt das. from N. N. 1.00, Landeck in St. Paul from N. N. 5.00, Roeders Gem. in Arlington Heights 31.00 and L. Brust in Prairie from N. N. . 25. (S. 840. 25.)

Negro Mission in New Orleans, La.: P. Hohenstein in Peoria by F. F. Zeitz 3.00.

English Mission to Chicago, Ill: From Chicago: Werfelmann of Wwe. Bahn 2.00 u. I>. Wagner from Wwe. Pilgrim. 50. (S. 82. 50.)

Student Dornseif in Winfield, Kans.: Dornseifs Gem. in Troy v. Frauenver. 6. 25, Coll. at Stiftungsfest des Jüngl.- und Jungfr.-Ver. 7. 65 u. von Casper Tillkemeier 1.00. (S. 814. 90.)

Jewish Mission: Wagner in Chicago by Wwe. Pilgrim . 50, P. Schmidt das. of N. N. 1.00, I?. Berg, Beardstown, by N. N. 1.00. (p. 82. 50.)

Heathen Mission: From Chicago: P. Engelbrecht of Wwe. Helms 1. 50, P. Wagner of Wwe. Pilgrim 1.00; P. Schuessler in Joliet by Alb. Jeske 1.00; P. Berg in Beardstown by N. N. 1.00; P. Mießler's Gem. in Carlinville 2. 52 and by Mrs. Multowski. 50. (S. -8.02.)

Support Fund: From Chicago: I>. Lochner's Gem. 7. 66, P. Nützel's Gem. 6. 62, P. Wagner v. Wwe. Pilgrim 1.00, U. Wunder v. Mrs. F. C. Wolfs 5.00 & Th. Kohn v. Christine Pinnow. 50; dch. Joh. Kruse, Jr. coll. of P. Fricke's Gem. in West Chicago, 3. 31; P. Em. Meyers Gem. in Hopkins 3.00, teacher Brust of d. Addison teacher's conf. 10.00, P. Erdmann's Gem. in Echester 9. 59, Christmas gift of P. Behrens in La Rose 5.00, E. Kirchner in Secor of N. N. 7.00, k. Sattelmeier's Gem. in Hord 2. 50, of P. Jacobs in Pleasant Plains 2.00, dch. Wagner in Decatur by P. Huxhold's Gem. in Havana 2.00 & Huxhold 1.00, dch. H. A. Block in Rockford, Christmas Coll. by St. Paul's congregation, 7. 57, P. Blanken's congregation 24. 60 & by the mixed conference in Champaign Co. & vicinity 4.00, I'. Plehn in South Litchfield, Christabend Coll. 4th 42, Herrmann's Gem. at Nokomis 16th 10, I'. Weber at Bonfield by Mrs. N. 1.00, P. Hild v. d. Proviso Pastors' and Teachers' Conf. 6. 15, I*. Güberr's Gem. in Baldwin 2.00, Mießler in Carlinville by Mrs. Heinz 1.00, P. Schwandt in New Berlin 5.00, dch. Jul. Stolzenburg, Christmas coll. of k. Lüker's congregation in Bethlehem, 7. 70, part of the Christmas coll. of k. Schwarzkopf's church in Willow Springs, 4.00. (p. 8149. 72.)

Students in St. Louis: By H. A. Sievers from I'. Voits Gem. at Worden 5.00, L. Hölter in Chicago from Jungfr.-Ver. for Hallerberg 8.00, P. A. Reinke there from Jüngl.-Ver. for Franz Albrecht 18.00, I'. Hempfing, Wenona, Coll. at Buttner-Kelons Hoch;., for O. Burhenn, 2.00 u. k. Lükers Gem. in Bethlehem for H. Eikmeier 5.00. (S. 838.00.)

Students in Springfield: by J. H. Kühlenbeck from the Collinsville congregation 6. 80, by H. A. Sievers from Voit's congregation near Worden 5.00, P. L. Hölter in Chicago from the Young People's Association for Dautenhahn 5.00, Weihn. Coll. from P. Kühn's congregation in Staunton for Heinr. Kolb 10. 20 and Theo. Kohn in Chicago from Frauenver. for G. Waack 10.00. (p. 837.00.)

College Household in Springfield: Schwandt's Gem. in New Berlin 21.00.

College students in Milwaukee: Dch. H. F. Rathe from the congregation in Homewood for H. Oetjen 16.00, P. L. Hölter, Chicago, from Jungfr.-Ver. for Feßmann 10.00 and Seidel 8.00, I'. Hohenstein from the Triune Church in Peoria for G. Gundlach 14.00. (p. 848.00.)

Seminarians in Addison: Fr. Leeb in Chicago from the Disciples' Association for W. Bachert 5.00.

College students at Concordia: I>. L. Hölter in Chicago from Young Fr. for O. Schultz 6.00.

Illinois District Church Building Fund: Engelbrecht in Chicago from Mrs. J. Range 5.00.

Deaf and Dumb Institution: From Chicago: P. Merbitz of the



Women's ver. 10.00, l>. H. Engelbrecht v. Teacher W. Treide 3.00, k. Schmidt v. N. N. 1.00, l'. Wunders Gem. 28.00; l'. Hohenstein in Peoria by F. F. Zeitz 3.00 and by N. N., Illinois, . 25. (S.H45. 25.)

Deaf and Dumb Mission: Pawsers in Lemont, Mission Stcoll, 2. 25, 1^ A. Neinke in Chicago by Rob. Kiessig . 50, dch. J. W. Diersen of 1>. Brauer's Gem. in Crete 1.00, x. Berg in Beardstown by N. N. 1.00 u. 1?. Lüker in Bethlehem by W. Völker 2.00. (p. K6. 75.)

Congregation at Chelsea, Wis. to purchase an altar: Erdmann's Congreg. at Chestnut 3. 35.

k. Lenks Gemeinde in Plauen für Saalmiethe: Coll. of P. Brusts Gem. in Prairie 10.00.

Murphysboro Parish, Ill: P. Dorn, Belleville, surplus from school sermon, 10.00.

Saxon Free Church: Father Dorn in Belleville by Albin Eichhorn 2. 50, 1^ Mießler, Carlinville, by Mrs. Multanowski . 50, P. Strafen in Wine.Hill, Coll. at Meierhoff-Kochs High;., 6.00 & dch. Heerboth at Wheaton 1.00. (S. H9.00.)

Concordia Parish in Chicago: l>. Erdmann's Gem. in Chestnut 2.00 u. Coll. v. 1'. Steeges Gem. in Dundee 17. 27. (S. H19. 27.)

Orphanage in Indianapolis: Weihncoll. by k. Wagner's Gem. in Decatur 8.00.

Orphanage in Wittenberg: l>. Hohenstein, Peoria, from the Frauenver. 10.00 u. P. Käselitz in Juka a. s. Gem. 3.00. (S. K13.00.)

Retirement Home in Arlington Heights: P. L. Hölter in Chicago from women's ver. 14. 50.

Orphanage in Addison: 105. 85 and 337. 25. (S. KM3. 10.) NU. Treasurer G. Ritzmann will give receipts on the individual items.

Orphanage in Des Peres: AusStaunton: v. Lehrer Günther u. s. Schüler 4. 10, v. Lehrer Gotsch u. s. Schüler 3. 50; P. Landeck in St. Paul from N. N. 5.00, l>. Herrmann's Gem. at Nokomis 9. 70, l>. Mießler at Carlinville from Franz Heinz 1.00 & father Fricke . 25, 1^ Heyne in Decatur by Mrs. Jda Kleefeldt 1.00, D. Dornseif in Troy, Christabende"!!., 13. 57 & by Casper Tillkemeier 2.00. (p. H40. 12.)

Mission in London, England: Castens, Gilmer, by N. N. 1.00. Total: H1691. 77.

NU. In my receipt ("Luth." No. 24) under the heading "Unterstützungskasse" it should read: "By P. H. Bode, Coll. at Herm. Niches (not Fischers) Hoch;., K4. 30"; "Luth." No. 26, under the heading "Students at St. Loms," should read, "l'. A. Wagner v. Jüngl.-Ver. (not Jungfr.-Ver.) for L. Millies 20.00."

Addison, Ill, December 31, 1897.

tz. Bartling, Kassirer.

Income to the Michigan District coffers.

Synod Treasury: Montague K4. 20, Lenox 6.00, Saginaw, W. S., Von Friedrich 1.00, Arcadia 5.05, Sand Beach 4. 13, Grand Rapids, Weihncoll., 20. 89, Macomb 3. 84, Tawas City 2. 40, Riley 5. 10, Monroe, Weihncoll, 13. 56, Sebewaing 20. 63, Ludington 5.00, Frankentrost 11. 36, Kilmanagh 2. 50, Frankenmuth, Weihncoll., 43. 15, Jda 10.00. (S. P158. 81.)

Synodaukasse: Sturgis 3. 58, Belknap 4. 10, Howard City 3. 58, Lansing 4. 92, P. Meinecke's Congregational, Detroit, 10.00, Tandy Creek 5. 65, Hemlock 3. 40, St. Joseph 10.00. (S. K45. 23.)

General Inner Mission: l>. Smukal, surplus from sale of Jubilee medals, . 25, Saginaw, O. S., of Frederick 1.00, Tawas City, 3.00. (S. H4. 25.)

Heathen Mission: l>. H. Frincke of N. N. & family 3.00, Grand tzaven, Mrs. Behm, 1.00, Roseville 7. 12, J. L. Himmeler a. sr. & sr. Schult. Sparb. for East India Mission 6.00, Waldenburg 10.00. (S. K27. 12.)

Jewish Mission: Richville, evening coll., 4.03.

Baltimore Emigrant Mission: P. H. Frincke v. H. R. 1. 50.

Emigrant Mission in New York: P. H. Frincke v. H. R. 1. 50.

Negro Mission: P. H. Frincke of N. N. and family, 2.00, Saginaw, W. S., Hochzt. Seidel-Stelzriede, 5.00, J. G. R., Christmas offering, . 25, M. Beyerlein, Christmas offering, 2.00, Grand Rapids, W. S., Fr.-Ver., Christmas offering f. the victor!.. Missionary Lankenaus at New Orleans, 2.00, Fackler v. A. Frank 1.00, ders. v. Young Fr.-Ver. 3.00, ders. v. N. . 25, Tawas City, a. d. Missionary Rifle, 1. 13, Fr. Arendt v. Mrs. Bohm, Sr. 1.00, Fr. H. Frincke by Jak. Brohm . 10, Riverton 2nd 36, Richville, Weihncoll. 8th 52, Frankenmuth, v. N. N., 2nd 00, Waldenburg 10th 00. (S. H40th 61st.)

Inner Mission: l^ H. Frincke of N. N. & family 2.00, Lansing 5. 56, P. Trülzsch of N. N. 1.00, Saginaw, W. S., of Mrs. M. Blank 1.00, Benona 5. 45, Adrian, Fr.-Ver., 13. 75, k. Gräbner of M. Engelhard 2.00, Pontiac 3.00, Saginaw, O. S., of Friedrich 1.00, Sigel 5. 70, >>. Dümpling v. Frl. Hoffmann . 50, P. Fackler by Ä. Frank 1.(X), Mt. Clemens 5. 65, Waldenburg 9. 50, 1". H. Frincke v. Fr. N. N. 1.00, the same, Christmas story v. N. N., 5.00, Cadillac 5. 68, Hemlock 5. 50, Frankenmuth, v. N. N., 2.00, Unionville 4. 30. (S H80. 59.)

Support Fund: P. Kruger by Ferd. Piotter 2.00, Hadley, Harvest Coll., 4. 25, Monitor 4. 50, Amelith, Harvest Coll., 18. 50, Lake Ridge 5.00, Manistee, H. F. M., 2. 50, Sagmaw, O. S., by Frederick 3.00, Sigel 5. 70, P. Schinnerer by Mrs. S. 2. 50, 1'. Fackler by A. Frank 1st 50, Grand Rapids, Weihncoll., 29th 78, Midland, Weihncoll., 5th 06, Petersburg 3rd 00, 1'. H. Frincke v. H. R. 1.00, 1'. Umbach v. Wwe. B. Volz . 50, Traverse City 5. 80, Hemlock 3. 35, St. Joseph 10.00, r. Claus' Gem. 5.00, Mrs. C. Rolf, Thank Offering, 5.00, J. G. Derminger 1.00, Jinm. Gem., Detroit, 12. 23, New Haven 2.00. (S. K133. 17.) In last receipt under this register read: Moltke 4 83 instead of Rogers City.

Old home in Monroe: Petersburg 6th 50th, Ruth 4th 48th, Caledonia 10th 43rd, Howard City 5th 06th, Turk Lake 1st 72nd, Cato 1st 31st, k. Trülzsch v. E. & H. M. 1st 00th, Benona 2nd 70th, P. Gräbner v. M. Engelhard 1st 00th, P. Engelder v. conf. Kinder 4. 18, Kass. ?. Soll in Monroe 4. 70, 1^ Schinnerer by Mrs. S. 5.00, IM.

Fackler by A. Frank 1.00, Ruth 1.00, Roseville 7. 26, W. v. Renner by Wwe. Brugel 1.00. By school children: G.C.Bernthal 3.00, J. Frank 3.50, K. Ries 6.05, P. Salchow 6. 68, Big Rapids 3. 32, J. Bode 4. 41 1". Trülsch 5.04, A. Gruhl 1. 65, I. G. Denninger 4.00, W. Lasch 4.00 W. F. Lasch 5. 60, G. Estel 5. 60, Joh. Winter 3. 70, P. Theo. Hahn 4. 45, U. J. Krüger 2nd 38, W. Harbeck 3rd 95, J. H. Ch. Meyer 3rd 05, U. Andres 4th 58, W. v. Renner 4.00; contribution: D. Smukals Gem. two 4)tonates, 8.00, Zions Gem., Detroit, three months, 12.00 Trin. Gem., Detroit, six months, 22. 79, Gethsemane Gem., Detroit three months, 6.00, Tandy Creek, three months, 12.00. (S. -198.09.) Poor Michigan Students: 1'. Gravedigger by Fritz Burk . 25, Miller 10. 14, Riley, Hochz. Krumm-Tiedt, 5.00, Bay City by K. Kriewall 1. 20, Reed City 1. 50, P. Wilson, jubilee wedding F. Töppner & wife 5.05, Detroit, Zions Jungfr.Ver., 19. 15, P. J. F. Müller, Hchzt Heinrich-Ludgin, 4. 69, and J. F. Müller, Hochzt. Vogel-Krauß, 6.00 P. Gräbner of M. Engelhard 1.00, D. Nieinecke, Jungfrver., 5.00 GethsemaneGem., Detroit, 9. 47, Ruth 3.00, P. Arendt v. M. Förster 1.00, Kilmanagh 2. 50, St. Joseph 10.00, Waltz 8.00, Rogers City 5. 26, Moltke 5. 14. (S. -103. 25.) Students in St. Louis: D. Mayer v. M. f. F. Melzer 1.00, Burr Oak for poor students 4. 25. (p. -5. 25.) Springfield students: 1". Inglehart f. Jak. Pfeiffer 3. 25, P. Schinnerer, Hochzt. Haße-Behrens f. H. Richter, 16. 10, Petersburg f. L. Mueller 4.00. (S. -23. 35.) Students at Fort Wayne: Frankenmuth, Hochzt. HerzogSchellhas f. L. Nuechterlein, 4th 80, 1'. Hügli, women's ver. f. K. Krothke, 18.00 P. Smukal, Fr. ver. f. C. Loren,z, 5.00, Frankenlust f. A. Sebald 8. 35 Woodmere, Fr.-Ver. f. F. Schwede, 6. 32, P. Lobenstein v. N. N. f. dens. 5.00. (S. -47. 47.) Students at Addison: Frankenmuth, wedding HerzogSchellhas f. H. Palmreuter, 4. 80, Saginaw, W. S., f. Duclos 12. 50, v. Fr.-Ver. das. f. dens. 2. 50, Saginaw, W. S., f. Wißmüller 12. 50, v. Fr.-Ver. das. f. dens. 2. 50, 1'. Mayer v. M. f. H. Groß 1.00, Detroit, wedding teacher M. Zehender u. Frl. M. Maurer f. Ad. Heinemann, 6. 35. (p. 42. 15.) Students at Milwaukee: HermanSau, fr. ver. for J. Salvner, 10.00 Saginaw, W. S., fr. ver. for dens., 5.00, Detroit, Hochzt. Zehender-Maurer f. dens., 4. 15. (S. -19. 15.) Deaf and Dumb Institution at North Detroit: Monroe, Harvest Coll. 13. 28, P. H. Frincke v. N. N. and family 1.00, ?. Hügli v. Miss Lillie Buhler f. d. poorest child 1.00, Roseville 11. 39, Roseville, of etl members, 2. 50, Rorth Detroit 4.00, Riley 1. 50, P. Gugel v. etl members 6. 26, P. Wilson's congreg. 9. 50, Bay City, children's service, 16. 79, 1'. G. A. Mueller, Cordies & Vitas Savings, 2. 50, Fr. Hügli, ges. by etl. Fr. sr. Gem., 60. 18, the same from Zions Fr. Ass in Detroit, 5. 00, Waldenburg, 13. 50, P. H. Frincke, Weihngesch. v. ^N. N., 2. 50, J. H. Ch. Meyer, school k., 2. 60, Sandy Creek 11. 33 P. Umbach of etl. Kinvorn 6.00, Ludington 3. 81, J. G. R. . 50, St. Joseph 3rd 60, P. Claus' Gem. 3rd 78, Frankenmuth, v. N. N., 3.00 1st G. Denninger, School K., 3rd 65, Jda 2.00. (S. -191st 17.) English Mission to Detroit: P. Fackler v. A. Frank . 50, P. Arendt v. M. Förster 2.00. (p. -2. 50.) Orphanage at Wittenberg: Manistee, school, 39. 14, U. Schinnerer v. Mrs. S. 2. 50, Riley, Christabendcoll., 5. 15, U. H. Frincke, Weihngesch. v. R. N., 2. 50, P. Andres v. Mrs. Heiß 1.00, O. Wachholz, school, 1. 69, Marie Hagen and Lyd. Wachholz each . 10, Frankentrost 5. 93, P. Schinnerer v. Mrs. B. 3.00, New Haven 2. 60, Armada 1. 90. (S. -65. 61.) Orphanage at Addison: P. H. Frincke v. N. N. and family, 1.00; Port Sanilac, Weihnccoll., 2. 75; P. Andres v. Fr.Ver., 1.00. (S. -4. 75.) Orphanage in New Orleans: 1'. Andres v. Fr.-Ver. 1.00. Orphanage in Des P er es: Fr. Andres from Fr.-Ver. 1.00. Orphanage at Fremont: P. H. Frincke v. s. Confir. 2. 38, the same of N. N. 1. 50, P. Andres v. Fr.-Ver. 1.00. (p. -4. 88.) Orphanage in Indianapolis: Fr. Andres from Fr.Ver. 1.00. Saxon Free Church: Adrian, of N., 1. 50, Frankenmuth 1. 50. (S. -3.00.) Danish Free Church: Frankenmuth 1. 50. Deaf mute mission: Riley 2.00, P. Wilson's Gem. 5.00. (S. -7.00.) Congregation at Kings Settlement: Frankenmuth, v. d. Women, 11. 50, P. Mayer v. Wittwe p. 2.00. (p. -13. 50.) Reprinting of the unaltered Luther Bible: M. Beyerlein 1.00, J. M. Hubinger 1.00. (pp. -2.00.) Household funds: Frankenlust, posttr. for St. Louis, Fort Wayne, Milwaukee, St. Paul, Concordia, Neperan, Addison, Springfield, together . 50. total: -1235.03. Detroit, January 3, 1898. G. Wendt, K assirer,

572nd 4ve., Detroit, Llieü.

1. 65. P. Bröcker v. N. Schwarz 10.00. r. Larger v. Bro. Kook 2.00. D. M. 5.00. missionfcoll. d. Gem. P. J. Holthusens 17.07. S.-S. d. Gem. P. Körners 5.00. D. Brunn v. Mrs. M. Kreimendahl 2.00. J. Riehl, Cumberland, 2. 50. 4>. Birkner v. M. Graustein 1.00, N. N. 1.00. P. O. Hanser v. H. Hühnken 1.00. M. K., Brooklyn, 1.00. (S. -87. 90.) Heathen Mission: P. Stiemke v. X. 1.00, C. Sch. 1.00. Gem. D. Kuhlmanns 5. 73rd A. G., Benezett, 2.00. Dch. k. I. H. Sieker 1.00. J. Riehl, Cumberland, 2. 50. Gem. k. Switches 2. 97. Missionary B. of the Imm. congregation, Baltimore, 13. 10. u. Birkner v. M. Graustein 1.00, N. N. 1.00. (S. -31. 30.) Negro Mission: P. Stiemke v. L. 1.00, C. Sch. 2.00. Teacher List v. Jugendch. 5.00. D. Gräßer v. Fr. Kook 1.00, I. Z. 1.00. 1". Kuhlmanns Gem. of Lonaconing, 2. 30. D. M. 5.00. A. G. of Benezett, 2.00. J. Riehl of Cumberland, 2. 50. Gem. of D. Schallers 3.00. Gem. of Unionville 2. 20. Gem. of ?. Steups 7. 46th P. Birkner v. N. N. 1.00, M. Graustein 1.00 (for N. O.). M. K., Brooklyn, 1.00. J. C. S., Cumberland, . 50. Christmas party: teacher Luecke v. s. pupils 7. 60, teacher Wagner's pupils. 1. 15 for N. O. P. Engelbert of N. N. 2.00 for Greensboro, N. C. (p. -48. 71.) Jewish Mission: Gem. P. Renz' 8.00. Kassirer Sohn 15. 30. A. G., Benezett, 2.00. P. Stiemke v. C. Sch. 1.00. Dch. P. J. H. Sieker 1.00. mission v. comm. P. Brunns 5.00. comm. >. Schallers 2. 97. (p.-35. 27.) English Mission: P. Stiemke v. C. Sch. 1.00. Gem. ?. Schallers 17. 22. (p. -18. 22.) English Mission in New York: Missionfcoll. of the Gem. 1'. J. Holthusens 17.07. St. Matth. parish, New York, 100.00. Dcfn P. J. H. Sieker 4. 50. (p. 121. 57.) English Mission to Harrisburg: Emm.-Gem., Buffalo, 11.05, St. Andr.-Gem. 5. 50. (S. -16. 55.) Latvian Mission: S.-S. in Neperan 1. 36. St. Andrew's Parish, Buffalo, 10.00. Mission V. of the Parish Fr. Brunns 5.00. Parish Fr. Steups 5.00. (S. -21. 36.) Slovak Mission: Gem. 1'. Beyers 13. 83. S.-S. of Gem. P. Groß' 6.00. Gem. P. Hahns, County Line, 1.00. Gemm. P. Müllers 4.00. Gem. P. Äröckers 15.00. St. Andr.Gem., Buffalo, 10.00. Missionsv. d. Gem. P. Brunns 10.00. Gem. P. Steups 5.00. Unterstütz.-Kasse d. Imm.-Gem., Baltimore, 10.00. P. Schumm v. A. Blüncke 1.00. Gem. P. Hochstetters 1. 75. (S. -77. 58.) Needy people in India: Fr. Birkner v. N. N. 2.00. Needy people in Armenia: U.Birknerv.N.N. 1.00. San Diego Township, Cal: J. Riehl, Cumberland, 2nd 50. Community in Lake Charles, La.: Immoveable Property Community Support Fund, Baltimore, 5.00. Lutheran Free Church in Germany: Gem. k. Oelschlägers 15. 15. Relief fund: Comm. P. Sennes 31.00. Comm. P. Müllers 10.00. (S. -41.00.) Students in St. Louis: Fr. Stiemke of L. 1.00. Women's Association of St. Andrew's Parish, Buffalo, 20.00, Mrs. F. 5.00, all women in St. Johnsburgh 3.00 for Fr. Engelbert. Young Friars' Association of Trinity Parish, Long Island City, 30.00, Tabea Association 10.00 for W. Knoke. (S. -69.00.) Students in Springfield: Ges. auf d. Hochzeit von Müller-Zy, Bergholz, 5. 63 for Jos. Schulz. Students at Fort Wayne: P. Michel 5. 52 for E. R. Women's Ass. of the comm. P. Gräßers 10.00 for Kirchhöfer. N. N., Lockport, 4.00 for E. Rudnick. Comm. P. Bartlings 6. 75, women's ver. 10.00, Savings Bank v. V. & R. Bs . 79 for R. Franke. (S. -37.06.) Student at Addison: Stud. ver. at Wellsville 9. 74 and 5. 80 for F. Biermann. (S. -15. 54.) Pupils in Neperan: Fr. Gräßer v. etl. Gemgl. 14.00 for King. Fr. H. Schröder v. Mrs. Schmelzte 2.00. (S. -16.00.) Deaf and Dumb Mission: Teacher List v. Youth Ch. 5.00. U. Stiemke v. C. Sch. 1.00. P. Birkner v. N. N. 1.00. (S. -7.00.) Deaf and Dumb Institution: P. Bröckerv. N. Schwartz 10.00. A. G., Benezett, 2.00. (S. -12.00.) Hospital in East New York: by P. J. H. Sieker 75th 88th St. Pauls parish, Brooklyn, 35th 50th (p. -111th 38th). Orphanage at West Roxbury: Gem. P. Hahns, Lake Road, . 62. D. M. 5.00. P. O. Hanser v. etl. parishioners, 2. 50 and 15. 10. parishioners, P. Keyls, N. Fane, 2. 87. teacher Meissner v. s. pupils at W. Seneca 3.08. pupils of St. Matth. parishioners, N. Tonawanda, 6.05. P. Schumm v. etl. parishioners, 9. 50. parishioners, P. Grams 9.07, v. d. school ch. 8. 67. (S. -62. 46.) Orphanage at College Point: P. J. Holthusen by G. Detthoff 5.00. Teacher Meissner by s. pupils in W. Seneca 3.08. Dch. P. J. H. Sieker 323. 56. (p.-331. 64.) Augsburg Orphanage in Baltimore: D.M. 10.00. Women's Ass. of the Cong. P. Walkers 25.00, Young Fri. 10.00, Julius Walker 2.00. (S. -47.00.) Orphanage in Pittsburg: Teacher Meissner v. s. pupils in W. Seneca 3.07. Pupils of St. Matth. parish in N. Tonawanda 6.00. (S. -9.07.) Widow's Fund: Gemm. d. Sieger 5.00, Hahn, County Line, 2.00, Birkner 38. 58, Sander, L. Valley, 5. 30, Pechtold 4.00, Weidmann 7. 35. D. Gräßer v. Fr. Kook 1.00. D. M. 5.00. A. G., Benezett, 2.00. Poor Fund of Martini Parish, Baltimore, 3. 70. 1>. O. Hanser v. O. H. . 25. (S. -74. 18.) Total: -1849. 71. Baltimore, December 31, 1897.

C. Spilman, Kassirer.

Entered the caste of the Eastern District:

Synodal treasury: Gemm. d. UU. Bröcker -34. 35, Schaller 4.08, Gräßer8. 50, Pechtold4. 75, Hochstetter 4. 25, Gram 4. 80. (S. -60. 73.) Progymnasium: Kassirer Son 2nd 82nd P. Stiemke of C. Sch. 1st 00th Gem. P. Holls', E. Oakfield, 1st 90th (S. -5th 72nd). Progymnasium building fund: Gemm. d. l>l>. Verwiehe 5.00, Gross 12. 50, Koch 64. 80, Germann 5. 54, Brunn 136. 75, Kuhlmann 20.00, Sander, Otto, 11. 30, Senne 100.00. Prof. Feth v. C. R. u. X. 2.00, Mrs. Schade 5.00, Miss A. Heilmann 1.00. youth v. of the comm. P. Spannuths 5.00. comm. in Wellsville 72. 60. 1". O. Hanser v. etl. Gemgl. 6.00. P. Ohlinger v. A. Koppel 2.00. (p. -449. 49.) Emigrant Mission in New York: Fr. Senne v. L. Reinsch 10.00. Emigrant mission in Baltimore: P. Kuhlman v. s. Gem. in Barton . 70. Inner Mission sim East: Gemm. d. ???. Kuhlman 5. 74, Schaller 2. 97, Hering 10.00, Lohrmaun 8. 72, Reisinger, Nortons Corner, 4.00, Ohlinger, Berkely, 3. 25, A. Köppel 2.00. P. Stiemke v. X. 1.00, C. Sch. 1.00. S. S. in Neperan

Income to the Western District coffers:

Synodal treasury: Gemm. d. ???. Heckel, Kirkwood, -4. 00, Gübert, Stuttgart, 4. 50, Muller, Lockwood, 4. 25, Vetter, Farley, 5. 00, Schwartz, Kansas City, 11. 00, Muller, California, 6. 05, Gem. at Lutherville, 9. 50; Höneß, Lincoln, 11. 50; Fackler, Harvester, 5. 80; Falcon, Forest Green, 7. 35; Matuschka, Lake Creek, 9.00; Nützel, West Ely, 7. 50. (S. -85. 45.) Progymnasium in Concordia: Gemm. d. ???. Wagner, Tilsit, 7. 70, Köstering, St. Louis, 115.00, Fackler, Harvester, 2.05, Nething, Lyons, 3. 25. (S. -128.00.)

General building fund: Gemm. d. kl>. Müller, Beaufort, 5^40, Mießler, Des Peres, 9.00. (S. K 14. 40.)
Inner Mission of the District: Nothing byN. N. 2.00. L. Germann by Aug. Harder 2. 50. P. Höneß by H. Eckhoff 1.00. Gemm. of L? Maack, Spanish Lake, 6th 85th, Schmidt, Diggins, 4th 48th, Fritz, Pilot Knob, 5th 00th, Kellermann, Little Rock, 6th 25th, Gem. at Lutherville 13th 80th, Ludwig, Harwood, 1st 65th, Rufs, Rolla, 2nd 23rd (S. H45th 76th).
Inner mission in Minnesota and Dakota: k. Wangerin of N. N. 5.00. Negermission: Erich Müller, Bethl.-Gem. in St. Louis, 5.00. Teacher Peters a. s. Schuldistr. for poor children 2.00. ?. Nothing from N. N. 2.00. Fr. Germann from Aug. Harder 2. 50. Fr. Höneß from Joh. Meuschke 2.00. 1'. Kellermann's parish, Little Rock, 5. 50 (p. H19.00.)
Jewish mission: Erich Müller, Bethl.-Gem., 5.00.
Heathen Mission: Erich Müller, Bethl.-Gem., 5.00. ?. Nothing from N. N. 2.00. 1^ Biltz by F. Rabe, Sr. 2.50. ?. Wangerin by Mrs. Joh. Kaiser 3.00, from Jda Bartels piggy bank 2.00. P. Janzow from Mrs. Eh. Beumer 1.00. (p. H15. 50.)
Esthenmission: Gem. in Lutherville 6.00.
Support fund: Gemm. d. Schmidt, Carrollton, 12. 25, Zschoche, Frohna, 33. 32, Lehr, New Wells, 7. 75. ?. Höneß by Joh. Meuschke 2.00. Dch. P. Nützet 5.00. (S. KM. 32.)
Orphanage near St. Louis: Christmas gift from C. Lottmann in P. Obermeyer's parish 5.00 & from E. A. Ellermann 5.00. Teacher Peters a. s. School District 6. 65. Teacher Hölter in Uniontown v. s. Students for Christmas gift 2. 50. P. Lauer, Palmyra, from Women's Ass. 5.00. 1>. Nothing v. N. N. 5.00. P. R. Mießler v. M. Schällmann 1.00. Prof. Simon of the Women's Ass. in Springfield 10.00. Miss. Meta Hamms and teacher Hamms' pupils 3. 45. Biltz of F. Rabe, Sr. 2. 50. Gemm. d. l'U. Obermeyer, 48. 36, Dautenhahn, Antonio, 2.00, Wockenfuß, Salisbury, 3. 50, Moberly 2. 25, Gänßle, Corning, 7. 25, Kellermann, Little Rock, 2. 50, Schwartz, Kansas City, 12. 68, a. d. piggy bank of Theo. S. 2.00, Mueller, California, 4th 35, v. d. Schüler 3rd 85, Fackler, Harvester, 6th 35, Pflantz, Gordonville, 5th 50, Schwan, Millbrook, 8th 00, Harre, Meinert, 3rd 00, Streckfuß, Joplin, 6th 60, Hintz, Stones Prairie, 2nd 70, Bethl.Gem. of, St. Louis, 33. 66, Ludwig, Appleton City, 6. 11, Lehr, New Wells, 5. 10. Jesse's pupil, Corder, 5. 10. P. Hoess v. Joh. Meuschke 2.00, of Wwe. N. N. 2.00. (S. H220. 90.)
Fremont Orphanage: Veters Gem., Farley, 4. 50.
Hospital in St. Louis: Fr. Höneß of Joh. Meuschke 2.00.
Deaf and Dumb Institution: Nothing by N. N. 2.00.
k. Höneß by Joh. Meuschke 2.00. (S. K4.00.)
Poor students: Fr. Nothing from N. N. 2.00.
Students in St. Louis: P. Vetter, Coll. a. d. Hochz. Kisker button for F. Jesse, 7. 12. 1?. Wangerin of the Sewing Club for A. Voll 10.00. (S. M7. 12.)
Pupil at Concordia: P. Veters Gem., Farley, for. R. Jesse 4.00.
Students at Fort Wayne: Pflantz, Gordonville, for Dan. Kleist: Kindtaufcollecten at Otto Keller 2. 70, Wm. Siemers 3. 30, Pflantz 3.00, Carl Kiehne 2.00, Nußbaum 1. 75, Chr. Bodenstein 1. 30, Fr. Großheive 3.05, Heinrich Siemers 3. 25, Hormann 1.00. (S. K21. 35.)
Pupils in Milwaukee: Wangerin by Mrs. Joh. Kaiser for Th. Hömann 5.00.
Students at Winfield: P. Mießler's Gern, Des Peres, for J. Bopp 6. 55.
Studying Orphans: Teacher Meyer's Students, West Ely, 1.09. St. Louis, December 31, 1897.
H. H. Meyer, Kassirer. 2314 X. 14td 8t.

Received for the orphanage at Fremont, Nebr:

In November: Fremont: Mrs. Cobb j Bu. red beets. Mrs. Kath. Dierks and daughters 2 coats, 3 brochs, 3 hats, 1 shirt, 1 cap. Mrs. H. Kühne miscellaneous. Groceries and 1 rooster. John Knechts. 32 fish. Mrs. Kuntzmann 1 bag of biscuits, cinnamonrolls and fat cakes, 1 coat, 1 wool. Cloth, 1 Cape, 1 Hat. Wilke gaps 12 bu. Grain, 4 Bu. Oats. Georg Rufs 1 double box of grain cobs, 10 bu. oats, 1 s. of red turnips. Mrs. J. Knechte. 1 child's cap. Karl Weihe 8 pigeons. Frauenver. 6 P. Shoes, 15 woll. Bonnets. John houses 36 lights. Women's ver. 1'. Gieses, Blair, Nebr.: Mrs. Glöde and Miss Broders 1 gingham dress, 1 calico dress, 1 alpaca petticoat, 1 wool. Cape a. 3 wool. coats. Mrs. Joh. Saß 3 ealico aprons, 2 night dresses, 1 white children's apron, 3 calico dresses, 2 wool. Jackets, 2 wool. Children's petticoats, 2 shale dresses, 1 p. shoes. Mrs. Roedell 1 small undershirt, 3 wool. Petticoats, 1 wool. Jacket, 1 wool. Dress. Women's Ver. Vahls in Seward, Nebr.: Mrs. Block 14 Ud. Calico. Mrs. Muenzel 3 p. Stockings. Mrs. Schulz 3 p. Stockings, 2 bob of wool. Mrs. Zimmermann 9 ad. Calico. Mrs. Preisinger 17 ad. Gingham. Mrs. D. Tankers 1 skirt, 2 p. stockings, 6 ad. Gingham. Mrs. Wagenknecht 5 ad. Calico. Women's ver. P. Flax in Scribner, Nebr.: 9 undershirts, 9 undershorts. Mrs. Marquardt 3 undershirts. Mrs. Stockham 3 undershirts. Drucker Co. 3 boys' jackets. Women's Ass. of Zion Parish, Hillsboro, Kans.: 11 girls' clerics, 3 blankets, 2 quilts, 16 undershirts and 7 undershirts. WebsterWomen's Ass. in Nebr.: 39H Ed. Calico, 29 Ud. Print, 35st Ud. Gingham & 15 P. Uebershoses. Mrs. Black, tzumphrey, Nebr. 1 basket of grapes. Unknown, Omaha, 55 lbs. of smoked goods. Mrs. C. W. Marquardt, Scribner, 1 quilt. Gem. P. Schutzes, Wayne Co, Nebr. 6 gallons. Grease. Christoph Niebuhr, Fontanelle, 2 p. cart. & 1 p. tr. apples. Lmse Steinauer, Pueblo, Colo. for Luise, Marie & Bertha Gögelein 3 p. Gloves. Herm. Scheer, Arlington, 2 p. apples. Wilh. Lorbeer, Scribner, 1 bu. Cart. 2 doz. Kohlrabi, 45 p. white beans, 19 p. tr. apples. Unknown, West Point,

1 p. Wheat, 1 p. Shell grain. From Washington Co: L. Bartling 5 p. cart. W. Dierks 2 p. cart. 2 p. cabbage, 1 p. citronate, 1 doz. red beets. W. Schütt 1 p. Cart. Mrs. Ostermann, fontanelle, 1 skirt, 1 p. Trousers, 1 apron, 1 petticoat, 1 cap. Gem. p. flax, snyder, nebr.: Aug. Kemnitz Sr. 2 bu. Wheat. Aug. Kemnitz Jr. 1 bu. Wheat. Karl Kemnitz 1 bu. Wheat. F. Vietmeier 1 bu. Wheat. Jürgen Seebeck 1 Bu. Wheat. Köppen Bros. 2 bu. Wheat. Hy. Schnoor 2 bu. Wheat. Wilh. Hamann 5 bu. Wheat. John Hamann 1 Bu. Wheat. John Niermann 2 bu. Wheat. Christ. Wendorf 2 bu. Wheat. Hans Mariens 2 bu. Wheat. F. Zarmstorf 2 bu. Wheat. J. Legband 2 bu. Wheat. J. Schwanke 2 bu. Wheat. F. Schwanke 2 bu. Wheat. Joachim Durst 2 bu. Wheat. H. Holt 1 bu. Wheat. Joh. Werblow 2 bu. Wheat. Fritz Becker 2 bu. Wheat. Theo. Kurz 2 bu. Wheat. Ludwig Brunke 2 bu. Wheat. H. Harnist 2 bu. Wheat. O. Dallmann 1 bu. Wheat. Hans Schnoor 2 bu. Wheat. Christ. Legband 2 bu. Wheat. Joh. Beck 2 bu. Wheat. Ferd. Jahrmarkt 2 bu. Wheat. Mich. Milz 2 bu. Wheat. Franz Liesewald 2 bu. Wheat. Ferd. Billerbeck 2 bu. Wheat.
Wishing all dear givers a Merry Christmas and a Blessed New Year in the Rainen of our Orphans -F. Nammacher, orphan father.
Fremont, Nebr. 10 Dec. 1897.

From the valuable women's association of the community in Mount Olive, Ill, through Weisbrodt, 1 quilt received for the sick room; for poor pupils 12 undergarments. From the valuable women's and young women's association of the community in Sterling, Ill, through P. Gresens 2 quilts. From the Worthy Women's Association of Indianapolis, Ind. by P. Wambsganß, 12 underpants, 12 undershirts, 12 sheets, 12 pillowcases, 12 towels. From the worthy women's association of the comm. of the Seuel in Indianapolis, Ind. 4 quilts, 10 underpants, 10 undershirts and pillowcases. From the valuable Women's and Young Women's Ver. of the Gem. of P. Kirchner in Secor, Ill, 12 pillowcases, 10 pr. woolen stockings, 10 quilts, 6 sheets. R. Pieper.

Pilgrim House and Emigrant Mission.

Revenue from October 1 to December 31, 1897.
1st Pilgrim House: Kass. C. Spilman H25.00, Kass. G. B. Sohn 10. 30, Kass. E. F. W. Meier 1.00. From the Youth Association of Trinity Lutheran Parish at Rockville, Conn. for an organ loft 5.00. (Total: H41. 30.)
2nd Emigrant Mission: Fr. Weber 2.00, Anna Barty 1.00, Father Neidhardt 2.00, Julius Betz 1.00, H. F. Mohr 2.00, U. W. Ulrich . 50, Anna Kauck 1.00, Elise Kneese ,50, Sophie Dunker 4th 25, H. Muhly 5.00, P. L. Kruger's parish, Thanksgiving coll., 9th 80, Cass. C. Spilman 51st 55th, Cass. C. A. Kämpe 72. 89, Kass. E. F. W. Meier 151. 47, Cass. F. H. Harms 3. 25, Kass. G. E. G. Küchle 19. 82, Kass. H. H. Meyer 2. 50. (Total: S330. 53.)
Interest-free loans of H50.00 were received and K325.00 were reclaimed.
For the Free Church in Germany, including special purposes of the same, H870. 66 and for the Danish Free Church K78. 20 have been received. S. Keyl.

Received for Concordia College, Milwaukee, Wis. during the past year: From John C. Koch, Milwaukee, 30 doz. Eggs, 1 No. 7 lei! krame. From JehovahCongreg. at Town Lake, Milwaukee Co, 2 p. beets, 4 p. yellow turnips, 2 p. rutabagas, 1 p. turnips,!2 p. cart, 2 p. onions, 2 dozen yellow cucumbers, 4 dozen. Greens, 50 heads of cabbage. From Trinity Comm., Sheboygan, Wis. 13 p. cart. 1 p. yellow turnips, 2 p. rutabagas, 3 p. cabbage, 2 p. beets, 2 p. white turnips, 1 p. citron, 1^ Bu. Peas, 350 lbs. of flour. By G. E. G. Küchle, Milwaukee, 4 bu. Tomatoes. By St. John's Cong. of Freistadt, 15 pp. Cart.
Heartfelt thanks and God's blessings to all dear givers I C. G. Förster.

With heartfelt thanks I certify to have received the following funds for my church in Spencer, S. D.: By U. Karsten, Sr. of Canastota, S. D., K6. 75, byOberheu of Wentworth, S. D., 11. 20, by Lübke of Mansfield, S. D., 9. 25. W m. Marth.

By J. L. Hahn, Lenox, Mich. received from his school children for the home for the aged H3.00. Sincere thanks I Monroe, Mich. the 22nd of December, 1897. H. Frincke.

Received through Fr. C. L. Janzow from his congregation for the mission church in Granite City, Ill, K10.00. Many thanks! Granite, Ill, December 31, 1897. E. Almstedt.

From the Women's Association of the Lutheran Zion Congregation in Detroit, Mich. the undersigned received through Father C. F. Schatz H5.00. Many thanks to the kind donors and God's rich blessing.
Concordia College, Sprmgfield, Ill, Dec. 23, 1897.
Hereby certify receipt of K10. 53 from E. Dümpling's parish at Detroit, Mich. To all dear givers, most heartfelt thanks and God's rich blessings.
Concordia College, Springfield, Ill, Dec. 30, 1897. P. H. Ristau.

Through Mr. P. C. Geith, Canada, I have received K3.00, 1.00 and .90, i.e. a total of 4. 90 wedding collectibles. Many thanks to the kind givers and a "God bless you!"
Concordia College, Springfield, Ill.
E. F. Plüdemann.



For student H. Schmelzer of Springfield collectirt in the comm. at Gridley, Ill, -3. 88. Delivered to him personally.

C. G. Schröder.

>>> The receipts of Messrs. PP. C. H. Brinkmann, J. Hoffmann, as well as those of Messrs. G. E. G. Kühle, C. P. E. Lutz and G. Ritzmann will follow in the next number.

New printed matter.

Seventh Synodal Report of the Kansas District of the German Lutheran Synod of Missouri, Ohio, and Other States. 1897
St. Louis, Mo. Concordia Publishing House. Price: 18 Cts.

The presidential address of this report appropriately refers to our past synodal anniversary in a beautiful paraphrase of the Lord's Prayer. The doctrinal talks offer two practically chosen and carefully crafted papers. The first deals with the use of the Holy Communion. The speaker writes: "At our last Synodal Assembly we have already dealt with the Holy Communion, namely with its nature, its use and its power. It remained for us to deal with the use of Holy Communion. This shall now be done at this assembly. ... There are four propositions set forth of the use of the holy supper; these propositions deal with the frequent, the communal, the failed, and the wholesome use of the holy supper." The subject of the second paper is congregational meetings. Of the eight theses presented, however, only four came up for discussion. The first thesis shows for what purposes God would have Christians assemble into local churches. The second thesis states that these purposes cannot be achieved without church assemblies. The third thesis shows who should participate in the church meetings. The fourth thesis deals with the business of the congregational meeting. Both theses deserve to be studied diligently. God grant that we may not grow weary of the truth which we have so abundantly.

F. B.

Concordia Magazine. *An illustrated Monthly for the Christian family.* Concordia Publishing House. St. Louis, Mo. Price: \$1.00 annually.

The first number of the third volume of this English family journal is now available. The magazine is published in monthly issues of 64 pages each, so that the whole volume comprises 768 pages with solid reading material and numerous illustrations. *Concordia Magazine* seeks its readership among the more mature youth and men and women who are proficient in the English language, while our "Kinder- und Jugendblatt" is intended to serve the earlier age groups. In addition to the more entertaining readings, longer and shorter stories of cheerful and serious content presented in each number, our English family magazine brings a rich measure of pleasantly instructive reading material, interesting accounts of the history of our country in particular, travel pictures, treatises on various countries and people of the present and the past, discoveries and inventions, political life, trade, commerce and traffic, adventures on land and at sea, etc. Numerous articles on such subjects have been published. Numerous articles on such subjects are already in the folders of the editors for the new volume; others have been ordered. A consulting room has also been opened, in which questions of general interest are to be answered. Sample copies are available free of charge upon request. The second volume is to be had in fine half morocco binding for \$1. 40. Orders should be made soon at the address: Concordia Publishing House, St. Louis, Mo.

A. G.

Fifteen exquisite songs for four-part male choirs. (Appendix to the "Sängerfreund".) Edited and published by Herm. Ilse. Collinwood, Ohio. 1897. 16 pp. 6X9. Price: 20 cts, by the dozen -1. 50.

As the title says, this is a supplement to an earlier published collection "Sängerfreund", containing no. 52 to 66. The selection, mostly containing nature, hiking and home songs, is to be called a good one, well-known and less well-known songs alternate, the music is pleasing, the execution not difficult; and thus this cheap appendix will certainly be welcome to the owners of the larger work and deserves to be recommended to them. In Nos. 54 and 58 the text could have been improved.

L. F.

Changed addresses:

Rev. P. 6th Hell's^e, UMsboro, Marion Co, Ivans.

Rov. L. Llaodr, 8t. krands, Ollozonns Oo., Laus.

6th Lartdt, 651 12tü 8t., CüieaFO, 111.

0. L. LruoMr, kako Creek, Lenton Oo., Llo.

3. lüst, 3564 8. Halste"! 8t., Ctuea^o, 111.

0. P. L. kutr, IValsenvater, 1)68 keres, Llo.

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Letters containing information for the paper (articles, advertisements, receipts, address changes, etc.) should be sent to the editor at the address: "Qutksmnsr", Concordia, 8crnlvar^.

Intereck at tli'' kost OKee st 6t. kouis, Mo., as seconcs-elktts rnattor.



Published by the German Evangelical
Temporarily edited by the teacher

Vol. 54.

(Sent by P. C. M. Z.)

Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common man. Christians.

(Continued.)

3. the second article.

From Christ's person.

The second article of our holy Christian faith deals with our redemption and our Redeemer, namely our dear Saviour JESU Christo.

First we are taught about the person of the Lord Jesus; we are told who Jesus Christ is.

The second article says that Jesus Christ is His, the Father's, only begotten Son, our Lord, who was conceived by the Holy Spirit, born of Mary the Virgin. And Luther, interpreting these words, says that JESUS Christ is truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary, our Lord. Our catechism therefore teaches that Jesus Christ is God and man in one person.

And this doctrine of Christ's person we will now deal with in several short paragraphs.

First, we'll talk

a. Of Christ's true deity.

Our Catechism teaches that the man JESUS Christ, who lived on earth more than eighteen centuries ago and was descended from a long line of Jewish and pre-Jewish fathers, - that he was the only-begotten Son of God the Father, truly God, born of the Father in eternity, the second person in the holy Trinity.

Is that what the scriptures teach?

Yes, of course, yes, of course! Just look! Of the Lord Jesus it is said in John 1:18: "No man hath seen God. The only begotten Son, which is in the bosom of the Father, he hath declared it unto us." And Rom. 8, 32.: "God hath not seen his



given by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Temporarily edited by the teachers' college of the theological seminary in St. Louis.

St. Louis, Mo., Jan. 25, 1898.No. 2.

...but gave him up for us all." And 1 John 5:20: "This is the true God, and the life eternal." And Rom. 9:5: "Whose also are the fathers, from whom Christ came in the flesh, who is God over all, blessed for ever and ever. Amen." And Thomas answered and said unto Him, "My Lord and my God." Joh. 20:28. - And this agrees with the Old Testament prophecies; there it is said of Christ, "This shall be His name, that they shall call Him. HER (Jehovah), who is our righteousness." Jer. 23:6; and He Himself, the Messiah, prophesies by the mouth of David, "I will preach of such a manner, that the LORD hath said unto me: Thou art my Son, this day have I begotten thee." Ps. 2:7.

You see, then, that the Scriptures give divine names to the Lord Jesus, the Son of Mary. It expressly says that He is the only begotten Son of God the Father, and truly God, and so the second person in the holy Trinity. -

But the holy Scriptures also testify to the same in that they ascribe to the Lord Jesus divine attributes, divine works, and divine honor.

See now how divine attributes are ascribed to the Lord Jesu.

John writes, "In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God." John 1:1, 2. That by the "Word" is meant Jesus Christ, you can see from verse 14, where it says, "And the Word was made flesh, and dwelt among us, and we beheld his glory, a glory as of the only begotten of the Father." In the beginning, then, before heaven and earth or anything was created, there was already He who became "flesh" or man in the fullness of time, namely, JESUS Christ. But if He was already in the beginning before all creature and time, He is indeed the eternal God; as John also expressly says, when he says, "God was the Word." So also the Lord Jesus says of Himself, "Before Abraham was, I am." Joh. 8, 58. and Hebr. 13, 8. it is said:

"JESUS Christ, yesterday and today, and the same forever."

And did not the Lord Jesus prove His omnipotence by His miracles and signs, which He did by His own power? proved His omnipotence?

But Peter testified of His omniscience by saying: "Lord, you know all things." Joh. 21, 17.

And of His omnipresence the Lord JESUS Himself speaks, saying, "Where two or three are gathered together in My name, there am I in the midst of them." And, "Behold, I am with you always, even unto the end of the world." Matth. 18, 20. 28, 20.-

Now behold how divine works are imputed to the LORD Jesu.

John says of the "Word" who was God and became flesh: "All things were made through the same, and without the same was not anything made that was made." Joh. 1, 3. Paul writes of JESU Christo: "By him were all things made, that are in heaven, and that are in earth." Col. 1, 16. And, "He is before all, and all things consist in him." Col. 1, 17. So it is said of the Lord JESU, Heb. 1, 3. "He beareth all things with his powerful word." In these sayings the divine works of creation and the preservation of the world are ascribed to the HERRN JESU. And He says of Himself, "The Son of man hath power on earth to forgive sins." Matt. 9:6; and, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth them which he will." Joh. 5, 21. These are plainly all divine works, by which the HER JESUS is testified to be true God. -

But divine honor He claims for Himself when He says, "He that beholdeth Me beholdeth the Father." And, "I and the Father are One." And, "All (shall) honor the Son as they honor the Father." Joh. 14, 9. 10, 30. 5, 23. Divine honor is given to the Lord JESU by the Scriptures, saying, "Let all the angels of God worship him." Hebr. 1, 6. And: "In the name of JESUS shall all the angels of God worship him."

Let every knee that is in heaven, and on earth, and under the earth, bow; and let every tongue confess that Jesus Christ is the Lord, to the glory of God the Father. Phil. 2, 10. 11. Again, He Himself gives divine glory, saying, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Joh. 3, 16. And, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Matt. 10:37; for faith and love above all things are truly honors due only to God. -

Now, dear Christian, we think that these few sayings which we have quoted are proof enough that the Scriptures testify to the Lord Jesus as the true God above all things, who is praised forever. Therefore give also to your Saviour the glory which God gives Him in His word: Believe in Him, love Him above all things, honor Him as the Father, worship Him, bow your knees in His name, and confess that He is the LORD Jehovah. And when thy hour cometh, say unto Him with Stephano, "Lord JEsu, receive my spirit!" Then shalt thou behold Him in all His glory for ever.

Yes, the man JEsus Christ is God over all, praised forever and ever. Amen. This is the second great miracle of God, which faith rejoices in. The second? What is the first? Creation. And the incarnation of the Son of God is the second. An inconceivable miracle! Our reason cannot reach it, it will not grasp it. But he that will not believe cannot be saved. How does one come to believe? And how does one remain in the faith? One must look at the man Jesus Christ as the Scriptures describe Him. Again and again we must look at the birth, life, speech, deeds, suffering, death, resurrection, and ascension of the Lord Jesus in the biblical record; then we shall finally and ever more firmly and surely say with John: "And we beheld His glory, a glory as of the only begotten of the Father, full of grace and truth." John 1:14.

Thus in the last century a man came to the true faith in Jesus Christ, who otherwise lived in sad times, when insolent unbelief confused most minds and hearts; and he sang, triumphing over head and heart, thus:

The nations have waited for thee, Till the time was fulfilled; Then God sent from his throne The salvation of the world, thee his Son.

When I try to grasp this wonder, My spirit stands still in awe; It worships and it realizes That God's love is infinite.

O Lord, who art born man, Immanuel and Prince of Peace, In whom the nations hoped, Thee, God Messiah, I adore.

(To be continued.)

"We must press and blast this article, that He (Christ) is in One Person both, truly God with the Father, and truly man born of the Virgin, that He may be kept pure against the devil's mob and heretics."

From a letter of our first missionary.

(Conclusion.)

Sunday, the 2d of February. It is 10-1/2 o'clock in the evening; my neighbors, who usually stay so long, and often even longer, after the evening service, are just going with their torches through the woods to their homes, with their wives and children; and I am tired, since I had to make do with a bundle of straw and a bear skin instead of a bed last night because of a visit from the city, and could sleep little, but had to be up early again because of the sermon. My days in the bush are a time of much work and much joy, since I have school and children's teaching with the confirmands during the day, and Bible study with the old people in the evening. Especially on Sundays I have enough work and joy. At 10 to 12-1/2 o'clock church, where I still have the office of reciting the hymn due to lack of hymn books; a little after 1 o'clock Sunday school until 3 o'clock. At 6 o'clock the neighbours come again, then church once more, and afterwards singing and conversation until late; among the former also now and then a prosaic but well-sung song in memory of the deceased Queen of Prussia; if the old King knew how his old subjects here still often sing a song in honour of the Queen, he would certainly send over a few thalers to help us build a warm schoolhouse. If only it produced more fruit, I would gladly work even harder. But with all the preaching, reading, singing and praying, it remains dead. God help us! I have more joy in the children. May the Lord make me thankful. -

I haven't received the new skirt yet. But it's on its way from New York. And - am I reading correctly - also a chenille? *) Well, truly, the dear ones are incurring too much expense on my account, and I am almost sorry that I have written for books again. But poverty teaches begging, and there is a lack of books; so I have to make do poorly at school. Every speller has almost his own book; **) the older ones read the Bible. Has old Berning from Fort Wayne been to see you? He promised to. Henry, too, †) God willing, as well as Madam Merian, gets to see a man who can bring them a greeting. - But I am weary, though not bodily, but spiritually; will no more thought out. The Lord take you in his gracious protection, and let you sleep merrily in his arms. My furniture has received a significant and elegant addition these days in the form of a brightly woven straw chair.

Tuesday. So, dear mother, this is the last evening I spend at my dear Friedheim for eight days. We have just parted with singing and earnest prayer. Oh, that the dear Saviour could still experience the joy of our imploring his grace for our conversion with all our hearts, and not merely with our lips, so that he could at last dwell truly and alone in our hearts! Alas, it is so dead, though sometimes the form of godliness, but the power and the being, I fear, he finds not. I pray much that the Lord may pour out his good spirit of grace upon me and my churches. Oh, if only he would see sincerity in my heart!

*) A kind of sleeping skirt.
**) That is, each a different.
†) The scribe's oldest brother, Amtmann.

Sometimes I can't understand why he made me, the poor worm, a preacher here, and why he didn't send someone else in my place long ago; and then (one) is again so arrogant and careless; only with great effort can I keep myself upright through such weak faith in his full sacrifice and ransom, although, to his glory I must confess, he has never yet let me sink completely into despondency. How hard it is to die to oneself and to the world, and how easy it would be to do so, if one always kept to the dear Saviour. - I praise dear Louise *) for being happy that, according to her previous letter, she is becoming more and more dull and indifferent to everything external; if only life in and love for the Savior is always increasing. She should not grieve that the roots of her heart, which are entwined in the soil of the world, are dying more and more, so that they no longer draw nourishment from it, if only they root more and more deeply and alone in the Lord. So it shall be. Let the Lord be our only love and desire; he is well deserving of us; only let us watch and pray that the love and compassion for the souls of our fellow-sinners and fellow-sufferers may grow and increase.

I have joy in my confirmands, three grown girls. The Lord is working on their souls, and as far as I can judge from their character, two have found the Lord, and the third is seeking Him. One of them could not spell when I came here, and knew nothing of the Lord; but the deeper and, I hope, the more lasting impression the crucified love of the Lord makes on her. A glorious work seems to be going on in this simple, quiet and humble soul. If only I do not hinder His work with my coldness and clumsiness! The foregoing, I believe, also have joy and peace in the Lord; only a right perfect earnestness and breakthrough of the spiritual life I miss with them, as with many whom the Lord has touched well. If the Lord would only make me more complete, things would be better with the church. Oh, what a wealth of comfort is the word "grace"! He who could grasp it rightly would have everything. -

To Karl. **Your letters with their domesticis †) and your expressions of the heart are delicious and refreshing to me; and only do not let the great arcs depart. If the dear brother is firm and simple in faith, who does not immediately give himself up to the first impressions of many a new thing that he will see here in the field of God's kingdom; if he is heartily humble and unselfish, and willing to work only for His kingdom, without looking to himself: let him go through a little church history and doctrine of faith, and much of the Bible and our Lutheran doctrine of faith, and come over in God's name. I cannot promise him anything; he, like all those here who want to serve the Lord in truth, must seek under many complaints and privations; not all are as fortunate as I am, although in German terms the preachers would laugh if I were to speak of special happiness. I will write to the Synod on his account. But it must be firm; otherwise we cannot use it. For our Lutheran church is in such a sorry state that we have special cause to look for firmness,

*) His youngest sister.

**) Another older brother, pastor, †) Domestic News.

humble and unselfish preachers, who can send themselves into anything but sin and the world. Clean off, and unto Christ! is the motto. . . .

Now I must close for the evening. It is late. ... God willing, and my indolence does not imprison me, I will rise at 5 o'clock and finish the letter, then through the post office at Fort Wayne to my loved ones, whom I kiss in my thoughts. -

Wednesday. That's right, I succeeded today for the first time in doing what I have so often resolved to do, namely to get up at 5 o'clock. That I caused you so much trouble with the skirt weighs heavily on my heart again today. I would rather you had not done it; I could have done without it. Every letter is a begging letter; it was really only a joke, and I never seriously thought of asking for a skirt from Germany. Well, the Lord can give it back to you. Is Ruperti *) angry that I do not write to him particularly? I am almost afraid so; otherwise he would not withhold his letters, which are so dear and sincere to me, from me..... Many have made a good start with writing, but come to a shameful end, among them my dear Harms **) and my dear Otto, †) my otherwise so faithful correspondents. Since Easter I have had nothing from them. To dear Büttner say my heartfelt thanks for his so dear letter; as soon as I can, I will answer the dear brother. It came to me so unexpectedly and gave me great pleasure. I know nothing more about Wolf ††); he is with Marietta and, according to his last letter, is in good health.

Sötefleisch's questions ‡) seemed very good to me for children and for me; it may well be my stupidity. If you know Luther's little catechism with the sayings listed below, that would be fine with me; but the catechism must be unchanged. If you can send over some temperance writings, do so. I think the Bremervörder Verein will send me, as one of its first members, some free of charge. - The other day Louise tried to put romantic thoughts into my head, or rather, she found my situation romantic. The thing was new to me, and I thought: you can try it; it depends a lot on how you look at a thing. So I sat down on the horse quite romantically; really, everything seemed to me in a different light, my horse like Rosinante, proud, fiery; I myself took all possible pains to be and feel romantic. But the wet branches - it was very slippery at the time - hit my face so often, and the little icicles fell so often on the back of my neck, where they trickled down my romantic back in little streams, that I really thought it was too romantic to find my situation romantic, and unfortunately I had to give it up.

Well, my dearly beloved, I must close, the day is peeping brightly through the small window, eating and cleaning will take me a little more time, and then I would like to be late for preaching. Now, dear ones, may the Lord bless you all abundantly, let him be your righteousness and strength, and pray much for me, that I may become entirely his property, even a

*) A brother-in-law, also a pastor.

**) Later pastor in Oerel near Bremervörde.

†) A pastor v. Hanfsstengel.

††) Who came over with the scribe and also wanted to do missionary work.

‡) Catechism questions.

Blessings to my church, and many laborers in this wide and desolate part of the Lord's vineyard. May God, the Lord, make the once employed only faithful. Please write again soon, and also encourage the former, now lame correspondents, to start again. I think there should be a letter from dear Otto every mail day; unfortunately, I have not received a letter from G. v. Hanffstengel, which is incomprehensible to me, since otherwise, as I believe, everything comes through quite correctly. Should Ernst*) be able to break off some of his political impulses in order to collect himself here in my blockhouse in the middle of the old forest, in order to run the flat of his hand over his face for once, then let him buy two large sheets, go to Keding, lock himself up with him in his study room, flatten him a little until he sits down on his chair at his table, and then present the sheet to him and to himself, and write to me, that would be sensible and brotherly. Brother-in-law Schoettler shall be heartily praised for his letter. But he may be sure, I speak English as badly as I do in Germany, but I speak Low German better. The Lord be with you all!

(Submitted.)

The oldest teaching institution in our synod.

The Lutheran Church is a friend and promoter of science. No sooner had the fetters of the papacy been broken, no sooner had the Lutheran community begun to build itself, than educational institutions and schools of learning grew up in great numbers on the soil of this community. It was Luther, above all, who proved to be a reformer in this field as well, who spoke and worked for the establishment of such schools. Nothing, he wrote to Eisenach, was so important as the education of youth; nothing threatened more ruin to the Gospel than its neglect. As early as 1524 he sent out the writing, "To the councillors of all the cities of Germany, that they should establish and keep Christian schools." And again in 1530 he brought this matter, which was close to his heart, before the public in the "Sermon that children should be kept in school". Luther's seed bore rich fruit.

The Saxons who emigrated to this country in the fall of 1838 were also in this respect faithful sons of Luther. After all, the ruin at the high schools of Germany, where unbelief led the great word, had been one of the reasons for their emigration. In the very year of their settlement on the Mississippi, they founded a high school, the first of our Synod, which was succeeded by a number of others in the course of the years. The beginning was meager and inconspicuous. A log house was erected in the midst of the virgin forest within the parish of Altenburg, candidates of the sacred preaching ministry, the first teachers of this high school, themselves lending a hand, and in December, 1839, it was consecrated with great joy to the service of the church. The founders and first teachers of this institution were the pastors C. F. W. Walther, G. Keyl, and H. Löber, and the candidates O. Fürbringer, Th. Brohm, and F. Bünger. In the year 1848 the institution was incorporated into the

Synod of Missouri, Ohio, &c. St., and in the following year removed to St. Louis, Mo. and from that time it has borne the name of Concordia Collegium. By resolution of the Synod, Concordia removed from St. Louis to Fort Wayne, Ind. in 1861, where it has now had its home for 37 years.

When the Synod negotiated the transfer of this institution, its purpose was described as "the training of future preachers and teachers", and in the deed of transfer to the Synod, the congregations of Altenburg and St. Louis stipulated as the first condition that this college "serve the Lutheran Church forever and train only its preachers and teachers". The students were to be prepared and made capable for the study of scientific theology through thorough instruction in ancient and modern languages, along with other subjects that would serve the purpose. Luther had already pointed out the necessity of such a scholarly education of the preachers. In his instruction to the visitors he wrote: "Whoever is to teach others must have great practice and special skill, which one must learn long and from youth. For St. Paul says in 1 Tim. 3:2 that bishops should be skilled in teaching and instructing others. By this he indicates that they should have more skill than the laity." In particular, however, Luther urges the study of the ancient languages, when, among other things, in his writing, "To the Councillors of all the Cities of Germany, that they should establish and maintain Christian schools," he advocates: "Now, as dear as the Gospel is to us, let us be firm about the languages. For not in vain did God cause his Scriptures to be written in two languages only, the Old Testament in the Hebrew, the New Testament in the Greek: which therefore God hath not despised, but hath chosen to be his word above all others, we also ought to honour them above all others. And let this be said, that we shall not well receive the gospel without the languages. The tongues are the sheath wherein this knife of the Spirit is put; they are the shrine wherein this jewel is carried; they are the vessel wherein this drink is held; they are the chamber wherein this meat is laid; and as the gospel itself shows, they are the baskets wherein this bread and fish and crumbs are kept. Yea, if we, when God is before us, forsake the languages, we shall not only lose the gospel, but shall at length come to be unable to speak or write either Latin or German aright."

Our institution is designed according to this sense of Luther and the Lutheran Church. In addition to religious education (Biblical History, Dietrich's Catechism, Scripture passages in Greek and Hebrew), the curriculum includes the following subjects: Deutch, English, French, Latin, Greek, Hebrew, history, mathematics (arithmetic, algebra, geometry, trigonometry, stereometry), natural history (zoology, botany), natural history (chemistry, magnetism, electricity, thermodynamics, mechanics, acoustics, optics, anatomy and physiology of the human body with consideration of hygieins), geography, drawing and singing. The dear reader will probably get the best idea of the daily life of the institution if we show a daily routine in front of his mind's eye.

*) Also an older brother, Stadtsyndicus in Stade.

let it be drawn. In the morning ^6 o'clock the bell calls to rise, and the pupil, with more or less self-conquest, after a shorter or longer reflection, rises and goes to the ablution room. Ten minutes before six o'clock the morning devotion begins. At the end of the devotion and after a break of five minutes, they go to the dining room for breakfast. After breakfast the working hour begins and lasts until 1/2-8 o'clock. During the next thirty minutes the rooms are swept and the beds made. Five minutes before eight o'clock the bell gives the signal to the pupils to assemble in the classrooms. In the morning there are four lessons, in the afternoon two (Wednesday afternoon only one), and on two days of the week there is also a singing lesson. Each lesson lasts fifty minutes, and between each two lessons there is a break of five minutes, but after the second lesson in the morning there is a break of thirty minutes, during which the pupils are given a sandwich and can eat it at leisure. At noon we go to lunch, at the table set with excellent food by our excellent housemother, and from the astonishing appetite one notices the exertion of the preceding lessons. After dinner there is free time until two o'clock, after afternoon lessons until supper at 6 o'clock, and after that until 7 o'clock. From 7 to 9 o'clock there is a working lesson, followed by evening prayer. After devotions the pupils of the two lower classes go to bed, while the remaining pupils are free to stay up until ten o'clock. After that, the building, which was swarming with bees during the day, is quiet and still, except for the watchman, who has been specially hired for this purpose, who goes on his rounds to prevent the danger of fire, and the guardian of Israel, whose eye neither sleeps nor slumbers.

There is no lack of pastime for such a crowd of lively, healthy boys. There is ample opportunity for physical and mental exercise. In the winter months, a popular place is the gymnasium, which is well equipped with a wide variety of gymnastic apparatus. Even skaters will find time and place to practice their art. In the summer months in particular, there are many opportunities for exercise and pastime. Some take a walk along the banks of the Maumee, others prefer our magnificent park, under whose shady trees it is pleasant to rest and dream. Above all, it is our spacious playground where a cheerful hustle and bustle develops. Some play croquet, others lawn tennis, still others base ball, and not infrequently three different games of the latter are going on at the same time. Many a one is a spectator at the various and sundry games, while still others amuse themselves in other ways. In the free evening hours, many people are attracted to the reading room, which is well equipped with gas lighting, tables, chairs and other conveniences, and where a library of several thousand volumes and a large number of magazines are at their disposal, or board games (chess and checkers) provide entertainment. There are also a number of literary societies with debates, lectures and the like. But even the life of a college student isn't all sunshine. One of them gets sick,

more or less seriously; another is affected by a misfortune. Here we have a knowledgeable colleague at hand who can provide the first aid, so that this is often sufficient. In the other case, the doctor is called and the pupil wanders into the sickroom, where he is faithfully cared for, if necessary by an attendant for day and night. It is a rather serious shortcoming that we do not have a special hospital. When we were struck by two different contagious diseases at the same time last year, we were embarrassed. But God has been merciful to us that at least no bad consequences have resulted from it.

It is hardly necessary to say that college students are not innocent angels. On the contrary, among such a crowd, the flesh is noticeable enough by all kinds of naughtiness, yes, even by more serious sins. The main means of discipline that we have and practice against this is God's Word. Physical punishment is excluded, as it has been from the beginning of the institution. If God's word no longer works and the punishment mentioned above would be appropriate, expulsion from the institution occurs.

Finally, I would like to make a few requests. Let every effort be made to send only sufficiently gifted and God-fearing boys to the institution. A certain measure of gifts is absolutely necessary, otherwise, in spite of all faithfulness, the goal of the study cannot be reached. But a no less important requirement is the fear of God. If, in the absence of the necessary gifts, the person concerned is harmed first of all, and only indirectly, by enduring the class, is the institution harmed, then, in the absence of the fear of God, the institution is harmed directly. A mangy sheep may infect many among a large flock, as a corrupt, godless boy in our institution may do, and he may remain hidden among such a flock for a long time, and before he is revealed, immeasurable damage has already been done. This is a matter of great responsibility. Our institution is not a reform school, but a school for the training of future preachers of the gospel. 2. that the board money be sent directly to Dr. H. Dümmling (Concordia College, Fort Wayne, Ind.), the administrator of the budget. Other monies for students in the lower grades should also be sent to Professors R. A. Bischofs (for quintans) and Dr. O. Siemon (for sextans) for administration. It is generally not good, for various reasons (among others, because it gives the person concerned the opportunity to squander, and others the temptation to steal), for pupils to have large sums of money with them in the institution. 3. (3) The dear parents ought by all means to demand of their sons that they leave here as soon as possible after the close of the school year and return home. If they consider that their sons are exposed to many temptations just then, they will certainly not let this hint go unheeded. Finally, I ask all Christians from the bottom of my heart to remember our institution in faithful intercession, that the Most High may be its protection and shield (for Satan is especially interested in such institutions, because in them tools are prepared to fight him and his kingdom), that the Lord may bless our Concordia, grace teachers and students, rule through his Spirit and strengthen them for faithful work in the right sense and spirit. Yes, he, the faithful God, who has now preserved our institution for almost sixty years, and from it

Let him continue to hold his hand over his church, and let him continue to dignify our Concordia to be in his service and to serve his church. May he do this for Jesus' sake! Amen. Jos. Schmidt.

(Sent in by C. M. Zorn.)

Our East Indian Mission.

A few things from the reports of our missionaries.

Missionary Kellerbauer reports on a school festival which is celebrated in Krischnagiri and which may interest the dear reader when he considers that the celebrating children are all heathens and Muhammedans. He writes:

"Although I had the experience last year that some students who had not been to school for weeks came only for the sake of the school festival, in order to be examined and to receive a gift, I did not think that I should deprive the good students of their joy for their own sake. However, I was determined from the start to admit only those students to the school festival who had presented themselves in time for the exam, and I only had to reject one straggler who wanted to come on the last day of the exam after a three-week absence, especially since he had done something similar last year. In the 'Infant Standard', however, I had to admit two re-admits to the exam, as they came back a week before and appeared regularly, hopefully in the future. - On Saturday, the 25th of September, in the afternoon, the feast took place. We keep the most beautiful weather; it had not rained for several days, so that the grass was nice and dry; the sky was overcast, so that we did not have to complain of heat, while the following day it rained in torrents from three to five o'clock. I divided the whole group into two sections according to their size and left the smaller ones in Munisami's care, while Devarajulu assisted me with the larger ones. The first exercises were: high jumping, long jumping, high jumping and window jumping, marching exercises, running on three legs and running races. Afterwards I united the whole crowd in a circle for cat and mouse, and then there was pot-beating in two divisions. From beginning to end there was refreshing cheerfulness and harmony; the conduct of all was very good. After five o'clock everyone gathered in the large schoolroom, where I now had the prizes brought on a large presentation board, as well as the second half of the food. I also had to lead my wife over, although she could hardly walk with her bad foot. After a short speech I distributed the prizes, most of which consisted of toys and one or more small penny tracts; only Abdulchani (III.) received the 4th reading book and Ibrahim (II.) the English textbook. After this, each pupil received a festive gift without distinction; the upper grades received a penholder, pencil and an octavo notebook, the lower grades pencils and slate pencils. For the teachers I had this time a packet each of writing paper and writing implements of better quality. Now we had to be garlanded and presented with fruits, and Abdulchani read out an address written by the teachers. In order to give an example of such addresses once and for all, I am putting a translation of it here.

To the venerable lord and lady we say Salam? (At this, not only the reader greeted, but the whole crowd).

For the sake of sinners on earth, God sent the Lord Jesus as Savior, who preached good doctrine to the Gentiles, bore their sins, endured unbearable suffering for sinners, shed his blood, wore the crown of thorns, and ascended into heaven. For the fact that the Lord endured so much suffering for men, let us remember him. In this way, just as the Lord came down from heaven to earth for us poor children and sinners in a far-off land, you and your wife also came here from Germany to instruct us in knowledge and wholesome teaching, and for this we are very grateful. - Through your efforts and those of the teachers, in 1896 out of 58 students 26 took the exam, of whom 22 passed. (In the Infant Standard several had to withdraw at that time.) This year out of 49 (?) students 28 took the exam and 28 passed (actually only 27). We pray the Lord that in this way this school may increase from year to year. We pray that you and the mistress will for a long time instruct us in still more knowledge and good teaching and promote us poor children?

Receiving the gifts you have given us for passing the exam, we are pleased and thankful. Salaam?

The Christian phrases in this address are, in my opinion, nothing but an example of head faith or mere head knowledge, gained from the Christian reading books, and although I do not consider my teachers to be common hypocrites, it is always said here: "What bread I eat, what song I sing. The latter was even quoted literally. There were some disciples to whom Devarajulu had taught some Christian songs with Tamulian melodies, and three of them did honour to their teacher. I cannot say that I am pleased with the teachers' deliberate display of a Christian mantle, while they otherwise still hold firmly to their pagan customs and festivals; but I cannot see into their hearts. I am nevertheless pleased that there is now an opportunity to give some singing lessons without having to use pagan texts. The festivities ended with the distribution of fruit and sweets, and then the boys departed happily to enjoy a week of Michaelmas vacation." (Conclusion follows.)

To the ecclesiastical chronicle.

America.

Our Teaching Institutions. Readers of "The Lutheran" will find elsewhere in today's issue an article about our high school in Fort Wayne. This will be followed by articles about our other high schools, so that in the course of this year all the educational institutions of our Synod will be described by their directors in special notices to the readers of "The Lutheran". The aim of these articles is to familiarize all our Christians to some extent with the establishment and management, with the daily life and purpose, and also with any needs of our educational institutions, so that interest in them may be awakened and increased for the benefit of our Synod and the whole Church.

L. F.

Recently, some things were said about **the necessity of the city mission**. Following on from this and supplementing our remarks, a pastor of our synod writes to us: "Again and again the question comes to my mind and makes me uneasy: What do we do as a church, as a synod, as congregations, as pastors, as individual Christians, so that the 'poor, blind, lame, crippled', that is, the degenerate, the fallen, those living in wickedness and vice, may be brought the word of salvation in Jesus' name? Yes, what do we do? I have put this question to myself a thousand times. And the answer? Always the same: Compared to the colossal field of work, practically nothing! But they say we can't. What do you mean, we can't? If we can't, who can? They object: We have our churches all over the cities, and in some of them English is preached; we invite everyone to come, but they don't want to! That is not right either. I am convinced - and I have gained this conviction through many years of keen observation - that thousands and tens of thousands of these poor people, who - for obvious reasons - would never dare to enter one of our city churches, would listen devoutly to a sermon if one went to them in their neighborhoods, if the mission services were held in such a place, for instance in a room or in a hall, where the poorest could gather unseen. - But such people will hardly join our congregations and thus promote growth. Yes, why not? And if not, what harm is there in that? How if they themselves formed a congregation? How, indeed, if by such preaching even a few among the many should come to believe in the Saviour? Yes, and even if not a single one were saved - which is not possible, according to divine promise - it would still remain our sacred duty! But who will be willing to do this? Answer: Only he who has experienced the infinite love of his Saviour in his heart and is now filled with heartfelt gratitude to his Saviour and with self-denying love and heartfelt compassion for these poorest of the poor will do so. Only such a one will work with zeal and love in this field. Where will we find him? Among Christians, nowhere else! Would to God that a man would soon stand out among us, who, as once the blessed Wyneken stood up for the Inner Mission, would cry out in the ears of our Christians, with heart-moving, ravishing eloquence and with untiring patience, the unspeakable misery of these pitiable people! There is no other way, something would happen. The great, highly important work would be undertaken, and rich blessings and glorious fruit would soon appear.

The Lutheran hopes to see the day when... each Lutheran church body will be so fair to the other that it will give only accurate information about its doctrinal and statistical position. It would be nice if it were so! But it will hardly come to that. With regard to mere numerical data, it was already possible. That is a small thing. But with regard to the indication of the doctrinal position, the matter is different. We must not forget: Where right doctrine and false doctrine confront each other in the church, there Christ and Belial confront each other. Christ speaks through those who profess right doctrine, and the devil speaks through those who seek to make way for false doctrine, even if they are not conscious of it. And the devil has never been "fair," either in presenting his own doctrine, or in presenting the doctrine of Christ and His Church. He does not introduce himself as a devil, but as an angel of light. In contrast, he says of Christ, "Thou art a Samaritan, and hast the devil," John 8:48. The devil has twisted the matter at

the temptation of our first parents, and afterward in the temptation of Christ. And he will pervert things until the last day. The false teachers could not hold their own in the church for a year, if they would present their own doctrine and that of their opponents correctly and call them by the right name. But they will not do this. So there is nothing left for the Christians but to equip themselves again and again with God's Word in order to recognize false teaching even when it approaches them under the appearance and name of right teaching. F. P.

What divides the Lutherans of America? After reporting that in Chicago the Lutherans rank first among the Protestant denominations in number of members, the "Lutheran" goes on to say, "If Lutheranism were united into one host, it would present an admirable line of battle in many of our most eminent cities. But at present they are necessarily separated by language and national differences." That's not the way it is! We are not merely divided by "language and national differences." What is lacking, alas! is unity of faith and confession. Even some of those who call themselves Lutherans have fallen away from the simple, biblical teaching of the Lutheran confession. Let us only, each in his own part, do that the unity of faith and confession may be established, and then we shall no longer be divided, in spite of differences of language and national customs. The unity of faith transcends all external differences. English, Germans, Scandinavians, etc., can work together with one accord, even if they belong to different external unions, provided they are united in faith and creed. F. P.

The Southern Methodist Episcopal Church wants to make a special effort in its German missionary work in Texas. It has appointed a commission which is to make it its task "to supply the hundreds of thousands of Germans who do not understand English" with German preachers. In a recent report, which was published in various church papers, it says among other things: "It cannot escape the most superficial observer that the work is of the greatest importance among the Germans in South Texas. This is not only a large population, but an ever-increasing one. In all branches of civic and social life the influence of the Germans makes itself felt. Their numbers, their diligence, their strongly developed national character must necessarily have a powerful effect on our community and on the future of Protestantism in Texas. It is an encouraging fact that this people is not insensitive to the impressions of the Gospel. ... We can state with considerable certainty that in half of the German families in Texas the English language is seldom or never spoken. Their settlements present an excellent field in which to test the skill of Methodism. The Germans are objects of missionary work in the truest sense of the word, and the necessity of bringing the Gospel to the unconverted in that language which they speak has always been present." So much for the Methodists. We do not know the conditions in Texas sufficiently to judge the size of the field of the Inner Mission there. But this is certain: if any church, the Lutheran Church has the calling and the duty to carry out missions in such areas. For the Germans who live there are for the most part Lutheran by nature. We therefore take care of our fellow believers only if we serve them with pure Word and pure Sacrament and gather them into orthodox, Lutheran congregations. Therefore, let us take every gee-

If we are to be true in our missionary work, let us especially I sought and found peace in faith in God. Since then I have not look around diligently for new areas, before the enthusiasts given up science, but I have given it another place in my life. work on such places and beguile the simple-minded souls! It is When it becomes dark before the inner gaze, and all hope seems often very difficult to bring them back into line and to free them to be extinguished, then, according to my firm conviction, one from the snares of the sects. According to God's will we should has only one anchorage: the simple, but living Christian faith. reap the harvest in the field that is white for the harvest, and not Happy is he who does not let it come to the extreme, but drops be content with an often miserable gleanings. L. F. his anchor at times on solid ground!" L. F.

Abroad.

In its last issue of 23 November last year, the "Lutheran Church Messenger for Australia" brought the news of the ordination and introduction of Candidate W. Zschech, which took place on 6 October. Coming from Australia, he studied four years at our institution in Fort Wayne and then three years of theology here in St. Louis, and passed his exams in June last year. Following a calling from his homeland, he has now been assigned to his office in a widely ramified parish in the midst of his main parish of Rheinthal in South Australia. Candidate O. Müller, who also received his training at the above-mentioned institutions and received a call as a traveling preacher in the Lutheran Synod of Australia, has also arrived happily in his home country and should be ordained on December 1 in Hochkirch in Victoria.

L. F. The above-mentioned Lutheran Synod of Australia has recently taken the first step towards founding its own heathen mission among the natives of its country. For years the Synod had been involved in the Hermannsburg Mission in Australia, until this became impossible due to special ecclesiastical conditions and circumstances. At its last synodal meeting, the founding of a mission of its own was discussed, and it was emphasized how "it remains our Christian duty to take care of the natives of this country, whose hunting grounds we possess, both physically and spiritually, as far as we are able and as the opportunity presents itself, and especially to bring them the Gospel. It was therefore decided that a traveling preacher should make more detailed inquiries about a field that seemed suitable. This was done, and an area was found where between 500 and 600 natives lived, who were described as a strong, educated people. Arrangements were then made by the Synod Church Council to obtain the land in question from the Government, and an area of about 16,000 acres has now been secured for the Mission at an annual rent of about \$160.00 with a right to purchase within 21 years at \$1.25 per acre. The actual commencement of the mission will probably be decided upon by the next Synod.

L. F. A Confession of a Former Denier of God. Prof. S. Heegaard in Copenhagen was until recently a denier of God and was considered a spokesman for the unbelievers in Denmark. As the "Freimund" reports, however, he has come to a better understanding. Heegaard writes the following in the second edition of his Pedagogy: "Only with a feeling of deepest melancholy do I remember the days when I began to write this book, for at that time I had no idea of the sorrows that fate would bring me. Through the experience of life in its sufferings and pains, my soul has been shaken, and the foundation on which I formerly believed I could build has been shattered. In sincere faith in the glory of science I thought I had found in it a safe resting-place for all eventualities; this conceit has passed me by; for when the storm came, and my conscience was wrapped in grief, the rotten ropes of science snapped like threads. Then I took hold of the help that

Wrong way to convert a God-denier. At the same time, the aforementioned newspaper reports how an attempt made by a French Catholic priest to bring a God-rejecter to understanding failed miserably. This, of course, is not to be wondered at, since the priest used an entirely wrong means. The Catholic vicar Caillot in Ciotat made a bet of 10,000 francs (\$2000.00) with the local councillor Baquai, an avowed freethinker, that he would convince him of the truth of Christianity if Baquai accompanied him to the Catholic pilgrimage site of Lourdes to see the great healing miracles there with his own eyes. The freethinker agreed, and it was agreed that three crippled women would be taken to Lourdes, and if even one of them were healed by the miraculous water, Baquai would lose his bet. The two bettors did indeed travel to Lourdes with three women paralyzed in the limbs, but not even one of them was healed, despite all attempts with the Lourdes water. When, on their return to Ciotat, the unhealed women were taken out of the railway carriage, a great commotion arose among the crowd gathered at the station. The reputation of the Catholic priest and his church was not, of course, raised by the ill-fated wager. The freethinker remained in his unbelief. One cannot cast out unbelief by superstition, one cannot eliminate a lie by another lie, and if one makes a mockery of the Christian faith by dishonest activities, one only strengthens the deniers of God in their delusion. The only means by which an unbeliever can be brought to knowledge is God's word. Only this word, which is a hammer that breaks rocks, Jer. 23:29, can also break the stony heart of a denier of God. Let such a one be shown from and according to the Scriptures that he is a lost and condemned sinner in need of a Saviour; and then let him be shown from and according to the Scriptures that JESUS Christ, God's Son and God's Lamb, is the only Saviour. The word of Scripture is spirit and life, John 6:63, and the Holy Spirit working by the same can convert even the most professed unbeliever according to his grace. L. F.

Obituary.

On January 15, in the afternoon at 1 o'clock, our faithful teacher Dietr. R. Hölscher, after a week's illness (of pneumonia), entered into the eternal rest of the blessed. The time of his pilgrimage to the heavenly home was 66 years, 6 months and 19 days. For more than 36 years he faithfully and self-denyingly served the Lord in the kingdom of His Church. The body of the blessedly deceased was buried in a Christian and solemn manner with great participation on January 17. Is. 57, 2. C. C. E. Brandt.

Inaugurations.

By order of the Hon. President of the Minnesota and Dakota Districts, Rev. F. H. Meuschke was introduced to his congregations at North Branch, Wyoming, and Rush City, Minn. Jan. 1, and Jan. 2 and 6, respectively, by C. Abel. Address: Rev. F. H. Meuschke, North Branch, Chisago Co, Minn.



By order of the Venerable Praeses Hilgendorf, Father J. C. h. Hildebrandt was introduced into the midst of his congregation on 1 Sonnt, n. Epiph. by W. Harms. Address: liav. 3. 6b. miäsbrauär, Lsuäsr, l^kbr.

By order of Hon. Praeses Niemann, L. H. C. Jaus was introduced on J. Sonnt, n. Epiph. to the "newly formed" country parish on the Columbia Road near Fort Wayne, Ind. branched off from the Emanue^s parish, by C. Gross.

By order of the Hon. President of the Kansas District, K. R. G. Hellwege was introduced to his congregation at Hillsboro, Kans. on the 1st of Sonnt, n. Epiph. by J. G. Häfner. Address: Rsv. R. 6. Loekbox 323,. hill8doro,

Xa "8.

By order of Hon. C. Hafner, President, L. E. Mähr was introduced to his congregation at St. Francis, Kans. on the 1st Sunday, n. Epiph. at Wray, Colo. and on the 2nd Sunday, n. Epiph. by H. F. Maßmann. Address: Rav. L. Linabr, 8t. Traums, 0116^6""6 6o., LUU8.

KivLt)einwoit)ung.

On the 3rd Sunday, the Bethlehem congregation near Creston, Cal., dedicated their newly built church to the service of God. The festival preachers were: ?? Denninger and Haserodt (English).

M. Claus.

Mission Festivals.

On 12 Sun, n. Trin: The congregation at Honey Creek, Mo. preachers: PP. Bartels, Klindworth and Meier. Collecte: K100.00.

On the 20th of Sunday, A.D.: The congregation at Naper, Nebr. with guests from neighboring churches. Preachers: PP. G. H. Büscher, H. Hannemann and W. F. G. Schneider. Collecte after deduction: K26.00.

Conferenz - Ads.

The Lake Superior Specialconference will meet, s. G. w., Feb. 7-9, at the church of L. Fiehler, at Butternut, Wis. Preachers, Lk. A. Kuring-A. F. Imm. Confessor: LL. H. Ohldag-l. Fiehler. Catechesis: L. Fr. Randt. Exegetical work on Matth. 5 to 7: L. W. Georgi. The pastor at the grave: L. Ph. Lange. Registration or cancellation requested from the local pastor.

A. W. Schultz, Secr.

The Quincy Specialconference will assemble at Beardstown, Ill, February 8-10. works: The Apostles as Preachers. (L. Wolf.) Continuation of the "Exegetical Treatise on Sin in the Holy Spirit," (k. Hallerberg suu.) German Preaching. (LL. Tappenbeck-Lauer.) How do I work out my sermon? (L. Berg.) English sermon, (kk. Zahn - Drewes.) English adult confirmation class, (k. Lauer.) Preacher: L. Drewes; substitute: L. Oetting. Confessional speaker: Fr. Lauer; substitute: Fr. Nützel..

W. G. Klettke, Secr.

The Middle District Conference of the Minnesota and Dakota Districts will meet, s. G. w., February 15 and 16, at the church of the undersigned. Registration necessary.

L. Achenbach.

February 15-17, l). v., the New Dork and NewEngland Pastoral Conference meets at St. Matthew's Parish, New York (U. J. H. Sieker). Papers: 1. The second petition (k. J. H. Sieker). 2. continuation of the work: proof that recent researches in the field of science have not overturned any article of faith, but have strengthened it (U. W. Mönkemöller). Roman "substantiation" and Christian refutation of papist heresies (Prof. R. W. Heintze). Preacher: P. A. Gurschke-L. J. Holthusen. ConfessorC. Renz-L. J. C. Barth. Registration is requested at the latest one week before the beginning of the conference. Those who already have accommodation in prospect are also asked to report this to the local pastor.

F. Verwiebe, Secr.

The Ro ck River Pastoral Conference of Wisconsin will meet, s. G. w., Feb. 21-23, at "Fr. Straft" in Watertown, Wis. Preachers: spilman - Grothe, Jr. confessional speakers: kk. Hofmann - M. Mueller? First meeting Monday evening at Fr. Straft's home. Registration by February 15.

Fr. Plaß, Secr.

The Southern District

Our synod will meet, v. v., February 9-15, at the congregation of P. C. F. Brommers (1105 Hou8to" ^vs.) at Houston, Tex. Registration must be made no later than Feb. 1. K. Ni ermann, Secr.

Notice.

It is hereby brought to the general knowledge that Mr. B. F. Wm. Schulz is no longer authorized to collect subscribers for our periodicals, to co-port books of our publishing house, or to accept funds for the Concordia Publishing House. The pastors in whose congregations the aforementioned has worked are hereby kindly requested to inform us of this for the purpose of further correspondence.

Concordia Publishing House.

Revenue into the coffers of the California and Oregon Districts:

Inner Mission: Haserodt in Alameda by Mrs. Claviter -2. 50. 1'. Runkels Gem. in Los Angeles 20.00. 1". Buehler's Gem. and etl. members thereof in San Francisco 38. 70. k. Block's congreg. at Stockton, Missionfestcoll., 83. 50. St. Paulus women's congreg. at San Francisco 30. 65. Fr. Schroeder's congreg. at San Francisco 36. 50. congreg. at Newman, Cal, Mission Festival Coll., May 25. L. Runkel's congregation in Los Angeles, Mission Festival Coll., 53.00. Fr. Paul in Blooming, Oreg. by F. Harms 2. 50, Miss Beyersdorfer 2.00, F. Zetzmann 5.00, Geo. Beyersdorfer 5.00, by himself 2.00, members of sr. Gem. 1. 50. P. J. H. Tisza's Gem. in Oakland 19.05. Zion Women's Ass. in Oakland 30.00. J. H. Tisza in Oakland from N. N. that. 1.00, W. Guhe in San Jose 1.00, N. N. in Portland . 50, J. F. Spenker at Modesto 4. 10. Daniel Dieter, Janesville, Cal. 2.00. L. Kiesel at San Diego, Trinity Mission, 8. 47. U. Meyer at Palmdale, Reformation Festival Coll., 13. 34. P. Kogler's congreg. at Orange 13.00. P. Hörnicke's congreg. at Fresno, Mission Festival Coll, 46. 95. Fr. Schroeder's Sunday School in San Francisco 20.00. Fr. Jacobsen in Dixon by H. Schmidt in Cordelia 2. 50, J. Siebe 2. 50, H. Peters 1.00. Fr. Runkel in Los Angeles by Geo. Mohn 30.00. N. N. in San Francisco 5.00. (P. -508. 31.)

Synod Fund: Fr. Runkel in Los Angeles v. Geo. Poppy 45.00.

Mission in London: Fr. Runkel in Los Angeles v. Geo. Poppy 15.00.

Heathen Mission: Fr. Paul in Blooming by members of sr. Gem. 2.00.

Hermannsburg: Runkel in Los Angeles v. Geo. Poppy 20.00.

Mission in Hamburg: Fr. Runkel in Los Angeles by Geo. Mohn 15.00.

San Francisco, January 15, 1898.

I. H. Hargens, Kassirer, 336
Oapp 8t., 8ration 6.

Incarcerated in the Illinois District Caste:

Synodal Coll.: Christmas Coll.: By the kk.: Sieving in Manito -5. 26, Brecht in Darmstadt 6. 65, Jöckel in Richton 9.05, Sieving in North Plato 6. 12, Brockmann in Hoffmann 4.00; Coll. by the kk. Gemm.: Schröder in Squaw Grove 6. 11, Gesterling in Wartburg 2. 25, Hiebei at Mattison 5. 13, Bartling in Austin, New Year's Coll, 8. 35, Lewerenz at Desplaines 12. 59, Strikter at Proviso 35.00, Vogt at Goodfarm 12.00, Brewer at Beecher 12. 81, Sieving at York Centre 16. 43, Hub at Dorkville 10.00; of Chicago dch. d.: Pardieck of W. Meyne 5.00, Luecke v. d. Gem. 8.05, Lochner, Coll. on Christmas Day, 14. 86, on New Year's Day 10. 76 & a. d. Synodal box 3. 20, Buenger v. d. Gem. 9. 88, Uffenbeck v. sr. Gem. 9. 67, Wagner v. sr. Gem. 33. 55, W. C. Kohn v. sr. Gem. 18. 51, Feiertag v. Loms Schorbach 2.00, u. K. Schmidt v. sr. Gem. 19. 33; by Wm. Balzer in Addison by H. Benninger 1.00. (p. -287. 56.)

Synod building fund for debt retirement: ByC. Link from P. Luecke's congreg. in Springfield 19. 39, from P. Kirchner's congreg. in Secor 10.00, and dch. R. J. Fieg, Reformation Coll. from St. John's Parish in Champaign 9. 50. (p. -38. 89.)

Inner Mission in Southern Illinois: Dch. t?. Brecht in Darmstadt by Louis Eckert 5.00 and by P. Kühn's church in Dorsey 2. 60. (p.-7. 60.)

Inner mission of the Bethel congregation in Chicago: P. Hölter in Chicago v. sr. Gem., first number, 40. 71.

Inner Mission: Fr. Rösel, New Year's Coll. in Burlington, 5. 20 & by Heinr. Wolke in Hampshire 1.00, Coll. dch. d. kk. v. their Gemm.: Hieber in Riverdale 10. 75, Bergen in Litchfield 3. 25, Berthold in Danville, Chr.Coll., 11th 10, Englert at Macedonia & Jvesdale 7.00, Pissel at Benson 5.00, Muller at Ehester 12th 80, Bergen at Steeleville 4th 75, Kirchner at Secor 10.00, Oetting in Pekin, a. d. missionary fund, 13.00, Gose in Grant Park 4. 40, Brockmann in Hoffmann, pelvic money, 1. 68, Sieving in Dork Centre 10.00, Castens in Gilmer, a. d. bell-bag, 12. 15; from Chicago: V. d. Gemm. d. kk.: A. Reinke 51. 70, Hölter 30.00, Th. Kohn 14. 59, Uffenbeck 12. 58, Wagner 26. 77, W. C. Kohn 7.05, Leeb 11. 65 & G. Sievers 7. 30, I". Pardieck by W. Meyne 5.00, P. Engelbrecht by L. Griebnitz 2.00, k. Werfelmann by Henriette Trimpler 1. 25, P. Feiertag by Louis Schorbach 2.00, P. Schmidt by Friedrich Kolodzik 1.00; R. J. Fieg by F. Bolman in Chamvaign 5.00, P. Budach, Coll. on 50th wedding anniversary of Georg Storz in Blue Island, 3. 10, by H. Arbeiter in Fountain Bluff, New Year's Coll, 4. 80, by Wm. H. Vahle of St. Jacobi's Wonnt School in Quincy, 10. 00, by Adam Vucke, Christmas Coll. of Zion's Congregation in Lincoln, 9. 50. (P. -336. 22.)

Negro Mission: From Chicago: P. Leeb's Gem. 11. 95, k. W. C. Kokn v. J. Pöth 1.00 u. dch. P. K. Schmidt by Friedr. Kolodzik 1.00; 1". Hartmann at Farmersville by F. K. in Girard . 25, P. Schroeder in Chicago Heights by Mrs. Cath. Helberg 4.00, evening coll. 1'. Sattelmeyers Gem. in Hord 1. 25, ?. Weisbrodt in Mount Olive by Mother Manske 5.00, 1*. Vogts Gem. in Goodfarm 15.00, dch. H. Workman at Fountain Bluff, Epiphaniascoll. 5. 40, dch. Wm. H. Vahle of St. Jacob's Sunday School in Quincy 5.00. (p. -49. 85.)

English Mission in Chicago: From Chicago: By ?. Miracles v. Elise Town 6. 60, Chrismcoll. P. Strasen's comm. in Wine Hill 15. 30, dch. Kiene . 50,?. Werfelmann in Chicago by Henriette Trimpler 1. 25, P. H. Workman in Fountain Bluff, posttr., . 25 & by P. Kuehn's Gem. in Lückes Gem. 7. 75. (p. H9. 50.) Dorsey 6. 45. (p. 828. 60.)

Heathen Mission: By Jul. Stolzenberg, Coll. on Epiphany of Fr. ?. Pfunds parish in Chicago: From Chicago parishes: dch. P. Lüker's congregation in Bethlehem, 4. 21 and by ?. Burkart v. sr. Gem. Engelbrecht 46. 50, dch. P. Wunder 26. 70 u. dch. P. A. Reinke 38. in Lyons 5.00; from Chicago: P. Werfelmann by Henriette Trimpler 1. 75. (p. 8111. 95.)

25,?. W. C. Kohn by Math. Wöhler 5.00 u. v. 1'. G. Sievers' Gem. 5. Retirement home in Arlington Heights: k.Bünger v. sr. Chicago 15. (p. 822. 61.) 11. 70 a. dch. P. W. C. Kohn das. v. sr. Comm. 8. 68. (p. 820. 38.)

Support Fund: Fr. Ottmann in Collinsville 3.00, ?. Drögemüllerin Orphanage in Indianapolis: Christabendcoll. ?. Wittes Gem. in Palatine, Christmas Coll., 8.00 and from the Arlington HeightsPekin 8. 25.

Pastoral Conf. 2. 50, Fr. Wunder in Chicago from H. Schultz 4. 25, Fr. Orphanage in Wittenberg: P. Witte in Pekin v. d. Sisters Block Schröder v. sr. Gem. in Squaw Grove 15. 46, ?. Pissel in Benson 5. 2.00 and Anna Copmeyer 1.00. (P. 83.00.)

00 et al. Else's piggy bank . 75, l?. Hartmann's gem. at Farmersville Hospital in St. Louis: Dch. Wm. H. Vahle of St. Jacob's Sunday 2. 39, P. Hieber v. sr. Gem. at Mattison 6. 56 u. sr. Filial-Gem. 4. 85, School in Quincy 5.00.

P. Bünger in Hamel, New Year's Bill, 7. 80, contribution 4.00, Orphanage at Des Peres: P. Gesterling's Gem. at Wartburg 3. contribution of teacher Bornemann 2.00 and teacher Pallmer 2.00,75, P. Oetting at Golden by J. Flesner 5.00 & by N. N.'s children part of the Christmas Bill from. l?. Winters Gem. in Hampton 6. 55; 1.00, P. Plehn at South Litchfield, Coll. at Niemann-Wiegand's from Chicago: P. Lochner, Coll. on New Year's Eve, 7. 28, P. W. C. Hochz, 7. 70, P. Jben's coll. in Prairie Town 10. 50, P. Gräf in Blue Kohn v. sr. Gem. 11. 70 u. Joh. Klinger 1.00, 1". Bünger v. ChicagoPoint by N. N. 3.00, Christmas Eve coll. of P. Weisbrodt's coll. in Pastoral Conf. 12.00, k". Feiertag by Louis Schorbach 2. 75, teacherMount Olive 10. 30, Christmas Eve coll. of P. Kühn's coll. in Dorsey Fr. Rieck by Chicago teachers' conf. 26. 50,?. Schmidt by Friedr. 5. 61 & P. Castens in Gilmer by Bro. Bees 1. 50. (P. 848. 36.)

Kolodzik 1.00 & dch. P. Wunder v. J. Güsüff 1.00; P. Matthius v. d. Orphanage in Addison: 77. 51 and 406. 68. (S. 8484. 19.) NL. Gem. in Evanston 8. 25, P. Witte m Pekin of the Schrieber siblings 3. Treasurer G. Nitzmann will give receipts on the individual items. 50, l*. Brunn v. d. Crete Pastoral Conf. 12. 25, Fr. Witte's congregation Total: 82305. 15.

in St. Peter 7. 12, Fr. Drögemüller v. d. Arlington Heights Pastoral N6. In my last receipt ("Luth." No. 1) it should read under the Conf. 6. 25, a. d. poor fund of Fr. Brauer's congregation in Niles 10.00, heading "Heathen Mission": P. Wagner in Chicago from Wittwe 1'. Gresens in Sterling from Women's & Young Frver. 5.00, Fr. BrewerPilgrim . 50 (not 1.00), P. K. Schmidt das. from N. N. 1.00 and P. in Bescher, out of the collection bag, 10.00, Fr. Brockmann of Schüßler in Joliet from Albert Janke (not Jeske) 1.00; under the OkawvilleSpecialconf. 11. 50, dch. Wm. H. Vahle of St. Jacob'sheading "Unterstützungskasse" read: ?. Erdmann's Gem. in Sunday School in Quincy 10.00, and P. Schwandt of the congregation Chestnut (not Ehester) 9. 59; under the heading "Pupils in New Berlin 7.00. (p. 8229. 21.)

Students in St. Louis: 1'. Sieving's congregation in Lombard 10.00, Feßmann) 10.00.

Coll. of Fr. Mary's congregation in Danville for Wm. Landgraf 17. 30, Addison, Ill, January 14, 1898.

Fr. Mueller's congreg. in Ehester for M. Liebe 5.00, a. d. God's box of St. John's congreg. in South Litchfield for Leonb. Plehn 4.00, Fr. Succop in Chicago v. N. N. 6.00 for W. Gielow, Fr. Wunder das. v. Jünglingsver. for Stud. Love 10.00. (p. 864. 30.)

Laundromat in Springfield: P. Heyne in Decatur v. Women's Assoc. 12.00, part of Chrismcoll. from P. Winter's congreg. in Hampton 6. 50 & dch. Wife?. B. Brewer of Sewing Co. in Crete 4.00. (p. 822. 50.)

Students in Springfield: Coll. P. Schmidt's Gem. for W. Graf 7. 10, Biedermann, Kendallville, 13. 68, Preuss, Friedheim, 16. 55, v. D. O. u. W. in Illinois for Olaf Schröder 7. 52, Coll. P. Klettke's gem. Rottmann, Florida, 1. 75, Franke at Ft. Wayne 6. 58, Heinze at in Lydda for Stud. Treskow 8.00,?. Gesterling v. sr. Gem. in Wartburg Decatur 6. 35, Sauer, Cleveland, 1st Sendg., 25.00, Scheips, Peru, for Stud. Ruhl 8.00, P. Kirchners Gem. for C. Lange 10.00, for Aug. 11. 25, Pohlmann, Sauers, Harvest Fcoll., 27. 50, Sauer, Cleveland, Bergmann dch. l". Molthan in Hinsdale by Bertha Degner and Fr. 2nd Sendg, 17.00, Fischer, Freedom, 20. 15, Querl, Toledo, 11.00, Graue 1.00 each, Aug. Hintz, Mrs. Böhm, C. Kälzow, G. Stoll, W. Wvneken, Convoy, evening coll., 3. 66, Kaiser, Huntington, evening Winkelmann & A. Kastner each . 25, F. W. Graue, C. Falk, H. Müller coll, 6. 86, Schumm, La Fayette, 34. 18, Miller, Ft. Wayne, by F. E. and W. Diedrichs each . 50, Bertha Volberding . 30 and dch. Wm. W. Scheimann 44. 16, Huge, Bingen, 12. 14, Hassold, Fairfield Ullrich in LaGrange v. Jüngl.- u. Jungfrver. 4. 20, ?. Luecke in Chicago Centre, 8. 33, Lindhorst, Reynolds, 12. 73, Wambsganß, by Jungfrver. for Joh. Fröberg 5.00, ?. Witte in Pekin v. Jungfrver. for Indianapolis, dch. F. Buddenbaum, 9. 26; Kleist, New Haven, by J. G. Möhring 5.00, P. Schröder in Chicago Heights, Weihncoll. and Brudi, 9. 58; Horst, Toledo, 4. 13; Siek, Vallonia, 3. 75; Bohn, Ft. Hochzeitscoll. by H. Stelter for H. Ebeling u. C. Gutekunst, 11. 52. (p. Wayne, dch. N. Kletsch, 8. 37, Michael, Birdie, dch. H. Stellhorn 11th 872. 14.) 15, Biedermann, Kendalville, 11th 53, Gross, Ft. Wayne, dch. W.

College students in Fort Wayne: P. Müllerin Ehester for Heinr. Kayser 48.00, Seuel, Indianapolis, by A. Prange 18. 64. ?. Schmidt, Groß v. Mrs. C. M. 5.00 u. Mrs. C. Ahrens 1.00, ?. Hieber at Mattison Lerington, by L. 2.00. P. Pohlmann, Sauers, bequest by Mrs. for Brunn Brothers, Coll. at H. Kampes gold. Hochz., 3.00, v. d. Gem. Schepmann, 50.00. Gem. in Columbus, Ind. 12. 93. (S. 8473. 21.)

5. 31 u. P. Hieber 5.00. (p. 819. 31.) Debt settlement fund: Gemm. of the?.. Zollmann, Bear Creek, 7th

College students in Milwaukee: P. Kirchner's parish in Secor for 23, Thieme, South Bend, 10th 72, Schmidt at Decatur 5th 40, Kaiser, Th. Blanken 5.00 and H. Witte 5.00, v. Jungfrver. in Pekin for H. A. Huntington, 8th 42, Diederich, Hoagland, 10th 26, Jungkuntz, Zion Witte 5.00, from the collection bag of the parish in Beecher for Ernst congreg. reformation coll, 2nd 29th, v. s. St. Peter's congreg. desgl. 4th 54th, Rehwaldt, Valparaiso, 6th 25th, Pohlmann, Sauers, 17th

Brauer 15.00. (p. 830.00.) 50th, Querl, Toledo, 5th 00th, Wyneken, Convoy, 1st 52nd, Zorn, Association for W. Bachert 15.00, P. Müller's congregation in Ehester Cleveland, dch. J. H. Melcher, 94. 15, Diemer, South Ridge, 18. 30. for A. Liebe 5.00 and for Heinemann 5.00, from the collection bag of P. Schmidt, Decatur, by A. Steudler, 30. 75. (S. 8222. 33.)

the congregation in North Plato for Albert Sieving 15.38, from the Inner Mission: Gemm. d. ??: Rottmann, Florida, 4.00, Miller, Ft. collection bag of P. Brauer's congregation in Beecher for Carl Jessen Wayne, dch. F. E. W. Scheimann 10. 41, Rehwaldt, Valparaiso, 4. 15.00, ?.. Pissel for Wm. Hartmann, Coll. at Hartmann-Beaders 85, Schuft, Holgate, 4.00, Werfelmann, Marysville, dch. J. Scheiderer 19th 25, Wyneken, Convoy, Dankfcoll. 4th 22, Heinze at Decatur 12th

High;., 3. 60 & v. N. N. 6. 40. (p. 865. 38.) 50, Zorn, Cleveland 10th 53, v. N. N. . 25, Bauer, Goodland, Flesner-Berkhoff's Hochz. for Herm. Kowert, 2. 35 u. by teacher F. Weihncoll., 6. 10, Riedel, Bedford, by J. H. Stohlmann 6.00, Keller, Bunjes in Gumer v. d. school child, for the two orphan boys 1. 65. (P. Auburn & Garrett, 3. 80, Kaumeyer, Lancaster, 16. 85, Kuehn, Dudleypown, 5. 98, Wilder, Bremen, Weihncoll., 16.00, Koch, Hamler, 6. 45. ?.. Schumann, Kendallville, 1. 60. P. Gross, Ft. Wayne, by Mrs.

Studying orphan boys from Addison: P. Lochner in Chicago by F. Narten 1.00, dch. P. Feiertag das. from Louis Schorbach 2.00 and F. C. S., 10.00. N. N., Vincennes, 5.00. P. Fischer, Napoleon, on from C. F. Labahn in Lansing 5.00. (P. 88.00.) Jacob Braun, 50.00. P. Jüngel, Ft. Wayne, by N. N., 10.00. M.

Mission for the Deaf and Dumb: From Chicago: P. Werfelmann v. Nessel, Cleveland, by A. Tesmer . 50. F. Buddenbaum, Indianapolis, Henriette Trimpler 1. 25, P. Th. Kohn v. Elisabeth Ruprecht . 50 and by Mrs. L. Bernhard 2.00, by Mother R. Schmidt . 50. P. Zorn, dch. P. Sölter v. Gottlob Schulz 1.00. (p. 82. 75.) Cleveland, a. d. missionary box dch. I. H. Melcher 3.00. P. Thieme,

Deaf and Dumb Institution in North Detroit: P. Drögemüller in South Bend, from H. Hapke 1.00. P. Rupprecht, North Dover, for Palatine, Coll. at C. Hennig's wedding, 3. 25, ?. Brecht in Darmstadt Miss, in Minn. & Dak. 1.00, v. s. Gem. das. for this. 2.00, v. K. . 50. by Mrs. Gaubatz . 35, a. God's box from P. Oettings Gem. in Golden (S. 8218. 29.)

4. 35, a. bell bag from ?. Brauer's congregation in Beecher 15.00, P. Negro Mission: Gemm. d. ??: Knust, Milsord Centre, 6. 70, Sieving's congregation in York Centre 10.00; from Chicago: P. Schmidt, Monroeville, 2. 10, Kaumeyer, Lancaster, 8.00. ?. Bohn, Ft. Füllung's congregation 9.05, P. Uffenbeck v. d. congregation 10. 63 Wayne, 2.00. P. Gross, Ft. Wayne, v. Mrs. F. C. S. 5.00. P. Scheips, and J. L. Thurn 2.00, P. Lochner, Coll. on the 2nd day of Christmas, Peru, v. N. N., Christmas gift, 1.00. For Concoro: From Ft. Wayne, by the ZionsGem. school k. 5.00, teacher Rolf 3. 50, Lindemann 3.00, Grahl Jr. 3. 74. A. Gockel, Cleveland, by Elfe H. a. teacher Hörr's class .05. P. Fischer, Napoleon, by Jacob Braun 22. 30. P. Miller, Ft.

Seminar in Uelzen, Hannover: P. Drögemüller in Palatine v. M. 1.00. Wayne, by C. Westenfeld 2. 50. P. Jüngel das. by N. N. 5.00. P. Zorn, 3.00, Mrs. N. 1.00 u. N. 1.00. (S. 85.00.) Cleveland, by Anna 3.00. P. Heinze, Decatur, by H. Hobrock 1.00. e.

Danish Free Church: Fr. Drögemüller in Palatine from M. 1.00. Wilder, Bremen, by Mrs. Menzel . 25. p. Herzberger's Women's Ass., ?.. On the other hand, a parish in Zarben, Pomerania: ?. Succops Hammond, 6. 25. p. Lindhorst, Reynolds, v. etl. limb, at Monticello . 60, Hochz. RoofWernert that. 1. 85. F. Buddenbaum, Indianapolis, by C. Rochow 2.00. P. Lange, Minden, children's service, 2. 25.

bag v. P. Brauer's congregation in Beecher 15.00. (S. 821.00.) Teacher Spuhler's school!., Akron, 5. 16. P. Gross, Ft. Wayne, v. etl. Concordia parish in Chicago: P. Ullrich v. sr. Gem. at LaGrange limb, for New Orleans 5.00. (P. 897. 25.)

4. 31, P. Gräfs Gem. rn Blue Point 5. 29, ?. Succop's Gem. in Chicago Heathen Mission: P. Thieme, South Bend, v. N. N. 1.00. ?. Gross, 53. 00, and P. Rabe's Gem. near Yorkville 9. 66. (S. 872. 26.) Ft. Wayne, v. Mrs. F. C. S. 3.00. P. Zorn, Cleveland, v. Fried. Lunan 1.00, v. Anna 3.00. A. Fathauer, Vincennes, v. Mrs. Aug. Weber 1.

Church building in Murphysboro: U.JbensGem. in Prairie 35. p. Querl's Gem., Toledo, 12.00. p. Zorn, Cleveland, by Clara Henschen 10.00. ?. Rupprecht, North Dover, by A. 1.00. (P. 832. 35.)

Jewish Mission: Bro. Franke at Ft. Wayne a. d. missionary box 5.00. Bro. Gross, Ft. Wayne, from Mrs. F. C. S. 2.00. (S. 87.00.)

H. Bartling, Kassirer.

English Mission: R. Gross, Ft. Wayne, by Mrs. F. C. S. 5.00. R. Wesel, Cleveland, by Mrs. E. Priebe 1.00. (S. -6.00.)
South Brooklyn Mission: R. Niemann's Gem, Cleveland, 8. 30. R. Walker's Gem. the. 12. 25. (p. -20. 55.)
Mission in London: R. Gross, Ft. Wayne, v. Mrs. F. C. S. 2.00. R. Jüngel das. v. N. N. 1. 50. (S.-3. 50.)
Mission in Hamburg: R. Franke at Ft. Wayne a. the missionary box 5.00. R. Groß, Ft. Wayne, by Mrs. F. C. S. 2.00. R. Jüngel the. by N. N. 1. 50. (S.-8. 50.)
Mission to Houghville: R. Wambsganß's Gem., Indianapolis, dch. F. Buddenbaum 32. 38.
Emigrant Mission to New Pork: R. Gross, Ft. Wayne, v. Mrs. F. C. S. 2.00.
Students in St. Louis: R. Niemann's Women's Ass., Cleveland, dch. Teacher Hesse for M. W. 10.00. R. Weseloh's Women's Ass. Mueller, that. dch. Teacher Stumme f. P. Schulz 10.00, f. W. Bewie 10.00. R. Wesel's congreg. das. for Schmidt 1.00. R. Kunschick's congreg. f. 3rd 05, at Sherwood 5th. 80, Kaiser, Jonesville, 4th 90, Fischer, Mt. Hope, 2nd 20. R. Bohn, Ft. Wayne, by H. Franke f. N. N. 1.00, f. Napoleon, 19th 12, Jensen, Arcadia, 5th 25, Schuft, Holgate, 5th 15, Hamann 1.00. R. Fischer, Napoleon, Hochz. Muller-Deilen f. T. v. Schlichten, 13. 25. R. Miller, Ft. Wayne, silb. Hon. F. Hildebrandt f. dens, 3.00, v. C. Westenseld fi dens. 2. 50th R. Wambsganß, Ft. Wayne, v. Women's Ass. f. dens. B. Poch 10.00. R. Schumms Women's Ass'n, La Fayette, f. Schroth 5.00, v. A. Heiser f. dens. 5.00. R. Trautmann's Country Women's Ass., Columbus, Ind. f. Schroth 10.00. R. Lange, Minden, Children's Divinity Coll. f. W. Hiller, 3. 56. R. Mohr, Staser, by Wwe. Elisabeth Bohne f. E. Brüggemann 5.00. (p. -104. 51.)
Students in Springfield: R. Jüngel, Ft. Wayne, Hochz. Reinking-Eickhoff f. Bella, 3.00, Hon. Fehring-Spreens f. dens. 2. 50th R. Heinze, Decatur, Hon. Burick-Franke a. R. Diederichs Gem. f. Liepke, 12. 63. R. Heintz's Gem., Winfield, f. C. Lange 2.01. R. Zollmann's Gem., Farmers Retreat, f. C.Z. 16. 90. (S.-37.04.)
Students at Fort Wayne: R. Mohr, Staser, f. G. Barth 3.00, s. comm. f. dens. 7. 61. R. Diederich, Hoagland, Hochz. Dr. Meyer f. Evers, 10. 96. R. Niemann's women's s., Cleveland, dch. H. Hesse f. W. Schierbaum 18.00. R. Wesel's comm. das. f. O. Turk 1 p.m. R. Hassold, Fairfield Centre, by Father Schumann f. C. & F. H. 2:00 p.m. R. Fisher's Women's Ass., Napoleon, f. Henkel 15.00. C. A. Niemann, Aurora, by sewing society f. A. Eirich 5.00. R. Querl, Toledo, v. G. M. f. H. Cämmerer 10.00. R. Stocks Gem. at Ft. Wayne s. J. Lohrmann 42.75. R. Hassold, Fairfield Centre, by Mother Aumann f. C. & F. H. 1.00. R. Markworth's Gem. at White Creek, f. Henkel 3.00. Decker's school teacher, Akron, f. F. Nitz 2. 38. Miss Lothmann's School!, Akron, f. H. Schlichte 2. 30. (S. -136.00.)
Students in Milwaukee: R. Jensen's congreg. in Arcadia, Chrismcoll. f. A. Dörffler, 10.00.
Students in Addison: R. Weseloh's Women's Ass., Cleveland, dch. C. Stumme f. E. Bewie 10.00. R. Eirich's Sewing Ass., Aurora, by C. H. Niemann f. W. Ebel 5.00. F. Buddenbaum's, Indianapolis, by C. Rochow for T. Henkel 2.00. R. Markworth's Gem., White Creek, f. C. M. 5.00. R. Niemann's Gem., Cleveland, 56. 17. 1>. Mohr, Staser, by N. N. f. J. Koch 2.00. R. Weseloh's Gem. f. Cleveland, 34. 44. (S. -114. 61.)
College household at Fort Wayne: Kass. Son, Detroit, 2. 82. Gemm. d. RR.: Muller, Farmers Retreat, 10. 44, Seemeyer, Schumm, 13. 25, Rupprecht, North Dover, 8.00. (S. -34. 51.)
Orphanage in Indianapolis: From Cleveland,v.d. Schoolk. d. Teachers: Hörr 4. 44, Lange 4. 25, Gockel 4. 60, Hesse 6. 85, Polack 9. 35, Arnold 7.00, Leutner dch. Students. Walter Oppenhauser 4. 40, d. Immanuels-Gem. 26. 96. From Ft. Wayne, by d. Schulck. d. Lehrer: Konow 4.08, Kämpfe 10.00, Hormel 4.00, Nehrenz 3. 75, d. Zions-Gem. 5.00. R. Thieme, South Bend, by N. N. 1.00. R. Schülkes Frauenver., Crown Point, 15.00, s. Jungfrver. 5.00. R. Eirich's sewing, Aurora, dch. C. H. Niemann 10.00. R. Rehwaldt's S. S. Class, Valparaiso, 3. 84. R. Schmidt's Women's Ass., Seymour, 10.00. Mrs. Zapf, Cleveland, f. Seht's children 3.00. R. Schufft's Gem., Holgate, 4.00. R. Herzberger's Women's Ass., Hammond, 10.00. Dch. R. Fischer, Napoleon, by Christ Rewes 5.00, Mrs. Schulz 1.00, Hein. Panmng 2.00, Anna Badenhop 1.00. From the Women's Ver. in Vincennes dch. A. Fathauer 5.00. Dch. Mrs. R. Sauer, Ft. Wayne, from St. Paul's Congregational Women's Association 10.00. R. Schülke's congregation, Hobart, 5.00, from Mrs. Möhl . 25. R. Rösener's congregation, North Judson, 9. 57, by Aug. Stink 1. 50. 1*. Wyneken's Gem. of Convoy, Coll. on St. Eve, 3. 33. R. Schmidt's, Decatur, 1.00, by A. St. 1.00. 1*. Rottmanns both congregations, Florida, 2.00. R. Schulz, Madisonville, children's divinity coll., 8.00. congregation at Columbus, Ind. from church poor fund 4. 25, from country school 3. 51, from H. Fehring 5.00. R. Lange, Minden, children's divinity coll, 2. 26. R. Brueggemann, Hilliards, by Mrs. Amalie Kuehn 2.00. R. Bohn, Ft. Wayne, by N. Kletsch 1.00. R. Kaumeyer's parish, Lancaster, 6.00, by Mrs. J. Ellinger 2.00. R. Michael's parish, Goeglein, dch. H. Stellhorn 9.09. R. Gross, Ft. Wayne, v. Limb, d. Emanuels-Gem. 51.00. R. Lindhorst's Gem., Reynolds, 5. 15. (S. -303. 43.)
Des Peres Orphanage: R. Schmidt, Lexington, v. N. N. for debt payment 5.00. 1'. Michael, Goeglein, v. N. N. 1.00. (S.-6.00.)
Orphanage at Wittenberg: Teacher Polack's Schulck., Cleveland, 9. 36.
Institution for the Deaf and Dumb: R.Jüngel, Ft. Wayne, by F. S. . 50. R. Rehwaldt's S. S. class, Valparaiso, 3.00. Women's Ass. R. Schmidts, Seymour, 10.00. From Cleveland, by school c. d. Teachers: Hörr 2nd 81st, Lange 3rd 35th, Gockel 3rd 40th, Leutner dch. Pupil Walter Oppenhauser 2. 35. R. Schmidt's congregation, Decatur, 7. 30. R. Rottmann's both congregations, Florida, 2.00. Columbus congregation, children's dcoll. in d. city, 11. 51, in country school 5. 50. R. Niemann, Cleveland, Hochz. Jürgemeyer-Tvnsing, 4th 65th R. Rupprecht, North Dover, 2nd 00th R. Zollmann's congregation, Farmers Retreat, 5th 50th (p. -63rd 87th).
Deaf and Dumb Mission: R. Jüngel, Ft. Wayne, by F. S. . 50th comm. d. RR.: Diederich, Hoagland, 3rd 30th, Jüngel, Ft. Wayne, 7th 50th, Schmidt, Decatur, 6th 00th, Rottmann, Florida, 1st 60th, Zollmann, Farmers Retreat, 5th 50th. comm. at Louisville 8th 11th, comm. at Evansville 18th 05th (S. -50th 56th).

Brethren in Germany: R. Groß in Ft. Wayne by Mrs. F. C. S. 2.00. R. Jüngel this by N. N. 3.00. R. Schumm, La Fayette, Hochz. Nehring, Klentzer-Reinbolt, 8.00. Women's Ass. of the Comm. in Columbus 5.00. R. Niemann, Cleveland, v. F. H. 1.00. (S. -19.00.)
Fellow believers in Hermannsburg: R. Gross, Ft. Wayne, v. Mrs. F. C. S. 2.00.
Fellow Believers in Pomerania: R. Schumann, Kendallville, by Mrs. Mertz 2.00. R. Miller, Ft. Wayne, by C. Westenseld. 50th (pp. -2. 50.)
Fellow believers in Denmark: R. Groß in Fort Wayne v. Mrs. F. C. S. 2.00. R. Jüngel das. v. N. N. 3.00. (S. -5.00.)
Luther-Walther Memorial: R. Kaiser, Huntington, Youth Div. Coll., 4. 47.
Support Fund: Gemm. d. RR.: Zollmann, Bear Creek, 14th 88, Mueller, Farmers Retreat, 6th 25, Kaiser, Huntington, 6th 37, Kuehn, Dudleytown, 8th 21, Diederich, Hoagland, 3rd 75, Gotsch, Edgerton, 3rd 05, at Sherwood 5th. 80, Kaiser, Jonesville, 4th 90, Fischer, Napoleon, 19th 12, Jensen, Arcadia, 5th 25, Schuft, Holgate, 5th 15, Jüngel, Ft. Wayne, 18th 00, Seemeyer, Schumm, 11th 00, Wesel, Cleveland, 24th 39, Kretzmann, Vincennes, 19th 50, Wambsganß, Indianapolis, dch. F. Buddenbaum, 42. 45, Gravel, Freyberg, 9.00, Thieme, South Bend, 6. 85, Mohr, Staser, 8. 50, R. Kaiser, Jonesville, 3.00. R. Bohn, posttr. f. Pastoral Conf., 2.00. R. Fischer, Napoleon, by Herm. Haase, 1.00; Jacob Braun, 100.00; Mrs. Corder, 5.00; N. N., 5.00. R. Gross, Ft. Wayne, by Mrs. F. C. S., 3.00; N. N., 1.00. R. Schmidt, Elyria, 2.00. (P. -344. 42.) Total: -2370. 64.
NR. In "Lutheraner" No. 25 read under "Pupils in Fort Wayne": H. Schlichte, instead of H. v. Schlichten; under "Brothers in Faith in Pomerania": Anna Wendt, instead of Anna Hendt.
Fort Wayne, December 31, 1897.

C. A. Kampe, Kassirer.

Income to the Western District coffers:

Synodal treasury: Gemm. d. RR. Obermeyer in St. Louis -5.00, Schmidt in St. Louis 107. 68, Kowert in Point Prairie 2.00, Lauer in Palmyra 4. 75, Walther in Brunswick 6.00, Wagner in Tilsit 5.00, Meyer in New Bielefeld 12. 20, Demetrio in Emma 4. 30, Mießler at Prairie City 4. 45, Pröhl at Stover 4. 31, Brandt at St. Charles 6. 61, Mangelsdorf, Wellsville, 3.06, Rösener at Altenburg 19. 55, Lobeck at Cape Girardeau 8.00. R. Bernthal at Carondelet by F. Bartz 1.00 and Ad. Heinicke . 50. St. Paul's parish at St. Joseph 7. 19. Immanuels parish at St. Louis 16.00. (S. -217. 60.)
Progymnasium at Concordia: Gemm. d. RR. Lobeck at Cape Girardeau 13th 50th, Meyer, Jefferson City, 4th 60th, Lentzsch at Craig 13th 00th, Rohlfing at Alma 12th 14th, Demetrio at Emma 10th 95th, Gänßle at Corning 25th 00th, Rehahn at Hanover 6th 35th, Schriefer at Farrar 9th 21st (pp. -94th 75th).
General Building Fund: Gemm. d. RR. Geske at Pocahontas 2.00, Bpäler at Little Rock 31. 75, Meyer at New Bielefeld 14. 55, Schrader at Manning 6. 50, Bartels at St. Louis 13. 20, Rehahn at Hanover 5. 40. (S. -73. 40.)
Inner Mission of the District: Gemm. d. RR. Obermeyer at St. Louis 12. 58, Friedrich at Knoxville 10. 70, Kowert at Point Prairie 3.00, Walther at Brunswick, S.-S., 5. 16, Viets at Cote Camp 5.00, Lentzsch (a. d. Gotteskasten) 8.00, Rodenbeck b. Butler 5.00 u. b. Adrian 5.00, G. Niemann at Alma by N. N. 2.00, Richter at Washington 6.00, Kleimann at Alexander 4. 10, Roschke at Freistatt 14. 16, Pröhl at Stover 4. 65, Heck at Honey Creek 5. 55, Klindworth at Feuersville (a. d. missionary box) 1. 90, Bethlehems-Gem, St. Louis, 36. 35, Zschoche at Frohna 16.00, Rösener at Altenburg 16. 20, Rehahn at Hanover 4. 25, Purzner at Egypt Mills 5.00. R. Bernthal at Carondelet by H. Heinrichsmeyer 2. 50, H. Mensel . 60, Ad. Heinicke Jr. . 50, v. Frauenver. 8.00. Wangerin at Higginsville3. 21, Schriefer, Farrar, 7. 70, Schmidt, St. Louis, 44. 44, Meyer, New Bielefeld, Missionsfcoll., 52.05. C. F. Querl v. Mrs. M. H. 5.00. (S. -294. 60.)
Rock Spring Mission School: Imm. congreg. in St. Louis 10 a.m. Praeses Schmidt's congreg. 5 a.m. (S. -15 p.m.).
Negro Mission: Gemm. o. RR. Gaßner in Friedheim 7. 40, Möller in Mora 5.00, Richter in Washington 2. 65, von Franz Schmidt 1.00, Heck in Honey Creeck 6. 92, Christmas present for Negro children 5. 84, von Frau Barb. Beck 1.00, Schriefer at Farrar 6. 15, Obermeyer at St. Louis 10.00. R. Bpäler v. s. Negroes . 75. R. Walther at Brunswick from the Women's Ass. 2. 50. (S. -49. 21.)
Heathen Mission: Gemm. d. RR. Obermeyer in St. Louis 5.00, Rodenbeck b. Adrian 2. 20, Richter in Washington 2.00, Brandt in St. Charles 6. 76, Heck of Mrs. Barb. Beck 1.00, Rösener at Altenburg 18. 40, Matuschka at Lake Creek 6. 50, Huschen at Uniontown 11. 35, Falke at Forest Green 2. 60, Immanuels-Gem. at St. Louis 23. 40. (S. -79. 21.)
Emigrant Mission: R. Rösener's congregation in Altenburg 13. 45. Support Fund: R. Walther in Brunswick 1.00. R. Schrader m Manning 2.00. R. Brandt's congregation in St. Charles 12. 24. R. Klindworth's congregation in Feuersville 3. 90, a. the Orphan's Box 1. 51, thank offering from Mrs. R. Klindworth 2.00. St. Louis Teachers' Conf. 6. 75. (S. -29. 40.)
Orphanage at St.Louis: R. Bpäler of Mrs. Dora Reinhardt 5.00. R. Wagners Gem. in Tilsit 9. 50. Imm.Gem. in St. Louis 54. 50. R. Ehlers Gem., Norborne, 16.00. R. Lentzsch in Craig a. d. bell-bag 10.00. R. Geskes Gem. in Pocahontas 3. 55. R. Rohlfings Gem. in Alma 15. 78. Theo. Brinkmann v. d. Emmaus Sunday School, St. Louis, 29.00. R. Meyers Gem. in St. Joseph 3. 31. R. Meyers Gem. in New Bielefeld 7. 10, coll. by F. W. Rosenkötter, 5.00, Herm. Niehaus 6. 25, H. Jacobsmeyer 5. 50. R. Hanser's Gem. in St. Louis 38. 86. R. Richter's Gem. in Washington 12. 85. R. Roschke in Freistatt by H. B. 10.00, by C. B. 5.00. R. Demetrios Gem. in Emma 8. 50. R. Ahner's Gem. in Kiel 7. 81. R. Heck by Mrs. Angerer 1.00, Mrs. Sommerer 1.00, Mrs. Barb. Beck 1.00. teacher Pieske's gem. in Farrar 3. 75. R. Klindworth's gem. in Feuersville 3. 95. R. Brink's gem. in Sweet Sprmgs 16. 80. teacher Peters by Joh. Becker

3.00. P. Rösener's congregation in Altenburg 18. 30, teacher Beyer's pupils 1. 95, teacher Müller's . 55, v. d. Confirmanden 2. 25. U. Gänßles Gem. in Corning 10.00. P. Bernthal's Gem. in Carondelet 17.00, H. Heinrichsmeyer 2. 50, Mrs. Wander. 10, F. Lilienthal Sr. 1.00, F. Lilienthal Jr. 1.00, H. Mensel. 60. U. Hüschen's congregation, Uniontown, 10. 10. Praeses Schmidt's congregation, St. Louis, 77. 60. P. Walther in Brunswick of the Women's Ass. 2. 50. P. Falles school children, 2. 14. P. O. Hanser of Teacher Rupprecht's pupils 5. 15, Teacher Zagels 4. 10, Teacher Grosses 3. 75, P. Fühlers 3.00, Mrs. Leesers 3. 75. (P. -451. 35.)

Hospital in St. Louis: Fr. Heck from Mrs. Barb. Beck 1.00.

Deaf and Dumb Institution: F. Dette von Frau Wilh. Bechmann in Wadsworth . 75. P. Rösener's Gem. in Altenburg 10. 85. (p. -11. 60.)

Students in St. Louis: P. Kretzschmar for O. Lüssenhop from Heinr. and Dor. Kirchhofs and Karl Thoms 1.00 each. U. Gänßle's congregation in Corning 15.00. P. Rau's congregation in Babbtown for Gihring 3.00. P. O. Hanser from the Women's Assoc. 20.00, from Junafr.-Ver. 25.00. (S. -66.00.)

Students in Springfield: ?HüschensGem., Uniontown, for Carl Lange 4. 15. Fr. Hanser's Gem. in St. Louis f. Dautenhahn 15.00. (S. -19. 15.)

Seminarians in Addison: P. Wagners Gem., Tilsit, for Drögemüller 5.00.

German Free Church: Praeses Schmidt's congregation, St. Louis, 20. 87. P. Köstering of W. Waltke for the Bible Society 10.00. (S. -30. 87.)

Danish Free Church: Fr. Möllers Gem. bei Mora 2. 15. church building fund: Fr. Kretzschmar v. Fr. Kar. Horst 5.00. St. Louis, January 15, 1898.

H. H. Meyer, Cassirer. 2314 N. 14td 8t.

Incorporated into the Wisconsin District Caste (until January 1, 1898):

Synod treasury: comm. of KU.: Baumann, Saliers, -11. 50, Wesemann, Grafton, 10. 45, Matthes, Milwaukee, 17. 53, Siebrandt, Merrill, 7. 50, Houses, Vortage & Lewiston, 17.00, Fuhrmann, Town Line, 2nd 25, Opening 5th 15, Embarrass 1st 74, Clintonville 11th 46, Bretscher, Wausau, 14th 25, Präger, Town Granville, 6th 25, Penalties, Watertown, 55th.00, Munding, Manawa, 4th 17, Pröhl, Plymouth, 15.08, Feustel, West Bloomfield, 14.00, Bürger, Fall Creek, 15.00, Erck, Oshkosh, 20.00, Diehl, Ellisville, 5.00, Schoenbeck, Auroraville, 3rd. 11, Schlerf, Milwaukee, 15. 17, Sprengeler that. 56. 30, M. Mueller, Springfield, Coloma, Westfield, Deerfield & Richford, 8. 76, Feiten, Sheboygan, 14. 17. (S. -330. 84.)

Synod Building Fund: Gemm. derUU.: Huebner, Adell, 12. 81, Plaß, Ashippun, 7. 75, a. d. Insel 2. 90, Neosho 1. 13, A. Plaß at Brown Corners 1. 30, Böse, Concord, 10. 10, Rowold, Neshkoro, 9th 48, Germania 4th 37, Mekan 7th 40, Keller, Racine, 16th 04, Osterhus, Milwaukee, 17th 25, Erck, Oshkosh, 20th 18, Löber, Milwaukee, 34th 40th (p. -145th 11th).

Inner Mission: Gemm. d.UU.: Osterhus, Milwaukee, 10.00, Rudolph das. 6. 30 & 4. 30, Löber das. 16. 90, Maack Jr., Pittsville, 3. 75, Ebert, Berlin, 8. 30, Bartling, Waterford, 5.00, Hudtloff, Belle Plaine, Martini-Gem, 5. 13, JohannisGem. 2.00, Erck, Oshkosh, 5.06, Upleager, Gillette, 2. 50, Bürger, Sheboygan, 10. 75, Sievers, Milwaukee, 54. 18, Küchle das. 49. 30, Möcker, Whittlesey, 1. 50. Von B. 50.00. P. Plaß, Ashippun, one-fourth of Missioncoll., 5.01. 1?. Krusche, Silver Creek, nachtr. Salary, 10.00. P. Wolbrecht, Sheboygan, by Fred. Burhop 3.00. G. Scholz, Appleton, 1.00. 1". Kuechle, Milwaukee, v. Mrs. Spangenberg . 25, v. Frauenver. 22.00, Mrs. Lüdke . 50, H. Rusch 1.00. P. Bürger, Sheboygan, v. A.K. 5.00. (S.-282. 73.)

Negro Mission: Gemm. ofUU.Wesemann, Grafton, 15.00, Blumenkranz, Laval, 4.04, Huebner, Adell, 20.08, Nathjen jun, Otter Creek, 6.00, Bartling, Waterford, 2. 75, Citizens, Fall Creek, 4. 44, Brandt, Lebanon, 8.00, Diehl, Ellisville, 5.00, Penalties, Watertown, 5.00, Dorpat, Town Wilson, 11.00. By B. 40.00. P. Schlerf v. N. N. . 15. teacher Ruediger, contribution, 5.00. P. Wolbrecht, Sheboygan, by Mrs. Burhop 2.00. teacher White by L. Kieper .05. P. Bürger, Sheboygan, by A. K. 5.00. (P. -133. 51.)

General English Mission: from B. 30.00. k. Brandt, Coll. in Lebanon, 10.00. (S. -40.00.)

Mission in London: Fr. Wolbrecht v. N. N. 3.00. ?. Wreath of Flowers, Coll. in Laval, 1.00. (S. -4.00.)

Emigrant Mission in New Dort: U.Traub, Coll. in Hancock, 4.00.

Jewish Mission: Fr. Schlerf v. F. P. 1.00. Fr. Rathjen, Jr. coll. at Otter Creek, 3.00. (S. -4.00.)

Heathen Mission: by B. 30.00. P. Schlerf by N. N. 1.00. Chr. Betzner, wine, 3.00. P. Rathjen, Jr. coll. at Otter Creek, 3. 11. P. Erck, Oshkosh, by Miss Hansen 4.00. U. Wolbrecht by N. N. 2.00. (S. -43. 11.)

Support Fund: Gemm. d.UU.: Sagehorn, Rantoul, 10th 16, Naumann, Town Washington, 7th 00, Schmidt, Stevens Point, 8th 00, Dorpat, Sheboygan, 7th 00, Rathjen, Jr, Otter Creek, 1st 65, Heike, Town Grant & School Secnon, 5th 60, Plaß, Ashippun, 3rd 48, Böse, Concord, 10th 47, Rowold, Neshkoro, 9th 36, Germania 3rd 75, Mekan 6th 89, Treff, Hermansford, 4th.00, Georgi, Almond, 3rd 81, Bittner, Grand Rapids, 8th 42, Loeber, Milwaukee, 4th 00, Wesemann, Grafton, 5th 00, Huebner, Adell, 11th 07, Ebert, Berlin, 4th 00, Keller, Racine, 13th 07, Rathjen Sr, Bonduel, 10.00, Erck, Oshkosh, 9.07, Uplegger, Town Howe, 2nd 50, Diehl, Ellisville, 5.00, Strafen, Watertown, 5.00, Rubel, Milwaukee, 7th 33, Muller, Westfield, Richford, Coloma & Deerfield, 10.00, Grothe, Reeseville, 10th 25. contracts d. UU.: Rowold 2.00, Treff 2.00, George: 1. 19, Ebert 2.00, Präger 1.00, Winter 1.00, Feustel 4.00, Brandt 3.00. By B. 100.00. Conf. d. UU. & Proff. in Milwaukee 11. 65. By etl. Glied, d. Milwaukee teachers' conf. 5. 20. P. Schlerf, Milwaukee, by N. S. 2.00. & Küchle das. v. Women's Conf. 20. 50. (S. -341. 42.)

St. Louis students: from B. 50.00. P. Plaß, Hoch; . Wendorf-Raddemann f. J. Hamann, 3. 76, P. Krusche, Hochz. Eberhardt-Gaulke f. Franz Selle, 1. 50, U: Grimm, Coll.



In Antigo and Polar f. dens., 7. 25, P. H. Müller of N. N. f. dens. 1.00.
4. Wolbrecht, Sheboygan, of the Young Frver. f. H. Amend 5.00. 4th
Küchle, Milwaukee, from Jungfrver. f. dens. W. Rocker u. Engel each
5.00. 4. Möcker, Hochz. Habemch-Gertz f. Martin Liebe/1. 77. (p.
880. 28.)

Students at Springfield: by B. 50.00. For M. Manteufel: 4th
Wolbrecht, Sheboygan, from women's ver. 5.00. 4th Citizen,
Sheboygan, from women's ver. 5.00. For W. Benecke: 4th
Wolbrecht, Sheboygan, from women's ver. 5.00. 4th Dorpat, Town
Wilson, from etl. Gl. 5.00. For P. Ristau: 4th Huebner, Adell, Coll.,
Jan. 13 (p. 883.01.)

Students in Milwaukee: from B. 50.00. For Lindner: 4th Muller,
Coll. in Westfield, Coloma, Deerfield, Springfield & Richford, 8. 15.
For the Christmas Giving: 4th Sprengeler, Milw. from the Women's
Club, 5.00. For Rosenwinkel: 1?. Houses, Coll. at Portage and
Lewiston, 5.00. (P. 868. 15.)

Students at Fort Wayne: From B. 50.00.

Students at Addison: By B. 50.00. For F. Engel: ?. Engel by 4th
W. Hudtloff 3.00. For Chr. Markworth: 4th place, Hochzcoll.
Woltmann-Mueller, 4th 51, Coll. at Brown Corners 2.00. 4th
penalties, contribution, 5.00. H. Schumacher & Maria Schumacher
each 1.00. 4th penalties by John Pöpke 2nd 50, F. Gutzlaff 1.00. 4th
penalties, Watertown, by Young Fr.Club 10.00. For E. Buntrock: 4.
Schlerf of K. L. 1.00. For W. Handreich: 4. Feustel, Wendt-Zabels
Hochzcoll., 7. 50. (S. 888. 51.)

Waisenhausin Wittenberg: 4th Sagehorn, Hochzcoll. Reimer-
Biedenbinder, 9. 31. by B. 40.00. 4. Rathjen zun., Coll. in Otter
Creek, 3. 20, 4. Mueller, Springfield, Coloma, Westfield, Deerfield,
Richford, 20.00. 4. Blumenkranz, Lavalles, by the school children 1.
42. 4. Osterhus, Milw., by women's ver. 10.00. 1'. Sprengeler this.
by Women's Assoc. 25.00. 4. Sievers das. of 2nd Klaffe 6. 15. 4.
Fuhrmann, Coll. of Clintonville 16.00, Opening 4. 78, Embarraß 1.
93, Town Line 2. 82. 1*. Schlerf of L. K. 2.00. 4th Krusche, Grand
Rapids, Coll. opening 8. 40. 4th Sievers, Milw., Coll. opening 3. 7.
32, 1st class opening 3. 90, 2nd class . 70, 4th Klaffe 5th 35th 4th
Sprengeler, Milw. v. Frieda Sickert 1st 04th 4th Rubel das. v. Limbs
d. Frauenver. 4. 50, Carl Zibell 1.00, by 1st grade school children 8.
65, 2nd grade 6. 50, 3rd Klaffe 2. 60. 4. Wesemann by Lisette
Laubeustein 1.00. By Ch. Betzner, Wein, 2.00. 4. Schlerf, Bethlehem
School, 1. Grade 5. 55, 2nd Grade 8. 10, 3rd Grade 12. 40, 4th
Grade 4. 66. 1?. Sprengeler, Trinity School, 1st Grade 7. 65, 4th
Grade 6.00, 5th Grade 2. 88. 4th Schlerf from Young Fr.(for
household funds) 15.00. 4th Matthes, Milw., of the Young Reformed
Association 5.00, of the school children and other members 19. 15,
Christenlehrcollecten 18. 14. 4th Wichmann, Cedarburg, Coll., 10.
80, of the school children 5. 29, Fredonia, Coll., 7.00. 4th Küchle,
Milw., Imm.School, 1st Grade 7. 60, 2nd Coll. 6. 29, 3rd Coll. 6. 60.
P. Sprengeler, 2nd Coll. o. Triune! School, 9. 40. 45 Kuechle, Milw.,
of Gl. d. Gem. 36. 10, of Jungfr.Ver. 5.00, 4th grade 4. 87. 15 Brandt,
Lebanon, of school children 7. 24. 45 Bürger, Sheboygan, of
Women's Ver. 5.00. 45 Ohldag, Hurlcy, Coll., 3. 79, of R. N. 1.00. 15
Strafen, Milw., Coll., 8. 10, of the school children 12. 70. 15 Dorpat,
Town Wilson, of the school children and others 5. 25. 15 Kuechle,
Milw., Christian teaching coll, 9. 37. Coll. d. Gemm. of 44th:
Osterhus, Milwaukee, 15. 40, H. Mueller, Center & Hanover, 8. 27,
Knauth, Chippewa Falls, 9. 51, Prekel, Muscoda, 3. 39, Hoffmann,
Theresa, 4. 50, Daib, Merrill, 12. 64., Karth, Howard, 13. 92, Winter,
Genesee, 9. 00, Schilling, Loganville, 8. 60, Feustel, West
Bloomfield, 14. 04, Studtmänn, Beloit, 4. 80, Diehl, Ellisville, 4. 72,
Schlerf, Milw, 12. 42, Theel, Newton, 8. 50, Cryftal Lake 7. 80, Engel,
Tigerton, 10.00, Moecker, Whittlesey, 2. 34, Chelsea 3. 13,
Greenwood 1. 67. (S. H606. 15.)

Deaf and Dumb Institution: by B. 40.00. 4. Meeting,
Hermannsfort, Coll., 5.00. 15 Floral Wreath, Lavalles, 2.00. 15 Diehl,
Luxemburg, 3. 78. 15 Heike, Town Grant and School Section, 5. 96.
15 Feiten, Sheboygan, by Gust. Neitzel, 2.00. (p. H58. 74.)

Deaf and Dumb Mission: for Chicago: from B. 20.00. for
Sheboygan: from 15 Feltns Gen., by 15 Wangerin 4. 66. 15 Schlerf
from N. N. 1.00. 4. Wichmann, Cedarburg, Coll. 5.00. 15 Keller,
Racine, 20.08. (S. 850. 74.)

Saxon Free Church: 15 Schlerf, Milw. of B. L. 1.00. 15 Kuechle
the, Coll. of, 17. 67. 15 Penalties, Watertown, contribution, 2. 50. (S.
821. 17.)

Danish Free Church: Coll.: 15 Flower Wreath, Lavalles, 2.00. 15
Rathjen Sr, Bonduel, 5. 80. 15 Penalties, Watertown, Contribution,
2. 50. (S. 810. 30.)

South Superior property fund: gem. of 44th: Gerike, Granton, 3rd
50th, Monhardt, Burnette Junction, 8th 75th, Feustel, West
Bloomfield, 4th 22nd, Uplegger, Town Howe, 3rd 00th (p. 819. 47th).

Community in Beloit: 4th Easterhus, Milw., Coll., 10.00.

Lutheran Children's Friend Society: 15 Schlerf, Milw. v. B- L. 1.00.
4 Matthes the. of the Maidenver. 5.00. 4 Wichmann at Cedarburg,
Coll. 5.00. 4 Brandt, Lebanon, Kindtaufscoll. A. Groth, 1. 35. 4.
Hähnel, Coll. at Cascade and Batavia, 15.00. (p. 827. 35.)

Householdof ConcordiaCollege in Milwaukee: By Kassirer Son of
Michigan District 2. 82.

Community in Zarben, Pomerania: 4. Blumenkranz, silb.
hochzcoll. H. Lucht, 6. 45. 4. Küchle v. Hulda Baumann 5.00. (L.
811. 45.) Total: 82516. 86.

Milwaukee, Wis. the 4th of January, 1898.

G. C. G. Küchle, Kassirer.
2820 Mare St.

Received for the orphanage in Wittenberg, Wis:

Through Miss R. Gräbner of Women's Ass. in Saginaw, Mich.: 4
dresses, 4 aprons, 4 M. pants, 6 waists, 6 K. blouses, 6 K. shirts, 5
p. Gloves, 12 handkerchiefs, hair bands, 2 waist. boxes, candy, nuts.
Dch. 4. Theo. Hoffmann, Theresa, Wis.: Bro. M. H. 38 pd. Clothes,
1 p. shoes, 1 yard, 1 jacket, 2 underpants; Bro. C. Gutenschwager
1 st. skirt, 1 shawl, 1 jacket, 1 p. stockings, 2 shirts, 2 aprons, 6 hd.
canvas, 1 tablecloth; Bro. C. Callies 1 pc. sheeting, 1 pc. clothes;
Bro. W. Minne 1 dress, 1 cap, 1 apron;

Bro. R. Klemp 1 pc. clothing; Bro. Brefelow 1 pc. clothing, hosiery yarn; Bro. J. Machmüller 1 pc. Stuff. By L. C. Albrecht, Fairfield, Minn. from Miss M. Schulz 1 package of clothing. ??? Shawano, Wis. 1 p. barley. From the comm. of L. E. Duerr, Wayside, Wis. 11 p. Grain, 1 p. Rubber shoes, 1 p. stockings. By L. B. Sievers, Milwaukee, Wis. v. women's ver. H7.00 werth play goods, including a number of dolls dressed v. Young Fr. Ver.; K6.M werth candy, nuts & cakes, 4 pp gloves, 2 p. stockings; Mrs. Knieriem 4 undershirts, 1 pair of trousers, 4 p. Stockings, 3 Ties, 1 Hat, some tr. stuff; Bro. Woydt 5 Boxes Christmas ornaments; Bro. Groth 6 Pants; Bro. Seidel Play goods & 2 dolls. By L. L. Osterhus, Milwaukee, Wis. from the Women's Association of the Heilg. Geist-Gem., 4 quilts, 5u. 16. undershirts, 12 trousers, 8 aprons, 10 p. stockings; from the Young Women's Association 5 dolls. Jakob Stoffel & widow J. Ritter, Racine, Wis. each 6 p. Stockings. H. C. Prange, Sheboygan, Wis. a large box of drygoods. By L. A. Rohrlack, Needsburg, Wis. v. women's ver. 7 suits, 7 p. Stockings, 1 trousers, 4 caps, 1 tr. jacket. By L. J. M. Gugel, Detroit, Mich. v. Young Fr. Ass. 1 nightgown, 6 M. trousers, 14 petticoats, 1 waist. Jung Shoe Co, Sheboygan, Wis, 1 brl. Apples ??? Milwaukee, Wis. 8 handkerchiefs, 1 M. pants. P. & L. Hauelsen & Milwaukee, 3 history books, 2 b. & fr., 2 beads, 7 g. & s. nuts. L. J. Fackler, Adrian, Mich. 15 p. stockings, 2 p. gloves (the wool from women's vers.; knitted by blind mother Holzinger). M. Muller Thiensoille, Wis. 5 götr. jackets, 1 waist, 2 undershirts, 1 dress skirt, 4 hats, 1 remainder sheeting. L. Theo. Nickel, Shawano, Wis. v. Naber Drug Co. all kinds of toys; C. A. Raisler 7 bandanas, 7 caps, 6 neck ties; W. Schenk wool; J. Horn clothing; C. Wewstädt pants & jacket; F. Stahnke 2 p. gloves, 3 neck bandages; Mother Melke 1 doll O. Schenk 1 K. shirt, 1 apron, 12 handkerchiefs; M. Schenk 1 pc Zeug, 6 handkerchiefs; W. Horn apron stuff; St. 4 aprons; Dauer petticoat, shirt, suspenders, 2 neck ties; B. Raddant 4 w. .shirts; F. Steinke 3 aprons, 1 p. stockings; Wendorf 6 p. gloves; Werbelow stuff and lining for a dress; Garbrecht 2 p. stockings, 4 caps; Hartmann 1 petticoat, 1 shirt, 1 neckerchief; E. Büttner 2 shirts, 1 hair ribbon; Fischer 1 p. stockings, wool; Kattan & Ruhbusch 3 p. Ueberschuhe; Eberlein 1 doz. Handkerchiefs; W. Engel 1 p. stockings; Bro. Guths 2 p. gloves, 1 bandana; F. Melke 3 aprons; Mother Thomas 3 p. Stockings; Four Books 4 pants, 2 skirts, 2 aprons, C. & Th. Nickel small beads & picture books. Mrs. Chas Kraatz, Milwaukee, 13 dolls, 6 books, 1 small thee pot, raisins, candy 39 pc. Nicolas. Bro. J. Bunge, St. Johns, Mich. 5 handkerchiefs, 2 coats, 1 tr. plush jacket, 3 scraps of stuff, 2 aprons, 3 underpants, 2 undershirts, 1 pair of pants, 1 p. stockings, 1 p. Gloves. Women's Ass. d. Gem. in Sebewaing, Mich. 2 ouilts, 2 sheets, 1 dress, 1 pair of trousers, 2 capes, 4overcoats, 6 handkerchiefs, 4 aprons, 2 shawls 1 undershirt, 2 M. trousers, 8 hats, 12 caps, 5 P. Stockings, 3 p. Gloves. L. J. Strafen, of the Women's Association of the Cross congregation, Milwaukee, 25 pairs of trousers, buttons & twine. J. Jung, Sr. of Sheboygan, 6 p. Shoes, 3 p. Stockings. R. B. Firzlaff Sheboygan, 2 cans lard. L. F. Wolbrecht, Sheboygan, v. F. Nuschmeier 1 waist, 1 jacket, 2 caps, 1 p. uberfchuhe; L. Weltzien jacket; A. Zahn 1 dress, 1 coat, 1 cap, 1 uberzieher; C. Wrege 2 shirts, 1 pair of underpants; F. Vollrath gloves; G. Neujacht 3 jackets, 5 ad Stuff; N. N. 2 undershirts, 4 pants, 2 bodkins, handkerchiefs, 1 p. Slippers; F. Dochow 1 p. shoes; F. Hidde 1 dress, shirts, overcoats H. Müller 1 jacket. L. Theo. Andree, Brainerd, Minn, v. Frauenver. 1 vest, 3 p. Stockings, 2 sets of undergarments, 2 scraps of stuff, 3 jackets, 9 petticoats, 15 dresses, 1 shirt, 1 cape, buttons. John Pritzlasf, Milwaukee, 3 overskirts, 2 skirts, 2 coats, 1 overskirt, 1 suit, 1 shirt, 1 jacket, 2 p. stockings, 2 blouses, 2 caps, 2 p. rubber shoes. L.G. Kuechle, Milwaukee, v. Women's Ass. 16 pants, 24 shirts, 12 dresses, 2 p. gloves, 8 p. Stockings; Bro. Lawerentz & C. Frömming 2 w. Blankets; H. Semmann 1 p. shoes; W. Lütke 5 ad. Kattun; J. Benz 8 Ud. flannel, 6 p. Stockings, 4 shirts; C. Dettmann 1 p. Slippers, 1 w. Petticoat, 1 dress, 1 apron, 1 coat; Plehn 2 blouses, 1 skirt, 1 p. shoes; J. Sponholz 3 p. Shoes; Hesse 1 doll, 1 undershirt; W. Steffen 1 bed cover; C. Reineck 2 K. suits; Papke 3 set undergarments; W. Voigt 2 p. gloves; Fieling 4 K. Caps; J. Wasfow 1 shirt, 3 vests, 1 pair of pants, 1 skirt, 1 overskirt; N. N. 3 waists. L. Theo. Nickel, Shawano, Wis., C. Klemms, C. Wenzel, A. Meyer, H. Debban, A. Teetzen 1 p. each of rye; D. Regling 1 p. of oats; E. Zinsler, A. Mielke 2 p. each of grain; J. Zinsler 1 p. of peas; C. Dallmann 1s. Barley. Mrs. A. Hannemann, Renville, Minn, v. women's ver. 2 p. stockings, 2 underpants, 2 undershirts, 4 night gowns, 4 blouses, 8 dresses, 5 aprons.

Cordially thanking the dear friends of the orphanage for the above gifts and recommending the institution to further care and intercession, and with cordial regards

C. P. E. Lutz, orphan father.

Wittenberg, Wis. 31 Dec. 1897.

Received for the orphanage at Addison, Ill:

Of municipalities, etc., in Illinois for current expenses: L. Brauer, EagleLake, Coll, H 18. 60. L. Vogt, Dwight, Coll. d. Gem. at Goodfarm, 16. 65, by Mrs. L. that. 5.00, together 21. 65. L. Leeb, Chicago, by A. Henkel, C. Koers, F. Struve, H. Bieschke, C. Schest'inski, C. Kruse & H. Mtz 1.00 each, J. Gerwann, F. Hirtueck, W. Sanow, F. Vose, M. Janusen & H. D. Claussen each. 50, Johanna, Margaretha & Friederike Claussen 1.00 each, v. A. Florinzi, B. Schmeling & A. Förth . 25, C. Mutterer . 60, v. Jungfrver. 5.00, v. by Julius Degner, Wisner, Nebr. . 25. by Cassirer I. H. Abel, Fort Oerman Uvpubl. Olub, 30, Ward, 31, Prec, 5.00, together 22. 35. L. Dodge, Iowa, 24. 80. by C. F. Wendt, Faribault, Minn, By women's Th. Kohn, Chicago, by Louis & Franz Kunstmann 2 each. 50. Ausver. 5.00. By L. A. Leuthüuser, Cedar Bluffs, Nebr., Coll. s. Gem., Lake Zürich, Christmas gift, 5.00. L. Wunder, Chicago, by Mrs. A. 4.00. By L. Bergt, Hooper, Nebr. thanksgiving coll., 21. 50, Young Fr. Thiede 1.00. L. Zapf, Melrose Park, by Mrs. K. 1.00, by Mrs. H. . 50, ver. 4.00. Dch. L. H. P. Dahl, Coll. s. school children, 6.00. By L. Wm. together 1. 50. L. Hölter, Chicago, by Mrss. W. Rohn & Carol. Eckart Butzke, Coll. s. commons, 10. 25. Dch. L. F. Schug, Jda Grove, Iowa, 5.00 each, Auguste Lübke 2.00, Mrs. Rüstmann and Carol. Grottker for Kruger's children, 10.00. Women's Ass. in Norfolk, Nebr. by L. 1.50 each, Hermine and Frie.

derike Glienke 1.00 each, v. Wilh. Henschel 2.00, Karl Lüpke u. O. Wendt each 1.00, together 21.00. L. Engelbrechts Gem., Chicago, by Mrs. W. Treder 2. 50. L. Merbitz, Chicago, by Frauenver. 5.00. 1>. Füllung, Chicago, v. Mrs. Maria Hoffmann 25.00. L. Frincke, Grand Rapids, Mich. v. Women's Ass. d. West Side 8.00. Prof. Wesfel, Springfield, v. J. Wörth 10.00. L. Schüßler, Joliet, v. Young Men's Ass. 5.00, v. Karl Pupp and Joh. Abel 25 each, together 5. 50. P. C. Schmidt, Chicago, v. V. B. 1.00. L. Jaß, Peoria, Christ comm. v. A. Hagen . 50, Bruno Bruniga 1.00, Mrs. Seiler 1.00, together 2. 50. L. G. Schuessler, Coal City, by Mrs. A. Wolf, Lockport, 1.00. L. Hohenstein, Peoria, by C. Richter . 50, F. F. Zeitz 2.00, together 2. 50. L. Zapf, Melrose Park, by Mrs. D. . 25 & half of Weihncoll. 9. 52, comp. 9. 77. L. M. Große, Oak Park, half of Weihncoll., 12. 83. L. Wunder, Chicago, Coll, 15.00. L. Leeb, Chicago, v. C. Witte 1. 50, C. Mueller 1.00, J. Greh . 50, Bro. W. Grrmm . 75, A. Pophal 3.00, C. Jalmke 1.00, coll. 7. 75. L. C. Steege at Dundee v. Women's Ver. 8. 10. L. Westerkamp, Dwight, Hochz. Holzhauer-Haack, 3.00. L. Koch at Petersburg, Christcoll. 4th 70th L. Mundt, Montrose, Coll. on Christmas Eve, 5th 35th ?. Hieber, Rioerdale, Coll. on Christmas Eve, 12. 60. Evening, 12. 60. 1^'. Traub, Aurora, by Women's Assoc. and others, 10. 00. Teacher E. Selle, Freeport, by Bro. Hansen, 1. 00. (p. K249. 20.)

Of children, etc., in Illinois: 99. 61. (Quoted in the "Children's and Youth Gazette.")

Boarding fees: Dch. E. Leubner v. H. Doehrmann, La Grange, for child 4.00. J. P. Hansen, Lake Linden, Mich. 4.00 f. s. daughter. Mrs. A. Frost, Joliet, 20.00. From Chicago: From I. Wiechmann f. A. Telschow 1.00. Paul Skornia f. s. siblings 1.00. Mrs. Schroeder 1.00. Dch. P. Frincke, Grand Rapids, Mich. f. S. Bauer 2.00. (S. H33.00.) 1^8. In receipt of 12 December read: Of children etc. 74. 75, instead of 64. 75.

Addison, Ill, 29 December 1897.

From Illinois churches, etc., for current expenses: L. Schmidt, Chicago, from E. Misbach tz5.00. L. Schwandt's Gem., New Berlin, 6. 25. L. L. Hölter, Chicago, from Mrs. Hahn 2.00. L. Estel's Gem., Fountain Bluff, dch. H. Arbeiter, coll., 9.00. L. Brenner, Pecatonica, Christmas coll., 5. 30. L. Mueller, Schaumburg, coll., 32.00. L. Behrens, La Rose, Christmas Eve coll., 7.00. L. Gauss, "That One," Ohio, 6. 15. L. Büniger, Hamel, Christmas Eve coll., 12. 80. L. Eirich's Gem., New Minden, dch. F. Callmeyer, Christabendcoll., 9. 20. L. Feddersen Gem., Homewood, 5. 50. L. Berg, Beardstown, Christabendcoll., 10.00. L. Castens, Gilmer, Christabendcoll., 10.00. Dch. Kassirer Wendt, Detroit, Mich, 4th 75th L. Ruhland, Altamont, Chrimcoll, 7th 15th L. Walter, Mattoon, Theil of Chrimcoll, 7.00. L. Lochner, Chicago, von C. u. J. F. Jörn 10.00 each; Th. Dackermann, G. Leßmann, Mrs. M. Seedorf u. Anton Stolte 5.00 each; F. Sieameier, A. Blank, W. Seipp u. D. Knab 2.00 each; L. Schröder, F. Brüser, Rosa Brüser, Jul. Koppit, Jul. Sylvester, A. Hübner, C. Kittendorf, Chr. Hintz, Minnie Hintz, W. Narten, H. Marting, C. Neumann, E. Müller, A. Bubolz, A. Hahn and from the women S. Lawall, H. Kühn, A. Trautmann, H. Schmidt and Ehlers each 1.00; A. Fiß, Fz. Kuschel, M. Narten, L. Marting and J. Zimmermann each 50.00. From the women's and young people's association each 5.00, together 50.00. Ver. 5.00 each, together 80. 50. L. Usfenbeck, Chicago, of J. L. Thorn and Dora Kaiser 5.00 each, H. Lense 2.00; E. Bartels, H. Deinert, Ther. Block, C. Nork, Ed. Klenske, C. Boske, Ludw. Kleidon, A. Leib, Rud. Lillwitz, Dr. Sachtleben, J. Glaumann 1.00 each; F. Stenzel u. Cd. Hornbostel, each. 50, together 24.00. L. Lewerenz's Gem, Des Plaines, 11. 31. L. W. C. Kohn's Gem, Chicago, 11. 70, by L. Mecklenburg 2.00 & by R. Brunke 1.00, together 14. 70. L. Matthius, Evanston Gem. 6. 25, Glencoe Gem. 5. 50, together 11. 75. L. Engelbrecht, Chicago, by Chr. Pieper 1.00. L. Haakes Gem, Elk Grove, for debt forgiveness in orphan fund 38th 15th L. Sieving, Manito, Christabendcoll. 5th 52nd L. Schroeder, Gem. at Squaw Grove, Coll. 8th 32nd L. Kirchner's Gem. at Secor 10th 00th By Nob. Fieg, St. John's comm. in Champaign, Christabendcoll., 10. 35. L. Graf, Blne Point, Christabendcoll., 1. 66 a. d. God's box . 18, together, 1. 84. L. Witte, Pekin, v. women's ver. 10.00. L. Gose's comm. at Grant Park, 3.00. L. Brewer, Beecher, coll. on Christmas Eve, 3. 27. L. Strafen, Wine Hill, New Year's coll. 7. 53. L. Sieving's comm. at York Centre, coll, 15.00. L. Wunder, Chicago, by J. Güsloff 1.00. L. Bohlen, Summit, Coll. of the Gem., 2.05, by G. Schroeder 1.00, W. Braasch Sr, H. Fick, A. Harms Sr. & W. Kueltzow each . 50; W. Braasch Jr, Chr. Harms, A. Zander & Wittwe Schultz each. 25, together 6.05. L. Heidelberger, Vera, Coll. on Christmas Eve in children's service, 3rd 25. Dch. E. Leubner, Addison, by E. Zimmermann, Sheboygan, Wis. 2. 50; by L. L-allmann, Highland Park, . 25; from L. Haake's parish, Elk Grove, dch. Schäfer & Möhling v. N. N. 1.00, together 3. 75. from C. F. Labahn, Lansing, 5.00. L. G. Sievers, Chicago, v. Jungfr.-Ver. 5.00. by R. A. Dux, Saginaw, Mich. from St. Paul's congreg. 5. 62. (S. H424. 58.)

Of children, etc., in Illinois: 142. 50. (Quoted in the "Kinderund'Jugendblatt.")

Boarding fees: Dch. L. Schmidt, Chicago, from S. Stumpfhaus 12.00. Dch. Mrs. Bernhardt, Chicago, from relatives of the children Groll 13. 50 & from Mrs. Geisberger 1. 50, together 15.00. (S. H27.00.)

Addison, Ill, January 15, 1898.

G. Ritzmann, Kassirer.

Received for orphanage in Fremont, Nebr:

By L. Aug. Volbrecht, Stanton, Nebr. thanksgiving coll., H14. 85. By Julius Degner, Wisner, Nebr. . 25. by Cassirer I. H. Abel, Fort Dodge, Iowa, 24. 80. by C. F. Wendt, Faribault, Minn, By women's Th. Kohn, Chicago, by Louis & Franz Kunstmann 2 each. 50. Ausver. 5.00. By L. A. Leuthüuser, Cedar Bluffs, Nebr., Coll. s. Gem., Lake Zürich, Christmas gift, 5.00. L. Wunder, Chicago, by Mrs. A. 4.00. By L. Bergt, Hooper, Nebr. thanksgiving coll., 21. 50, Young Fr. Thiede 1.00. L. Zapf, Melrose Park, by Mrs. K. 1.00, by Mrs. H. . 50, ver. 4.00. Dch. L. H. P. Dahl, Coll. s. school children, 6.00. By L. Wm. together 1. 50. L. Hölter, Chicago, by Mrss. W. Rohn & Carol. Eckart Butzke, Coll. s. commons, 10. 25. Dch. L. F. Schug, Jda Grove, Iowa, 5.00 each, Auguste Lübke 2.00, Mrs. Rüstmann and Carol. Grottker for Kruger's children, 10.00. Women's Ass. in Norfolk, Nebr. by L. Treskow, Scribner, Nebr. by.

H. Tonspost 2.00, K. Wegner . 50, W. Wegner 1.00, Mrs. ?. Treskow 1.00, Mr. Albers 1.00. Dch. P. Chr. Sydow, Thanksgiving Coll., 4. 57. Mrs. John Hamann 1.00. Jacob Horst . 50th Henry Amend . 50th By Carrie Busch of the Women's Ass. of St. John's Parish, Champaign, Ill, 7.00. Cassirer F. H. Harms 110th 79th By Nick Thede 10.00. By Aug. Hard for Clear's children 15.00. By Anton Lentz, Stockton, Nebr. o.OO. Dch. l>. F. Nammacher by G. Bastian, Mackey, Iowa, ? P. Augusta Kirchhosf, Thor, Iowa, 1.00. Mrs. Louisa Kuehnast das. . 75. by C. F. Haase s.: v. John Mittelstadt, Norfolk, Nebr., . 50, Wm. Berner this. . 50, Aug. Kruger this. . 50, Dch. P. Succop, Jonia, Mich. of the women's ver. 9. 10. Dch. P. F. Schug, Jda Grove, Iowa, of Grant Township 4th 66th by 1'. Bullinger, Lindsay, Nebr. v. Father Westphal 1.00, W. Schleuder 1.00, Alb. Hanke . 50, Franz Rammroth . 50, Franz Schlender . 25, N. N. . 25, H. Klitzke . 25, A. Euker . 25, Leonh. Euker . 25, H. Nathan . 25, Ueberschuß a. d. Christbaumkasse . 58, N. N., Pierce, Nebr. 1, 40, Matt. and Lena Beisel, Canastota, S. Dak. 5, 00, John Kruger, Jda Grove, Iowa, 1, 00, N. N. . 50.

Fremont, Nebr. the 31st of December, 1897.
John Knechtet, Kassirer.

With heartfelt thanks to God and the kind givers, I certify to have received the following gifts of love for the seminary household at Addison: From H. Meier, Ch. Wühler, H. Helfers, F. Haberkamp, F. W. Kuhlmann, A. Brookmann, Wwe. Schaper and W. Bunge each 1 p. Cart. By Ch. Beutjer, H. Kruse, F. Haak, Ch. Köhler, L. Thies, F. Brookmann, A. Plaß, F. Rathke, J. Hacker and H. Bergmann 2 p. each of oats. From Rotermunt <L Krage 6 p. oats. By L. Fiene 2 p. cart, 2 p. oats. From A. Matthews 3 p. cart. 2 p. oats. By H. Backhaus and F. Küker, each 2 p. oats, 1 p. cart, 1 p. grain. From F. Rosenwinkel 7 p. bran. From C. Karnstedt 1 p. apples. From A. Fiene 1 p. cart, 2 p. oats, 2 p. grain. From D. Wühler, Neddermeier, Malwiy and A. Wolkenhauer 1 p. each of oats. From L. Blecke, 1 p. apples, 1 p. cart, 1 p. oats, 1 p. grain. From H. Geils, F. Precht, F. Rabe, F. Gülnier, and W. Stünkel, each 1 p. cart, 1 p. oats. By L. Plaß, Ed. Fiene, H. Kruse, and W. Marquardt, each 1 p. cart. 2 p. oats. From H. Heuer and F. Rittmüller, each 3 p. cart. 2 p. oats, 2 p. grain. From W. Heuer and H. Rittmüller, each 2 p. cart. 2 p. oats, 2 p. grain. From H. Heidorn, Jr. 1 p. apples, 2 p. cart, 2 p. grain. From tz. Heidorn, Sr. and H. F. Küker, each 1 p. cart. 1 p. oats, 1 p. grain. From L. Leseverg, Heidmann, and F. Rosen, 2 p. each of grain. From H. Fiene 3 p. grain. From W. Rosenwinkel, Ed. Fiene and L. Fiene, 3 p. oats each. From Wittwe Stünkel and W. Schulze, each 1 p. cart. 2 p. grain. From Ch. Heidemann 1 p. cart, 1 p. apples. From H. Fiene 1 p. oats, 2 p. grain. From M. Müller and Ed. Hachmeister, each 1 p. cart, 1 p. grain. From C. Bemke, C. Westermann, J. Beyer and F. Kuhlmann 1 p. grain each, 1 p. oats. From H. Gehrke, 2 p. corn, 2 p. oats, 1 p. apples. From B. D. Fiene and H. Lührs, 2 p. each of card, 1 p. of grain. From F. Fiene, 1 p. cart, 4 p. grain. From A. Kruse and Wittwe Rosenwinkel 2 p. each cart. From tz. C. Tonne and E. Pflug each 2 p. oats, 2 p. grain. From H. Hachmeister 3 p. oats, 2 p. grain. From F. Meier 1 p. rye, 2 p. grain. From Plagge 6 p. cart, 2 p. grain, 1 <2. melons. From F. Mesenbrink 4 p. rye. From H. Mesenbrink 1 p. rye, 2 p. oats, 2 p. grain. From P. Roeders Gem. atArlington Heights 14 p. Cart. 3 p. oats, 2 p. grain. By 1'. Theo. Backhus of whose gem. at Burr Oak and Colon 32 p. Cart. - God bless!

Addison, January 7, 1898.

Paul Stahmer, property manager.

Received for the college budget at Fort Wayne, Ind. during this school year: P. Kleist's comm., Brudi and Gothe 3 barrels of flour. P. Stock's comm. family, Rodenbeck 2 bu. Wheat, 2 Bu. Grain, 2 Gall. Syrup. Frankes Gem., Con. Frosch 1 p. wheat, 1 p. oats. Her. Trier 1 p. wheat, 2 p. oats, 1 p. grain, 2 gall. Syrup. Paul Trier 2 p. corn, 2 p. oats, 2 gall. Syrup. P. and tz. Schmidt 1 p. grain and 1 p. oats. F. Hormann 1 p. wheat, 2 p. oats, 1 p. grain. H. Drebert 1 p. wheat, 2 p. grain, 1 bu. Turnips. G. Lehmann . 50. H. Halfeldt 2 p. grain. H. Schamerloh 3 p. oats. A. Schröder 1 p. wheat, 1 p. oats, tz. tzormann 1 p. grain, 1 p. oats. Barrel of apple butter from ?? k. Dieterich's comm. at Maple, Ind, W. Ahlfeldt 1 p. oats. W. Bönke 1 p. grain. F. BÜmke 1 p. grain. E. Fackler 1 p. grain. W. Francke 1 p. grain. F. Eigenberg 2 p. Oats. K. Gölte 1 p. of oats. W. Hockemeier 1 p. wheat. F. Hockemeier 1 p. oats, 1 p. grain. F. Knipstein 1 p. grain. A. Könemann . 50. D. Meier 2 p. oats. W. Meier 2 p. oats. F. Hegerfeld 1 p. grain. W. Molthan 1 p. grain. W. Molytan, Jr. 1 p. oats. J. Selking, Jr. 1 p. wheat. R. Selking 1 p. grain. L. Wichmann 1 p. wheat. J. Neff . 50. G. Kaiser 1 p. grain, 1 p. oats. H. Buhrkamp 1 p. grain. For the sick rooms: from the Lätitia Verein -10.00, 1 doz. Shirts, 9 silver spoons, 2 mattresses. For student Rudolf von P. Trier 1.00. - Many thanks to all dear donors!

Fort Wayne, Ind, January 8, 1898.

Louise Hitzemann, house manager.

Received for orphanage new construction in Fremont, Nebr:

Gemm. d. ???: Bergt H20.00, W. Butzke 10.00, Flach 14. 50, 7.00, 19.00, 7.00, 5.00, Kassirer F. H. Harms 40. 62, Al. Degner, Norfolk, 5.00, Nammacher 6. 75, Leuthäuser 20.00, 5.00, Hilgendorf 100.00, Mießler 5. 50, Bergt 10. 50, Hofius 40.00, C. H. Becker 17. 25, GrÜrich 7. 70, Nammacher 5. 75. Theil von Dünzers Vermächtniß 150.00. G. Fuchs, Fremont, Nebr, 5.00. Pilsbury Veazie, Fremont, Nebr., 2.00. John Pritzlaff, Milwaukee, Wis., 30.00. Remainder of Dünzer's bequest 100.00. Kassirer F. H. Harms 134. 76. John Kruger, Jda Grove, Iowa, 5.00. John Knechtel, Kassirer.

Fremont, Nebr. the 31st of December, 1897.

Received for poor students from South Dakota: Conference Coll. in Albee -14. 21, P. Chr. Wieting, part of the Mission Festival Coll., 15. 25, P. G. H. Büscher6.00, P. P. Tysius 5. 25, P. F. Oberheu, part of theMission Festival Coll, 8. 10, G. Francke, part of the Mission Festival Coll., 10. 25, P. W. Licht of N. N. 5.00, P. W. Schneider 1.00, Conference Coll. in Menno 11. 22, F. Kühnert for H. B. 5.00, W. Köpsel for H. B. 5.00,

P. Thusius, subsequent mission feast coll., 1. 25, H. Ehlen 10.00, Fr. F. Oberheu, Hochz. Abraham-Weerts, 11.00. Summa -108. 53. G. H.Blisch er.

Since October the following monies have been received by the undersigned for poor students of Southern Nebraska: By U. tz. Wilkens, ges. on tzm. Helms' silb. High;., -6. 25. by ?. F. Mießler, ges. on the Hochz. Fürnih-Bertram, 5. 50. by U. C. Seltz, ges. a. d. Hochz. G. v. Minden and H. Bakus, 5. 00. By P. W. Cholcher, Coll. sr. Gem., 7. 11. by Kassirer F. Harms 6. 86. by P. H. P. Dahl, Christfestcoll. sr. Congregation, 14. 78. by P. H. F. Grupe a. d. Klingelbeutel sr. Parish, 5. 93. By Fr. H. Schabacker of his parish, 4. 50. God's blessings to all dear givers.

BlueHill, Nebr. 10th Jan. 1898, C. Schubkegel.

With heartfelt thanks, undersigned certifies receipt of the following gifts for Aug. Schlüter in Milwaukee: By UU. Becker, Malkow, J. Horst, Grabarkewitz, Naus and Brinkmann each -1.00, P. Böttcher 2.00. By P. Ude, Coll. a. d. Hochz. Wollschläger-Wester, 6.00, Wilde-Pahl 5.00. P. Malkow, Coll. a. d. Hochz. Ahrens-Lück, 3. 60. P. Becker 2.00 and 6. 35. P. Brinkmann v. s. Gem. in Luverne 2. 50. H. C. Brinkmann.

Since July 28, 1897, I have received the following gifts for poor students: From Battle Creek: From C. Schlien - . 15, on L. Kurpgeweit's Hochz. 6. 95, from the offertory of my Joh.Gem. . 88, to?. F. Küsters Hochz. 9. 35, from my parish in B. C. 8. 97. from Plainview: Ges. by P. Chr. Meyer on Nehfeld-Bergmann's Hochz. 5.00. From Bazille Mills: Ges. dch. U. St. lahn on Scheer-Fischer's high tz. 9.00, v. d. C. Conf. . 47. God's rich blessings to the kind givers!

BattleCreek, Nebr. 14 Dec. 1897, J. Hoffman.

Income into the fund for poor students from Texas: By undersigned at H. Biars child baptism -4. 10. By l'. Sieck, wedding Schneider-Neitzer, 5.00. - Something should come in immediately for this fund, since several poor students have registered!

Giddings, Tex. January 15, 1898, E. Mürbe.

Received for delivery to individual students: By U. E. A. Brueggemann, Hilliard, O., -9. 25. By P. Obermove, Ellsworth, Kans., 15.00. F. Pieper.

For the student Willy Klare in Seward for October, November, December 1897 -15.00 received from Aug. Schwer, Pueblo, Colo. certifies with thanks to have received

F. Nammacher, orphan father.

Received through P. W. Lüssenhop, collected by some parishioners, as a Christmas gift for poor high school students in Winfield, Kans. 87th 50th - God Bless!

A. W. Meyer.

By?. C. L. Janzow from H. Beumer -5.00, to have received 5.00 for Granite City from the Virgins' Association, certifies with hearty thanks

Granite City, January 10, 1898, A. Almstedt.

Through Fr. Frey from Mrs. N. N. -5.00 received with warmest thanks against the dear donor.

Beach Ridge, N. Y., January 7, 1898. P. Schulte.

Received with thanks from the parish at Fryburg, O., for sophomore P. Schmidt -6. 25. Jos. Schmidt.

Received through Fr. C. G. Hähnel from his parish -9.00. - Heartfelt thanks to all dear donors and God's rich blessing.

Dt. Louis, Mo. the 10th of January, 1898. W. Pröhl.

With heartfelt thanks I certify to have received through Father Traub, Sr, Aurora, Ill, -10.00 from the dear Virginal Ver. - Wishing God's rich blessing to all kind givers.

Concordia College, Springfield, Ill. W. T. F. Gra f.

The receipts of Messrs. Kassirer F. H. Harms and F. Nammacher had to be postponed due to lack of space.

New printed matter.

Life portrait of the because, venerable **Rev. Ernst August Brauer**, drawn in filial gratitude by his son Albert, pastor at Beecher, Ill. St. Louis, Mo. Concordia Publishing House. 1898. 240 pp. Price: 75 Cts.

This biography of Blessed Father Brauer, for which not only our pastors but also the older members of our congregations have been waiting, has just been published in the press.



let. We can only find time to announce its appearance, but we consider it our duty to refer to this extremely interesting and instructive biography in more detail in the next issue of the "Lutheraner".

F. P.

Verhandlungen der einundzwanzigsten Jahresversammlung der Synode der ev.-luth. Freikirche in Sachsen u. a. Staaten, Oomini 1897. Zwickau i. S. Verlag des Schriftenvereins der sep. ev.-luth. Gemeinden in Sachsen. 108 pp. 5^X 8^A. To be obtained from the Concordia kudliskinZ 8ou86, St. Louis, Mo. price: 30 Cts.

This report first contains a beautiful sermon on "the weakness and lowliness of the church and especially of the servants of Christ on earth"; then an instructive synodal speech on the participation of the hearers of the divine word, the so-called laity, in the doctrinal negotiations at a synodal session. This is followed by the official report of the President on the past synodal year. The subject of the doctrinal discussions and the main content of the present booklet, pp. 21-97, is the doctrine of prayer, an edifying paper rich in content. In eight theses it is shown from God's Word what prayer is - a service of God, a conversation of the believing heart with God -; to whom prayer should be made - to the Triune God alone -; why we should pray - because of God's command, our need and God's promise -; what need should drive us to pray - both the bodily and the spiritual, both our own and our neighbor's need -; what prayer is pleasing to God - believing prayer in the name of JEsu and according to God's will. Besides teaching, the necessary defense is not omitted. In particular, three false teachings that are widespread in our time are rejected. It is wrong to consider prayer, as, for example, the Methodists do, as a means of grace; means of grace are only God's Word and the two Sacraments. It is also wrong, as the Unionists would have it, to pray publicly with those of a different faith; communion of prayer presupposes unity of faith. It is also wrong when private persons pray in public assembly, as happens in many sects; public prayer is a part of the ministry of preaching and therefore belongs only to ministers of the Word. Finally, the report lists the business with which the synod was concerned, from which one can gain some insight into its circumstances and financial situation. Thus it is a richly furnished and very worthwhile report which the brethren of the Free Church herewith present to us. May many of their American brethren reach for it!

L. F.

Eleventh Synodal Report of the Minnesota and Datota Distincts of the German Lutheran Synod of Missouri, Ohio, and other States. Second edition. St. Louis, Mo. Concordia kudliskinA IIouss. 1898. 64 pp. Price: 12 Cts.

In indicating herewith the appearance of the second edition of this report, we refer back to our former recommendation. The first edition found many readers, namely in the Minnesota and Dakota Districts, and is completely out of print. Hundreds are already waiting for this second edition. The report contains a timely and instructive paper "on the necessity of employing common school teachers," and affords a glimpse of the great mission field in the Northwest of our country.

L. F.

The Lutheran Calendar. 1898, Allentown, Pa. Edited by T. H. Diehl. By order of the Lutheran Synod of Pennsylvania and neighboring states. 56 pp. 8X6^A. Price: 10 Cts.

This is the so-called Brobst calendar, which has been known for years and is much used because of its exact list of all Lutheran preachers in America.

L. F.

Uevirndevte Advefferr:

litzv. Laecler, Myvoock, Oo8per Co., Xtzbr.
Rsv. Lur^ckork, 214 Xankakee St., Iüimolv, III.
Rsv. Xirnkaber, Lreklum, 8cül68vviZ;, 6ermav^.
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The "Lutheran" is published every fourteen days for the "annual" subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

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Letters containing information for the paper (articles, advertisements, receipts, address changes, etc.) should be sent to the editorial office under the address: "NutUvraiwr", Oonooiäia 86ir>ivarj'.

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Herausgegeben von der Deutschen Evangelischen
Zeitung redigirt von dem Lehrer

Vol. 54.

(Sent by P. C. M. Z.)

Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common man. Christians.

(Continued.)

d. Of Christ's true humanity.

You hear and believe from the Holy Scriptures that JESUS Christ is God the Father's only begotten Son, truly God and the second person in the Holy Trinity.

But likewise saith the scripture, and likewise shalt thou believe that Jesus Christ is truly man. Thou shalt not think that the eternal Son of God only took on human form, and was therefore only apparently and temporarily and transiently man. No, He became a true man in the fullness of time and is and remains a true man for all eternity. As the biblical account presents Him as a true man in His childhood and in His life, speech, deeds, suffering, death, and even in His resurrection and ascension, so He is indeed a true man. This is not a sham, not a mere assumed form, not temporary and transitory.

In the Old Testament - it was different. Sometimes the Son of God took on a human form for a while without really becoming a man. For example, when He appeared to Abraham in the grove of Mamre, Genesis 18: "And when the time was fulfilled, God sent forth His Son, born of a woman", really and truly born, born as a man. Gal. 4:4. "The Word was"-do you hear? was-"made flesh." Joh. i, 14. Wherefore the Scriptures expressly call the Lord JESUM a man, saying, "There is One God, and One Mediator between God and men, even the man Christ JESUS." ITim. 2, 5. And Matthew, in the first chapter of his Gospel, brings the register of the human ancestors of JESU Christ.

The Lord Jesus had body and soul like another man. When after His resurrection



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Feb. 8, 1898.No. 3.

And when he appeared unto his disciples, and they thought that God is different from a human being. His divine nature is it was a spirit, or some other thing, he said, Behold my hands uncreated, purely spiritual, eternal, omnipotent, omniscient, and my feet; it is I myself: feel me, and see: for a spirit hath omnipresent. His human nature, on the other hand, is created, not flesh and bones, as ye see me have." Luc. 24, 39. and Heb. consists of body and soul, and is temporal; in its essence, it is 2, 14. it is said, "Now that the children have flesh and blood, neither omnipotent nor omniscient nor omnipresent. (But we He was likewise made partaker of them." - But in the garden will see later that it is omnipotent through communication.) of Gethsemane, in the night of suffering, it was evident enough This distinction between the divine and human natures in that He had a human soul, as He Himself said, "My soul is Christ you must always keep. You must not think that the sorrowful unto death." Matt. 26:38 - And in His walk on earth natures in Christ are mixed and blended with one another, so He watched and slept, and hungered and thirsted, and was that a third nature, half divine and half human, has come into weary and sad, as other men. being. Not so. In Christ each nature, divine and human, exists

In one word, dear Christian, the Lord Jesus has become as real and true a man as you are a man. He has taken on your, our human nature. But He was born of a virgin by divine power and operation, as prophesied by the prophet Isaiah, and as recorded by the evangelists Matthew and Lucas, according to whom the second article of our holy Christian faith says: "Who was conceived of the Holy Ghost, born of Mary the Virgin." And sin - sin is in no way to be found in the Lord JESU. Neither was He, like us, conceived and born in sins, nor did He ever commit any sin. "Who knew of no sin," says Paul 2 Cor. 5:21; and "Who did no sin," says Peter 1 Pet. 2:22.

e. Of the two natures in Christ and their personal purification.

Every creature has only one nature. An animal has an animal nature. A man has a human nature. An angel has an angelic nature.

But our Lord Jesus Christ has two natures, namely the divine and the human nature; for He is, as we have seen, truly God and also truly man.

And these two natures, which the Lord JESUS has, are and remain as different from each other, as

and remains in its own essence.

But listen, you must not think that there are two distinct persons in Christ, one divine and one human. No, no! There is only One Lord Jesus Christ, only One Person. But this One Person, Jesus Christ, has two distinct natures, the divine and the human, which are united in Him. We have only "One Lord JESUM CHRISTUM". 1 Cor. 8, 6.

This union of the divine and human natures, which are so different, into and in the One Person Jesus Christ, is a mystery unfathomable to our reason. All that we can say according to the Scriptures is: The Son of God took true and perfect humanity into His Person, and is thus God and man in One Person, without the natures being mixed.

And that is what we now want to prove from Scripture recently, but clearly.

And here is the proof: The Scripture says of the true man Jesus that He is **God**; and it says of the true and eternal Son of God that He is **man**. So JESUS CHRIST is true God and true man in One Person. Is it not so?

And here are quite a few examples from the so many such statements of Scripture.

When David had received the promise of Christ, who was I have been commissioned to describe a day's work in Ambur, to be his bodily descendant, through Nathan the prophet, he said or in other words, to show how the bright light of the gospel is in holy wonder, "This is a manner of a man who is God the being brought to the blind Gentiles in your stead and in your LORD." 2 Sam. 7:19. Just so saith the prophet Jeremiah, service here in Ambur. This shall be done in the following, as "Behold, the time cometh, saith the LORD, that I will raise up well as I am able.

a righteous increase unto David. . . . And this shall be his name, that they shall call him: LORD Jehovah, which is our righteousness." Jer. 23:5, 6. The apostle Paul wrote, "From whom Christ is come according to the flesh (human nature), who is God over all, blessed for ever and ever. Amen." Rom. 9, 5. "The other man (Christ) is the LORD from heaven." 1 Cor. 15:47; and when the Lord Himself asked His disciples, "Who do men say that the Son of man is?" Peter answered, "Thou art the Christ, the Son of the living God:" whereupon the Lord highly commended Peter's faith. Matth. 16, 13. Let us not forget the Christmas saying: "A child is born to us, a son is given to us, and his name is Wonderful, Counsel, Strength, Hero, Everlasting Father, Prince of Peace." Isa. 9:6.

On the other hand, it says, "The Word (the eternal Son of God) was made flesh (man)." Joh. 1, 14. "God is manifested in the flesh." 1 Tim. 3, 16. "In Him dwelleth all the fullness of the Godhead bodily (in His human body)." Col. 2, 9. "God sent His Son, born of a woman." Gal. 4, 4.

So true God and true man in One Person - that is your Saviour, your friend Jesus Christ, who most mercifully and tenderly loves you poor sinner. Thy Brother and Shepherd and Saviour JESUS Christ is God; God is thy Brother and Shepherd and Saviour. What more dost thou want? He spreads out His strong arms to thee. He reaches out to you His hands once nailed to the cross. Kiss in faith those hands! Rush in faith to His arms! Who, what can harm thee then? Who, what then can rob thee of heaven? O blessed sinner, that thou hast such a Saviour; O happy sheep, that thou hast such a Shepherd!

Be ye glad in this, that God is become one with you: he is born of your flesh and blood, your brother is the everlasting good.
(To be continued.)

(Sent in by P. C. M. Zorn.)

Our East Indian Mission.

A few things from the reports of our missionaries.

Missionary Mohn gives us the description of a day's work in Ambur in the following:
"Dear missionary friends! Missionary friends are, after all, all dear Lutheran readers. For what Christian would not be a missionary friend? Every Christian wants to help not merely out of guilty obedience to the commandment of his dear Lord, but with a willing and cheerful spirit, so that the gospel may be preached to all creatures. This is what you are now doing in your part to the heathen of the East Indies, who sit in darkness and the shadow of death, by sending us, your messengers, here in your stead, and giving us a hand, so that we may exercise this high and glorious calling. It is now my

"It is early 3/4-6 o'clock this 30th of September. Our ox-wagon, in which we were to go to one of the surrounding villages to preach to the heathen, has not come. In such cases I go on foot to the town of Ambur. I take with me over 200 pieces of the tracts we publish monthly, for there are many people in the town who can read. After leaving our mission house, which I was able to describe to you the other day, we walk along the beautiful, wide and shady Madras Road for about five minutes and then turn right to reach the town in about four minutes along a country lane. On the dirt road we already meet many people. If we do not already see it on their faces that they can read: If we can't tell from their faces that they can read, we ask briefly: 'Read?' and hand them a tract if the answer is in the affirmative.

"Right at the entrance to one of the streets we meet a lot of people: men, women and children. They are mostly Hindus, but there are also quite a number of Muhammedans among them. Not far from the lamppost at which we post ourselves, under a large tree, stands a Ganesa, the idol with the elephant's head and the misshapen belly, the Indian god of - wisdom! One of the Muhammedans sits down and immediately begins to read aloud the tract he has received. Many friends group around him and listen. But the majority of the men - about forty - gather around me and expect to hear something from me. I asked if there were any people among them who were in debt. One of them answers with a laugh: 'Yes, who has none?' (For India is in debt from Cap Comorin to the Himalayas.) I: Now if one cannot pay debts and does not even want to pay them, what should the creditor do? The heathen: "He will take the debtor to court. I: Yes. Now we all have an infinite debt - not a monetary debt, but a sin debt. God, who made heaven and earth, has given us life, body, soul, and all members, and sustains us. He did not give life to be abused according to the desires of our hearts, but to be used rightly according to his commandments. He gave the heart to love, trust, and fear him, not to set our hearts on the money, things, and pleasures of this earth. The mouth he has given to praise him, to glorify him, and to speak good words, not to lie, to revile, to speak evil words, etc. This is now explained and shown how we have wasted our God-given life and have become guilty before God of death and eternal damnation. Our life is forfeit. - But Christ, by the giving of his holy life on the cross, redeemed our guilty life, paid our debt. - I am interrupted several times by foolish remarks. Two Turks come at the end. One of them mockingly and laughingly says that I should give the other ten rupees and he would come to my religion. Me: Your joke is according to your intellect, namely very little. Earlier I said that some people do not want to pay their debts at all. So you also do not think of paying your sin debt.

But you will have to pay for them. A day is coming when all of you who are here will see Christ with these eyes of yours. He will come again, not as a poor man, nor will he hang again on the cross, but all the holy angels of God will accompany him. He will appear in great glory, raise all the dead, gather all men before his judgment seat. Then woe to those who have despised him here. Then he will no longer ask and plead with you through his servants to accept his redemption. But now he still calls you to him through my mouth with kind words. He has blotted out all your sins, paid all your debts. Do not despise him, accept him. - They had all listened most attentively to the last part and let me go quietly.

"I am now walking along the road, distributing tracts right and left. Arrived at a main street, I meet a young, handsome Hindu with a smooth face, who has often been my adversary. With mocking friendliness he says: 'Won't you give me a Tractate?' He gets it. Plantain (banana) bushes are planted in front of his house. That is always the sign that a festival is being celebrated. I ask about it. He says they were celebrating a festival in honor of the god Rahma. That brings us to their many gods. He says there is only one God, but everyone calls him by a different name, hence the many names. I now show that we cannot name and worship God as we please, but only according to His will and command. Between the true God and their many gods there are two main differences: 1. the true God is holy and hates all sin. Their gods, on the other hand, had all committed the greatest sins, as their own religious writings reported. As an example I cited their popular Krishnan, who, as the appearance of the god Vishnu in this world, had lied, stolen, broken marriage, and committed other innumerable sins. - Here the Hindu wants to know where this is written. I reply that I do not have the book at hand, but that I will show it to him when he comes to my house. By the way, the stories of Krishnan are so well-known in this country that I do not need to prove it to him in writing. Then he was silent. - As light, I continued, could not become one with darkness, so the true God could not become one with sin. He who commits sin is not a god, but a sinner. - Christ, on the other hand, the true God incarnate, lived a spotless, pure life, full of innocence and holiness. The true God is love. Though we, His creatures, have become apostate and sinners, yet He so loved us that He gave His only begotten Son to die for us. Christ came and blotted out our sins by bearing and enduring God's wrath and curse on the cross. By contrast, with all their gods, not one of them could be said to love them. Not one of them would have blotted out their sins. They would have sinned themselves, or rather men would have attributed the sins of which they themselves are full also to the gods they have invented. - Therefore they should recognize that they served false idols, leave them, worship the true God, and be baptized into Christ.

"There were at least thirty men listening here. - The talking and disputing lasted only about three quarters of an hour. The Hindu, my opponent, wanted to,

to mock me and blur the sermon impression, start telling a tamul story. (A man without a nose was mocked by the rest of the villagers because of his infirmity. To take revenge, one day he stood looking rapturously up at the sky with tears of joy streaming down his cheeks. When the people asked him what had happened to him, he replied that he saw God and was blessed. When the other people said that they did not see anything, he said that they should be like him, that is, without a nose, and then they would see God too. Thereupon all the villagers cut off their noses and of course saw nothing. - When he began, I said: "You already told this stupid story last year in order to ridicule my cause. Why are you telling it again? - Then he was silent.

"From here I will go to the bazaar to at least distribute tracts, for it is already too busy to preach here today because it is too restless. Only in the early morning is a sermon possible here. Here I am immediately stormed by the ragamuffins. They all want a tract. A great number of them can read and get a tractate. But many of them cannot read and want to have a Tractate, I don't know what for. One of them grabs the tract in my hand, the other one grabs my sleeve, the third one grabs me from behind, so that I had to point out the police station, which is located in the bazaar, several times. But that doesn't help either! anymore. Many have to put a sample of their reading ability! in front of me and read a few words of the Tractate! But that doesn't help any more either. Then many boys come, take hold of the Tractate, act as if they wanted to read and suddenly snatch it out of my hand or let go and laugh at me. This time I took my stick in one hand, the tractate in the other, and said: "Whoever can read gets a tractate, whoever can't, 'something with the stick on the fingers. - They laughed, but it helped this time. - The missionary plays quite an unworthy part there, doesn't he? Is that why he should refrain from distributing tracts at the bazaar? But there are just so many grown-up people who take a tract and read it. So the unavoidable must be taken into account. The heathen do not treat us tenderly in other places, but mostly quite reproachfully. How could it be otherwise? - Here I got rid of at least a hundred tracts. The head constable and his policemen, the merchants around the bazaar, and a large number of passers-by also take one each.

"After I have happily passed the bazaar, I come to a quiet street where a row of Sudrah farmers are standing in front of a house. They have large pieces of paper in their hands, painted from top to bottom with whimsical signs in red ink. What are the notes for? I ask. At first they don't want to talk. Finally they confess that they are incantation slips against cattle diseases, issued by their priest at four annas each. Starting from the diseases of the cattle, I talk about the diseases of the people and all the other misery in this world. Whence this? By sin. That has brought God's wrath and curse upon us and all creation. By means of incantations, by our actions in general.

neither sin nor its consequences can be removed. Christ alone has done this through his suffering and death. - People are often quite unwilling to listen; gradually they are attentive. But soon they seek by all sorts of polite phrases: It would be too hot now, the sun is high, I must go home, etc., to get rid of me. The sermon will have lasted about twenty minutes. There were probably about twenty listeners present.

"It is true, it is beginning to be hot, and I am getting tired. But on another street corner I meet about twenty-five young people who want tracts and ask me to speak. Me: What kind of work are you doing? A young, finely dressed Hindu says, winking slyly at another: "All peasants are peasants to me/ I: Not true, this young man lied this very morning! An older Hindu replies: 'He is a Maistuy.' Me: See, that's how you do it, you lie, anger, reproach, etc., and regard your sins very lightly, don't think they harm you, Forget soon what you have done. Not so God. He forgets not one idle word that we have spoken from our infancy, no sin, however small, that we have done with heart, mouth, and hands, but will require an account of every one of us, and punish us. With our hand we can grasp sand as much as we want, it does not hurt. But the eye cannot bear even the smallest speck of dust. So men feel no remorse, no matter how much they sin against God. But God cannot bear the least sin, but must condemn us even for the least of them, for he is holy. But we are all full of sins and abominations. If we want to escape the eternal wrath of God, there is only One who can help us: Jesus Christ. They are admonished to recognize their sins and to be baptized into Christ.

"With that we leave them and proceed directly home, arriving there about nine o'clock.

"Such an outing is physically exhausting; for the Indian sun blazes hotly down upon us, and we must raise our voices loudly in the street, even if we have not much audience. 'Much preaching,' says Solomon, 'wearies the body.' Such an outing is mentally exhausting, for we have to talk to people in a foreign, difficult, oriental language. They do not listen calmly either, but usually make very foolish, carnal interjections, which do not fit in very well with the course of the sermon, and yet must be answered if the people are not to run away. Today it was still relatively quiet.

"Finally, such an outcome is above all spiritually exhausting, for in the vast majority of cases the missionary reaps only ridicule, scorn, and indifferent, carnal responses to the preaching of the gospel. And when this happens to one daily, it has a very depressing and discouraging effect in the long run. But we have the command and promise of our heavenly king. So again and again: Fresh on! We must finally win!

"With the exit among the heathens in the morning our actual day's work is done. The rest of the day's work is very different. Soon there is a tract to write, a sermon or other work to prepare for our bimonthly conference, mail to be delivered, reading and studying, etc.

"When you pray: When you pray, 'Thy kingdom come,' think also of your missionaries in the East Indies, and of the many, many heathen here who are in the kingdom of the devil, that God may transfer some of them through us into the kingdom of His dear Son!

Ambur, October 1897.

F. Poppy."

(Submitted.)

The Lutheran Pilgrim House and its mission in 1897.

The question of immigration is and remains a burning one for our country, which is why it is discussed over and over again in speech and writing, and at present especially in the halls of our national legislation. Unfortunately, a large part of our people, for nativist and other reasons, is against immigration altogether, or at least for the greatest possible restriction of it, although it cannot be denied that our great country can still receive and use millions of good and industrious immigrants. But the hostile atmosphere in our legislative circles towards immigration, and the laws for the restriction of immigration which have sprung from it, and the strict execution of the same, have, in connection with the decline of trade and industry here, had the result that even the desired immigration has steadily decreased since 1893. Thus the total immigration of last year amounted to only 172,420, a decrease of 79,944 from the previous year. Of these, 14, 661 came from Germany, 1559 from Denmark, 3872 from Norway, 1641 from Finland, 10, 906 from Sweden, but 56, 808 from Italy, 15, 037 from Austria-Hungary, 18, 870 from Russia (Jews and Poles), 18, 417 from Ireland. On the whole, 1094 *paupers*, 305 contract workers, 15 sick persons, 6 insane persons, and 1 idiot were sent back. The Roman Catholic Church again received the lion's share of immigration last year, especially from Italy and the Slavic countries, while our Lutheran Church received only a relatively small increase from Germany, the Scandinavian countries, the Baltic provinces, and from Russian Poland and Hungary.

But the reader wants to know what has happened in the past year for the benefit of the wanderers through the Pilgrims' House and its mission. In a spiritual respect, the guests of the Pilgrims' House were again served as usual by holding devotions in the house. In addition, 1000 calendars, more than 3000 tracts, sermons and individual numbers of church publications, such as: "Zeuge der Wahrheit", "Luth. Anzeiger", "Luth. Volksblatt", "Der Missourier", "Der Stadtmissionar", "Das Gemeindeblatt", were distributed to those who did not stay at the Pilgrims' House. We would like to express our heartfelt thanks to the persons concerned for sending us these papers free of charge, but we would also like to ask them to send them to us in the future. One has interesting experiences with the distribution of writings. Before I distribute, I ask the person concerned whether he is Protestant or Catholic. In spiritual matters I only serve those who belong to our Lutheran Church, either outspokenly or by nature, and I am careful not to proselytize; nevertheless, I have to watch the sect missionaries and missionary women who work with me in the same place, who fill their tracts with ecclesiastical literature.

I would like to pass on to our Lutherans some of my own spiritual advice. Often I also meet with believers in reason and open enemies of the church. Such, of course, refuse to accept a treatise and allow little or no discussion of the one thing that is necessary, so that often not even a serious word can be driven into their conscience as a thorn. When I meet immigrants from Northern Germany, especially from Hanover, and ask: "Are you Lutheran?" I usually get the answer: "No, Lutheran." Such people then gladly accept our Lutheran calendar, and if I then also mark in pencil the name of the pastor in the place where they are moving and exhort them to keep to Word and Sacrament there, they show their gratitude. Through the distribution of the writings I also discover many a member of our congregations who returns from a visit to Germany and either does not yet know of our Pilgrims' House and its mission (which of course should not happen, at least not in our old congregations, but unfortunately it often happens), or in the excitement caused by the difficulties of landing does not even think of our Pilgrims' House. To such our calendar is an old acquaintance and I then find the opportunity to be able to assist them also in external matters with advice and deeds. The blessing that is bestowed by the distribution of the Scriptures often escapes our perception; but this service is certainly not in vain, for it is the seed of the divine Word that is scattered, and it is alive and strong, whether the scattering is done orally or in writing.

Most of my time, of course, is taken up with caring for the earthly needs of the wanderers. This includes, first of all, the administration of the not insignificant sums of money that pass through my hands. Last year there were \$91, 266. 25. Furthermore the correspondence. 2953 letters, cards and dispatches with all possible and impossible orders and requests were received, 2565 letters and cards were written. Further, the procuring of work and merit, usually considering the spiritual welfare of the person concerned. How this service is gratefully acknowledged is evident from two letters I received last year. One says: "In 1888, May 2, I went to see you, where I enjoyed it very much. At that time you sent me to M. in New York to Pastor B., where I have also always found work up to now. I have also found a wife and have four children." The other letter reads, "Well do I know that the Father in heaven has prepared this place for me, but it was through you, and therefore again a thousand thanks." Furthermore, the reception, counseling and onward transportation of immigrants, as well as of those who travel from our circles to Germany, comes into consideration. Here it is necessary to be punctual at the landing of the steamships and at the various railway stations, where there is no lack of clashes with agents, "runners" and the like. Finally, there is the management of the Pilgrims' House, which causes no little worry and trouble, for it is a difficult task to satisfy the thousands of guests who stay at the Pilgrims' House on all sides, not to mention the unfortunate need for servants, which we also feel here; but with God's help and under the untiring work of our faithful and conscientious matron, our Pilgrims' House has become a place where we can be sure of a good future.

Pilgrims' House has acquired a good reputation. The number of last year's guests amounted to 2981, of which more than half, namely 1666, were Scandinavians, who were brought to the house by Pastor E. Petersen, of the Norwegian Synod.

The pending debt of the Pilgrim House is \$6914. 35 and is covered by non-interest bearing loans for the time being. As such loans are called back from time to time, new ones are still welcome.

To the destitute, 656 meals, 240 overnight accommodations, as well as means of subsistence or subsistence money for the onward journey to the value of \$198. 53 were given. Unfortunately, our support for the needy is diminishing from year to year, because nothing is sacrificed from our circles, and the Pilgrims' House is not able to provide more because of the poor business. For last year we worked with a loss of \$952. 32. This is mainly due to the fact that the collections from our congregations amounted to \$604.99 less than the expenses. On this occasion, I must again remind you of the advances of \$987. 60 that were mostly outstanding from previous years. How desperately we need this money now; but how difficult it is to collect it! So also over \$1200 is outstanding for books sold by Concordia Publishing House. The indolence in paying debts is very prevalent in our circles, which is certainly to be deplored.

Due to the change of government in Washington, our local immigration office has received a new head in the person of Mr. Fitchie. May things be as just and peaceful under his leadership in the future as they were under that of his predecessor! In consequence of the fire at Ellis Island, by which the great immigration depot, which cost the Government over half a million dollars, was reduced to ashes (fortunately no lives were lost), the landing-place for steerage passengers has for the present been transferred again to what is known as the Barge Office. This building is directly opposite the Pilgrims' House and is only a few hundred steps away from it, so that the reception, service and onward transportation of passengers directed to the Pilgrims' House now takes place with less loss of time and effort than before.

There is little of particular interest to report about the activities of my two assistants, Mr. Schmidt in Bremen and Mr. Vopel in Hamburg. Both are suffering greatly from the unfavorable emigration conditions, especially Mr. Schmidt in Bremen, because his Pilgrims' House, which he runs at his own risk, was not frequented as he wished due to the very weak German emigration, and because for a long time he was unable to find a suitable person to run the household in place of his deceased wife (however, this problem should now be remedied). There were 805 guests staying with him; he carried 53 adults and 4 children to New York, 32 adults and 12 children to Baltimore, 4 persons to Galveston, received and charged 60, 846 Marks, 59 Pf. (about \$15,000), received 1001 and wrote 1124 letters and postcards.

Thus the dear friends and patrons of the Pilgrims' House and its mission have once again been reminded of our work among the wanderers here and over there. It needs support now more than ever because of the tremendous decrease in immigration. Therefore, if the work is to continue, we should not neglect to support it now and then.

We ask you to send a small donation for this purpose, and to give special consideration to the Pilgrims' House when buying ship tickets to and from Germany, sending money, taking care of inheritance matters, assigning guests, etc. This year I am counting especially on the encouragement of those who are making a visit to Germany from our circles. If they have all their travel matters taken care of by the Pilgrims' House and stop in there on their way there and back, including our wealthy, rich people, then I believe that, God willing, we should be able to close the current year without a deficit. Finally, a passage from a letter I received last year from a warm friend of our Pilgrim House and its mission in consequence of my last annual report may find place here: "This gift (\$2.00) is a fruit of your essay in the 'Lutheran'. Such communications on your part are very necessary from time to time. The Pilgrim House has been overlooked by many congregations for years. In many congregations it would hardly be known that a Pilgrims' House exists and what it is all about, if you did not let your voice be heard from time to time in the 'Lutheraner'. Some pastors also forget; then there are so many coffers that want to be filled. But your reports make people willing to sacrifice a gift for the Pilgrims' House as well. On top of that, your reports themselves give many pastors, especially the younger brothers (also the traveling preachers), who have never seen the Pilgrims' House, instruction about emigrant mission, gain insight into the necessity and the benefit of it, and this will also not go off without fruit."

S. Keyl. .

A biography of the blessed Rev. E. A. Brauer.

God has given to our Synod fathers of whom we need not be ashamed. Yes, we must confess that the Missouri Synod has been given, among its founders and elder members, men such as God's grace has bestowed upon the church only at very specially blessed times. This is saying much, but we know that it is not saying too much. If we let the multitude of teachers whom God has given to His Church since the time of the apostles pass by our minds, there is one who towers above them all and with whom no other teacher can be compared. This is Luther, the God-appointed reformer of the church. But to all other teachers who have served the Church in the course of the centuries, even to the best teachers of the sixteenth and seventeenth centuries, we must place the fathers of our Synod immediately by their side. This judgment flows not from love of persons, but from love of truth, and from grateful recognition of the wonderful spiritual blessing which God has showered through these men upon our Synod and upon wide circles of the Church. We do not deify our fathers in this. We know very well that they were poor sinners and fallible men to their persons. Of what they taught we accept nothing, unless we recognize their teaching as the teaching of the Word of God. Nor is it the glorious gifts themselves that we extol in our fathers. We know, however, that every gift - through the

The deception of the sinful flesh - also brings special dangers with it. Much less, with this reference to our fathers, do we want to speak the word of the spirit which carnally boasts of the faith, fidelity, and spiritual greatness of the "fathers," while one already gives oneself over to unbelief, unfaithfulness, and carnal security. We know that this is about the most pernicious boast of all. God preserve us in mercy from such boasting! But we should already have become blind, at least half-blind, if we could no longer see that God's grace glorified itself especially in the fathers of our Synod, took their natural gifts into his service, sanctified them continually and anew, and made them men to whom I rightly attach the name "fathers." Our fathers were men in whom we find intimately united the two chief virtues of true teachers: sincere piety of heart and a burning zeal for the purity of the divine teaching revealed in the Holy Scriptures. Let us follow their example! This is what God wants, as He certainly says in His words: "Remember your teachers, who have told you the word of God; whose end look, and follow their faith," Heb. 13:7.

Among these fathers of our Synod is the blessed Rev. E. A. Brauer, who departed this life at Crete, Illinois, September 29, 1896, in his seventy-eighth year. The "Lutheran" has not yet published a biography of this great man of God. The reason for this was that the editors were informed that a biography would soon be published in book form. This book has now appeared. And to this book, which bears the title: "Lebensbild des weiland ehrwürdigen Pastor Ernst August Brauer, in kindlicher Dankbarkeit gezeichnet von seinem Sohne Albert, Pastor in Beecher, Ill.", we would like to refer the "Lutheraner" readers.

The biography tells us in J. and II. Chapters I and II tell us how God brought the man who had grown up in rationalism to faith in Christ, the Savior of sinners, and then, through Wyneken's call and Löhe's mediation, led him to America in the fall of 1847. Chapters III to VI describe Brauer's labors as pastor at Addison, Ill.; as pastor at Pittsburg, Pa; as professor of theology and pastor at St. Louis, Mo; and as pastor at Crete, Ill. Chapter VII introduces him "In his family; as a preacher; as a member of the Synod;" in his Correspondences, etc. Here a number of delicious letters are included. The last chapter reports on "Last days. Blessed Dying. Burial." Reading this description of his life is a real relief. Since the author had many records of Brauer's own hand at his disposal, Brauer is presented to us here as he lived and lived, in his clear understanding of the Gospel and in his lively, popular way of expression. Here is a wealth of instruction, encouragement, comfort and serious admonition for pastors and church members, even in those parts where Brauer's sometimes coarse way of expressing himself comes to light. Also our youth associations should not neglect to acquire this biography for their libraries. The price of the 240-page beautifully bound book has been set at only 75 cents, in anticipation of a large sale.

F. P.

(Submitted.)

A little story of Luther's about the saying: "But God gave the thriving."

1 Cor. 3, 6.

We humans want to be smart. One before the other, of course. When people want to be even cleverer than our Lord, then they have attained the highest degree of stupidity and impudence. With such people, who want to be too clever, one should not dispute long, cannot answer them even with reasonable speech; one must sing them a little mocking song and then ask them: How did you like my lovely song? Luther was also a master in the art. In the interpretation of the 65th Psalm we find a little story that should be told to the wise men of our day. Luther had masterfully explained the words of the Psalm, "Thou waterest his furrows, and moisturest his plowed ground; with rain thou makest it soft, and blessest his growth," and then in conclusion expresses the truth which St. Paul teaches in the First Epistle to the Corinthians, "God hath given to prosper." The story goes like this, "For where it should be in our wit and power, as we ourselves would devise it, yet nothing would come of it, and would go to us, like that farmer, who was also too wise for our Lord God, and could never make it right for him, as he sent for it, that he asked him, only once to let him himself scent it as he would, and God heard his request, and granted it him. Then the farmer began and made it as he wished, and it went according to all his wishes, that it rained and the sun shone when he wished, and was the most delicious weather, as one should wish, and stood in the most beautiful way, that he wept to get such a good year, the like of which no man had experienced. But at the last, when he reaped, he found all hollow ears and nothing but straw; then he thought that he had forgotten the wind. By this is signified that we cannot meet it (if it were with us), nor can we do it ourselves, though he give rain and all things in due season; but must bless (as he saith here) the plant also, that it may flourish and prosper; as Paul also saith of spiritual husbandry, 1 Cor. 3:6: 'I have planted, another hath watered, but God hath given the flourishing?'" (V. 963.)

Aug. Schüßler.

Something from the old Wyneken.

The "Lutheran Ambassador" of San Francisco communicates the following verdict on a sermon by Blessed Wyneken, which is found in an old letter from Ernst to his cousin Heinrich on the occasion of a synodal meeting in St. Louis: "So on April 15, the synod was opened with a church service. Pastor Wyneken held the sermon; - you know, Heinrich, the old pastor with the big white beard, who is also called general presider and holds the church visitation, and who we liked so much when he visited our pastor and preached at our house. But that was a sermon he preached in St. Louis! - It came from the heart and went to the heart again. - How he admonished the pastors that they should stand firm on God's word, and that they should conduct their ministry with fear and trembling, and that they should take good care to keep themselves from Satan, and from their own

hearts would not be led into error and false doctrine! You should have heard the sermon, then you would certainly have noticed what I noticed, that there is something more behind the office of preaching than man's will and man's power, namely God's power, the power of the Holy Spirit, which drives his servants. I must confess that this sermon made me quite respectful of the Synod; I thought: As long as God gives such people and as long as our pastors are admonished and instructed in this way, there will be no trouble with the rule of the clergy. . ."

To the ecclesiastical chronicle.

America.

From the journal of one of our traveling preachers. One of our missionaries in South Dakota accompanied the sending of his parochial report with some more detailed information and descriptions of his region. We share a few sentences from it which will certainly move all our Christians to remember their traveling preachers in prayer during their hard work, especially at this time of year. The pastor in question says: "My diary of the last ten days shows the following office work: January 12 School from 9-11 A. M. Called away to a funeral in Douglas County, 35 miles. Preached there twice January 16; one infant baptism. Back in the night by 9 A. M., Jan. 17, 40 miles on bumpy, frozen roads. Now to school from 9 A. M. to 3 P. M. Then strained again and 25 miles to church meeting for appointment (of a pastor) to the branch church. Worship there on the 19th; back 25 miles. School till Friday, with a night ride of 7 miles. Friday, the 21st, called away to a funeral in the branch parish. Drove 12 miles more in the evening, and on Saturday to the funeral service 30 miles. Thence on Sunday (Jan. 23) early 15 miles to the service at the other branch. Afternoon preached 10 miles away on the Reservation and home 24 miles that night." The traveling preacher who writes this is at present supplying an area where at least three persons should be working. But all efforts to get him help have been in vain so far. For one part of the field a call has now been sent out for the sixth time, for the other part "a call has been made once, but without success; we will probably have to wait until the distribution of candidates. Who would not join in the wish: "May the Lord of the harvest send his workers here soon! The harvest is great and ripe, and dangers threaten on every side." "Help is needed soon, it cannot go on like this. I have five days of school and confirmation classes." But we also see from such reports how much work is still to be done on the mission fields open to us, and how much there is still a lack of the necessary mission workers.

L. F.

Lutheran Bishops. In the circles of the Pennsylvania Synod, which belongs to the General Convention, there has been for some time an association of preachers and laymen working toward the establishment of the episcopate in that body. Great things are expected from this institution, seeing in it a remedy for all sorts of damages and infirmities in the Synodal body. Reference is made to the Missouri Synod and Ohio Synod, which have established such an office of superintendence in the general Presidency. There it has proved its worth. Now it may be that those entrusted with the oversight in the Pennsylvania Synod are too much burdened with other work to be able to effectively wait on their office, as the "Lutheran Herald" implies. But from the introduction of the episcopate (which would then probably be invested with different authority than our general

The expectation that my presidium, which "has and should have only the power of consultation, exhortation, and reproof") will heal the damages and infirmities, may prove to be a deceptive hope. What is lacking in those circles is real seriousness in matters of doctrine and practice, real unity among the members of the Synod. **That the** Germans and the English in the Pennsylvania Synod do not agree with each other on many points, and are not always friendly toward each other, is clearly evident from the ecclesiastical papers published there. The "Herold" says: "The German pastors and laity have not been able to warm up to the bishop question; they have the decidedly more important school question at heart." Probably the realization of the plan is also still a long way off.

L.F.

The **"Independent"** publishes annually, in the first number of its new year, tables of the growth and size of the various church denominations in our country. These show that the Lutherans have outnumbered the Presbyterians in the past year. The largest Protestant church bodies in our country, numbering over a million, are the Methodists, with 5, 735, 898 communicant members; the Baptists, with 4, 157, 300; the Lutherans, with 1, 507, 466; the Presbyterians, with 1, 490, 162; the Campbellites, or Disciples of Christ, with 1,051,079. Larger, of course, than all these communions is the Catholic Church, which numbers 8, 347, 218 members, of whom 8, 314, 754 belong to the Roman Catholic Church, while the rest are distributed among Polish Catholic, Greek Catholic, Reformed Catholic, and Old Catholic Churches.

L. F.

"In the schools, orphanages, and educational institutions of the Catholic Church of our country are 947, 940 children. On the other hand, the Lutheran Church has under its care 208, 048 children in its parochial schools and 2066 in its orphanages, together 211, 114. Besides these, she counts in her Sunday schools 510, 832 pupils. If the latter were also collected into Christian day-schools, and left to pious, capable, and faithful Lutheran teachers to educate them, there would be less reason to fear that our church could hope for less reinforcement from her offspring than the Catholic from hers." So reports the "Watching Church." God preserve among us the knowledge that Sunday schools can never take the place of our parochial schools.

G. M.

"It is good to die Catholic", under this headline a Catholic newspaper, the "Catholic Messenger of the Faith", recently pointed out that the murderer Durrant, who was executed some time ago in California, and who had previously been a zealous member of a Baptist church, had rejected his Protestant preacher before his execution and joined the Catholic church. The aforementioned newspaper makes the following comment on this: "It is a fact, however, which gives pause for thought that rarely or never does a Catholic, in the face of death on the gallows, allow himself to be accepted into another church, while so many unbelieving and irreligious criminals allow themselves to be accepted into the Catholic church at the last moment, when all hope of escaping the gallows has vanished. The fact stated here cannot be denied, of course, and is also thought-provoking, but the conclusion which the "Messenger of the Faith" draws from it is quite wrong. This fact does not prove that "dying Catholic is good." To die catholically, that is, according to the doctrines and principles of the Roman Catholic Church, trusting in one's own works, or in the merits of the saints and the Church, in the intercession of the Virgin Mary, etc., is not to die well, but horribly. Such a death does not lead to heaven, but to eternal death, to hell and damnation, for there is no other name given to men in which they should die.

We can only be saved by the name of Jesus Christ, who paid a full ransom for all our sins. But this fact proves something else, namely, what a terrible power of lies and seduction is the pabstry with its doctrine of works, which is so convenient for the old man. Against this power of Satan's seduction, especially in the face of death, no so-called enlightenment, learning, etc., can protect us, but nothing else than the precious Word of God, the Gospel, that we are justified and saved before God without the work of the law, but only through faith in Jesus Christ and in His redemption, a truth which, unfortunately, has now been almost completely lost to so many sectarian churches.

G. M.

The so-called "Christian Science" is gaining more and more followers. At the end of last year it counted 229 "churches" and thus registered a growth of 44 during the year. In addition, regular Sunday meetings are still held in 114 locations. The "mother church" in Boston numbers nearly 1300 members, and in the whole country the number of regular members amounts to 40,000 to 50,000, while there are said to be no less than 250,000 adherents and attendants at its meetings. In England, Germany, Italy, France, and Norway, too, these people are carrying on their hopeless business. Their chief pamphlet, which they place on a level with the Bible, and in fact above it, and from which they read passages in their meetings as if from the Bible, the work of the founder and prophetess of "Christian Science," "Science and Health, with Key to the Scriptures," by Mary Baker G. Eddy, has been distributed in 136,000 copies since its first publication in 1875. These people are also planting German churches in our country, and everywhere, as several of our pastors report, much folk are running to them. - They made a special stir when they dedicated a new, splendid church in Chicago in November, which cost over \$100,000 and stands debt-free. Four "services" were held, and in each a dedicatory message was read, written by the priestess and prophetess Eddy. In it she again declared that there was no evil; sin, sickness, death were things that existed only in the imagination of man; "Christian Science" was there to work against this imagination. At the same time she again asserted that the Bible and her own writings contained the only authorized revelations of God. And to this woman, her followers in Kansas City recently presented a crown of gold set with 12 diamonds and 43 pearls! - It is gratifying to note that in December a judge in Philadelphia exposed the evil of "Christian Science" from a civil standpoint. There a congregation of the same had petitioned the court for a charter. Judge Pennypacker, however, refused to grant it, and gave the following reason: "The following condition of admission to this fellowship is attached to its articles of faith: To become a member, the applicant must believe in the doctrines of Christian Science according to the directives set forth in the book, 'Science and Health.' The Bible and said book, written by the Rev. Mary Baker G. Eddy, and other works by the same author, must remain the exclusive textbooks for instruction in Christian Science and for self-instruction in practical, "metaphysical healing. It is clear that what is founded here is more than a church, since a system for the treatment of the sick is to be established along the way. According to the law of March 14, 1877, however, the medical profession may not be practiced without a diploma." Yes, "Christian Science" is not a "science," from the medical point of view, nor is it "Christian," from the religious

From the point of view. It is a wicked deception of the devil in these last days, from which all Christians should most earnestly guard themselves. L. F.

Related to "Christian Science" in some respects, and also originating from the devil, is the "Christian Catholic Church" of the "miraculous healer" Dr. Dowie in Chicago, although both directions fight each other and accuse each other of fraud and swindling. This "church" has also grown in the intervening year and is gaining the stature of a special "ecclesiastical" community. Seven "pastors" belong to it; it has five "missions" in Chicago, besides six in Illinois, one each in Indiana and Kansas, and is also spread over Mexico, Canada, Europe, South Africa, Australia, and New Zealand. Dowie, who is the *General Overseer*, claims at least 7,000 members; besides which, he says, there are thousands and tens of thousands who are to be regarded as followers, but who, for want of means and complete organization, have not yet been introduced into his "fellowship." This false prophet, in the course of the year 1897, baptized no less than 1186 persons by immersion three times in salt water in his great "Temple of Zion." We take these particulars from the "Independent," which in its annual ecclesiastical review assigns a separate chapter to this contemporary phenomenon. From Dowie's magazine, "Leaves of Healing", which is available to us in various copies, we can see that he is really the image of a cult leader: eager, thirsty for action, self-confident, believing in his success and convinced of it, arrogant, impudent and insolent, yes, sometimes downright raving and mean. This is especially evident in his treatment of his opponents, in his defense against attacks. There is also no trace of the spirit of Jesus Christ. It is quite disgraceful how he deals with the Holy Scriptures. It should not be thought possible that, after he has revealed himself more and more in his true form and mind, Christians should still allow themselves to be beguiled by his lying signs and wonders.

L. F.

Abroad.

By which France shall be converted from unbelief. In no other country is the apostasy from Christianity so evident and general as in France. The denial of God is already taught there in the public schools. Now the Catholic Bishop of Orleans has proposed a means of converting the inhabitants of his country from their unbelief. This means, however, is not the preaching of the Gospel, by which alone sinners and the ungodly can be converted and made blessed. Rather, the bishop visited the pope in Rome and urged him to canonize as soon as possible the Virgin of Orleans, who was burned by the English in 1431. There are 271 names before the Virgin's on the list of those to be canonized; and even if two-thirds of those names were deleted, it would still take at least 25 years for the name of that Virgin to come up. But the bishop is convinced that all the "miracles" attributed to her are true miracles, and that her claim to be a saint should be looked at without delay. He asserts that if a saint were given to godless France, who in her time loved her fatherland and fought for the same against the enemies, as this Virgin did, the God-deniers of France would recognize God's work in her, and would rise from faith in such a saint to faith in God. And the pope also gave ear to his request and decided that Joan of Arc should have precedence over all others who should also become patron saints. False doctrine and blasphemy, lies and deceit without end in the Church of the Pabst! L. F.

From Japan comes the news that several Familim have converted from Christianity to Shintoism, the Japanese



The first time this has happened is now. While since 1868 only Japanese, and in fact a total of over 100,000, have joined Christianity, but never foreign Christians joined paganism, this has now happened for the first time. Three Americans with their families (together fifteen persons) and a German from Berlin, named H. Hagen, together with four relatives, altogether twenty persons, have made the following vow in the O-jaschiro temple at Isumio: "We will remain faithful to the Shinto temple O-jaschiro at Isumio with all our hearts until death, and in the future will show every obedience to all its commandments. Such an occurrence is very saddening and certainly detrimental to the Christian mission in Japan. There is no doubt that the apostates have long since fallen from the faith and have taken this step out of earthly considerations for the sake of external advantages. L. F.

Obituary.

On the 4th of January, gently and blessedly died in faith in his Savior, at the age of twenty-five years, Heinrich Nehrenz, heretofore a teacher in the school of Trinity parish at Fort Wayne, Ind. He leaves a sorrowing widow and one child. God comfort the bereaved with his everlasting consolation.

J. A. Bohn.

Ordinances and Ginführungsn.

On 21 Sonnt, n. Trin. was Cand. Fr. Siebelitz by k. C. J. Crämer, and on the 22nd Sunday after Trinity was ordained by F. J. Lankenau by order of the honorable President of the Commission for Negro Mission. Address: Itov. ^r. Siedelits, 217 L8ro St., New Orleans, lüa.

Cand. Karl Bowers, appointed traveling preacher for Central-Jllinois, also took charge of the congregation I had planted and hitherto served near Edinburg, Ill, and was ordained there on the 2nd of Sonnt, n. Epiph. by Prof. Herzer. Address: Rev. Lart Loen ers, Loock^, Llaaon Oo., III.

H. C. Wyneken.

On the 2nd of Sonnt, d. Adv. A. Gübert was introduced at Sigel, Shelby Co, Ill, by Bro. Kolb.

By order of Hon. C. Hafner, President, G. P. Storm was introduced to his congregation at Spring Valley on the 2nd of Sonnt, n. Epiph. assisted by L. Brauer, by H. Voß. Address: Rov. O. Storra, 8p rlvA Valley, kckaküersov Oo., Kans.

On 2 Sonnt, n. Epiph. Fr. Westerkamp was introduced at St. Peter's parish, Cleveland, O., by J. H. Niemann. Address: Rov. ^r. WostorLamp, 31 Ora:v ^vo., Olovovlavck, O.

According to the order received, on the 3rd of Sonnt, n. Epiph. I". Albert Grothe, assistant preacher to his father and now also called by the newly founded Lutheran Zion Parish in the Town of Clyman, Wis. to co-serve the same, was inducted into this office with the assistance of Father J. H. Brockmann by C. Strafen.

By order of the Honorable Presidency of the Western District, on the 3rd of Sonnt, n. Epiph. P. H. N an was installed in his office at his parish in Lutherville, Ark. by Aug. Bro. Address: Rov. 8th Nau, lmtüerviU", ^rk.

By order of the Hon. Praeses J. Hilgendorf, on the 4th of Sonnt, n. Epiph. P. W. Baths introduced to his congregation at Elwood by A. Merz. Address: Rov. Laoockor, Llwoock, Oöspor Oo., Nebr.

By order of the Hon. President H. H. Succop, on the 4th of Sonnt, n. Epiph. I". A. Burgdorf in his congregation at Lincoln, Ill, introduced by Louis Wessel. Address: Rov.

LnrAckork, 214 Lavkakoo St., lüinoolu, III.

By order of Venerable C. Hafner, President, Fr. H. Name l o w was instituted on the 4th of Sonnt, n. Epiph. in the midst of his congregation at Brazilton, Kans. by H. Hansen. Address: llov. 8th Ramolo:v, Lrarilton, Ora>vtoreck Oo., Kans.

Church dedications.

On Sunday, New Year's Day, the Lutheran congregation of Christ in Hochkirch, Tex. experienced the joy of moving into their newly built house of worship with praise and thanksgiving. Festive preachers were: Deffner and Krämer. C. A. Wä ch.

On the 3rd of Sunday, A.D. Epiphany, the Lutheran Zion congregation at Danvers, Ill, dedicated their newly built little church (30X40) to the service of God. The festival preachers were: Mary's, Hohen- stone (engl.). P. T. Schmidt.

Mission Feast.

On the 22nd of Sunday the congregations of Beyer, Frey, Körner and Lühr celebrated a joint mission festival. The festival preachers were: Chr. Merkel, A. E. Frey and our missionary to the Jews, Nath. Friedmann. Collecte: H143.05.

Conferenz - Ads.

The Quincy Specialconference will assemble at Beardstown, Ill, February 8-10. works: The Apostles as Preachers. (1'. Wolf.) Continuation of the "Exegetical Treatise on the Sin into the Holy Spirit." (? . Hallerberg suu.) German Sermon. Tappenbeck-Lauer.) How do I work ...my sermon? (k. Berg.) English sermon. (?? . Zahn -Drewes.) English Confirmation class of adults, (k. Lauer.) Preacher: P. Drewes; substitute: P. Oetting. Confessor: Fr. Lauer; substitute: Fr. Nützet. W. G. Klettke, Secr.

The Rock River Pastoral Conference of Wisconsin will meet, s. G. w., Feb. 21-23, at l>. C. Penalties at Watertown, Wis. Preachers: l>1>. Spilman - Grothe Jr. confessional speaker: ?? . Hofmann - M. Mueller. First meeting Monday evening at 1?. Strasen's residence, Registration until February 15. P. Pläß, Secr.

The Lake Superior Specialconference will meet, s. G. w., Feb. 7-9, at the Fiehler church at Butternut, Wis. Preachers: ?? . A. Kuring - A. F. Imm. Confessor: H. Ohldag-l. Fiehler. Kate chese: Fr. Randt. Exegetical work on Matth. 5 to 7: ? . W. Georgi. The pastor at the grave: P. Ph. Lange. Registration or cancellation requested from the local pastor. A. W. Schultz, Secr.

The Minnesota and Dakota General Teachers' Conference will meet, s. G. w., Feb. 16-18, at Zion School, corner of Courtland and Agate St., St. Paul, Minn. Registration to be directed to J. Pipkorn, 38 Valley St. W. E. Reim, Secr.

Resignation from the Synod.

Mr. P. V. Strauss, who resigned his office at Wamego, Kans. a year and a half ago, and is at present at Kirkwood, Mo. has resigned from our Synod. C. C. Schmidt.

Notice.

It is hereby publicly declared that that part of the congregation at St. Clair, Mich. which has followed and still recognizes Mr. P. J. Becker as pastor, although the same has severed his connection with our Synod, has thereby both and by roll call vote renounced our Synod, and is therefore considered to have departed from us. G. Spiegel, President.

Indication.

Fr. Ewald Herrmann of Wolseley, Assiniboia, Canada, formerly a member of the Canada Synod, requests admission to our Synodal Union. F. Pfothenhauer, President of the Minnesota and Dakota Districts.

For your consideration.

Introductions, conference announcements, notices, etc., can only appear in the next number of the "Lutheraner" if they are in the hands of the editorial office on the Thursday morning before the date of the number in question. The Editorial Board.

Notice.

It is hereby brought to the general knowledge that Mr. B. F. Wm. Schulz is no longer authorized to collect subscribers for our periodicals, to co-port books of our publishing house, or to accept funds for the Concordia Publishing House. The pastors in whose congregations the aforementioned has worked are hereby kindly requested to inform us of this for the purpose of further correspondence. Concordia Publishing House.

Thanks.

The Lutheran congregation of Christus-Gemeinde in Hochkirch, Tex. hereby expresses its heartfelt thanks to all the brethren and congregations who were helpful in the construction of our church, which was destroyed by the storm. May God reward them all abundantly! In the name and on behalf of the Evangelical Lutheran Christ

Proceeds to the Treasury of the Illinois District:

Synod Treasury: l>. Bergens Gem., Chandlerville, 82. 10, ? . Boor in Chicago, New Year's coll. of Trin. congreg. of Slovaks, 7. 50, Christmas coll. dch. P. Jacobs at Pleasant Plains, 4. 83, dch. C. E. Witte of l>. Frese's Gem. in Cowling 4. 30, and dch. tz. Koboldt, Weihncoll. of P. Zagel's St. John's congreg. in Effingham, 3. 27. (p. 822.00.) Synod building fund for debt repayment: P. Hansen's parish in Worden 4. 75. Allgemeine Innere Mission: P. Heinemann in Belvidere of Teacher Hossmann's Singing Society 3. 63. Mission to Richview, Ill: Father Hartmann at Woodworth, part of Christmas and New Year's coll. 15.00. Inner Mission: P. v. Törne, Coll. of the Gem. in Algonquin, 6. 32, 1^ . Döderlein's Gem. in Marengo 8.05, l>. Plough at Chenoa, coll. of St. Paul's comm. at Aales Tp, 7.00, ? . Hartmann in Woodworth, part of Christmas & New Year's coll., 30.00, by Geo. Kalbfleisch by Lutherans in Edwardsville 4. 90; from Chicago, P. Hölter by a young parishioner 10.00, P. Füllung, Collecte, 9. 45, P. H. Engelbrecht, Coll., 18. 25, V. Bünger, Coll., 6. 80, and by Chr. Wieb 1.00. ? . Succop by Mrs. Messmann 1.00, Henriette Ehm 2.00, and Louise Betzel 1.00. (P. 8105. 77.) Negro Mission: Dch. F. C. Schultz, Coll. of P. F. Sievers' Imm. congregation in South Chicago, 9.00, P. Hartmann in Woodworth, part of the Christmas and New Year's Scoll, 20.00, ? . Mueller in Chicago by Wittwe Kriedemann 1.00, P. Merbitz das. by Freddie Meske . 50, dch. C. Bockelmann from 1^ . Wangerin's comm. in Sollitt 5.00 and P. Succop in Chicago from teacher Johnson 1.00. (P. 836. 50.) English Mission in Chicago: Coll. by P. Hölters Gem. rn Chicago 32. 23. Mission to the Jews: Dch. C. Bockelmann v. P. A. Wangerins Gem. in Sollrtt 5.00. Pagan Mission: Fr. Em. Meyer v. d. Gem. in Hopkins 5. 50 and from Mrs. E. H. 2. 50, r. Hartmann in Woodworth, part of the Christmas and New Year's Coll., 5.00, P. Heinemann in Belvidere from K. Brauer . 50, 1^ . Link in Red Bud by E. Schleifer 5.00; from Chicago, E. Werfelmann by the Gem. 13.00 and 1.00, P. Müller by the Gem. 36.00, Anna Zimmermann 5.00 and Wittwe Kriedemann 1.00, 1* . Merbitz by Elisabeth Beckmann 1.00, P. Schmidt by Bertha Grase . 25 and P. Succop from Henriette Ehm 2.00. (P. 877. 75.) Nli. In my last receipt ("Luth." No. 2) add under this heading: P. Schmidt in Chicago v. Selma Kirchner 2.00. Support fund: P. Bergen's Gem., Chandlerville, 2. 50, P. Hölter, Chicago, from a young parishioner 5.00, P. v. Törnes Gem, in Algonquin, Coll., 8. 17, P. Em. Meyer, in Hopkins, of Geo. Oncken . 50, P. F. Sievers, South Chicago, from L. H. 10.00 and Young Fri. 10.00, P. Eberhardt in Arenzville, Theil of Festcoll, 2.00 and contribution 2.00, U. Roeder's parish in Arlington Heights 5.00, P. Hartmann in Woodworth from F. M. 50.00 and N. N. 3.00, P. Merbitz, Chicago, from Mrs. Meske 1.00 and P. Mueller's parish from Wwe. Kriedemann 1.00, by C. Bockelmann from the collection bag of U. Wangerin's parish in Sollitt 6.00, 1?. Miracle in Chicago by Prof. J. J. Hattstädt 5.00, P. Sapper in Bloomington 10.00, U. Brockmann in Hoffman from the Okawville Specialconference 2. 50. (P. 8123. 67.) Students in St. Louis: Prof. Gräbner from Fr. Heyne's Confirmandenver. in Decatur for M. Liebe 5.00, through J. W. Diersen from the bell-bag of the congregation in Crete for Alb. Huebener 25.00, Fr. Traub in Aurora by the Disciples' Association for W. Rucker 10.00, Fr. Kirchner in Secor by A. and M. D. for Alb. Dallmann 5.00 u. P. Lochner in Chicago from Th. Dackermann for O. Böcler 5.00. (S. 850.00.) Laundromat in Springfield: Prof. Simon von Lückes Frauenver. in Springsteld 2.00. Students in Springfield: P. Feiertag in Colehour from the Women's Ass. 5.00, by W. Balzer from?. Great Gem. in Addison for Aug. Bergmann 25.00, P. Hansen in Worden, Coll. at Müller-Lükers High;., for Stud. Biehnsen, 7. 77 and from the comm. for A. Hansen 6. 40, P. Werfelmann in Chicago from Women's Ass. for O. Steffen 15.00 and from Young People's & Young Women's Ass. for Paul Gurschke 15.00, dch. H. Koboldt from P. Zagel's parish in Effingham for Carl Frankenstein of the Women's Association 5.00, Missionary Coll. 4. 58 and from the Missionary Box 1'47, by N. N. in R., Ill, for Olof Schröder 2.00, and P. Succop in Chicago by Young Women's Association for Dan. Bella 15.00. (S. 8102. 22.) College students in Fort Wayne: Fr. Hölter in Chicago from the Virgin Ver.lür election 10.00. College students in Milwaukee: 1'.Schmidt, Chicago, for Gehrs, Mezger and Kaub from the Women's Ver- 35.00, Young Women's Ver. 20.00 and Young Men's Ver. 20.00, P. Hölter das. from Young Women's Ver. for Telßmann 10.00 and A. Meyer 8. 35. (^. 893. 35.) Seminarians in Addison: 1?. Miracles in Chicago from the Women's Association for Th. Kosche 6.00, bequest of the blessed Mrs. Krage in Addison for R. Bargmann 20.00, l". Hölter, Chicago, from the Young Women's Association for Drögemüller 10.00 and l". Sapper in Bloomington from the Women's Association for Heinemann 10.00. (p. 846.00.) College students at Concordia: Dch. H. Koboldt at Effingham from the Women's Ass. for Herm. Kowert 5.00. Studying Orphans fromDesPeres, Mo.: 1^ . Link in Red Bud by E. Schleifer 5.00. Deaf and Dumb Institution in North Detroit, Mich. by ? . Bünger in Chicago from W. Esch 3.00, P. Gresens, Sterling, from Mrs. H. Großmann 1.00, P. Heinemann in Belvidere from

W. Senger 1.00 and W. Schmeling 1.00, P. Hölter in Chicago by Julius Gresens 2. 50. (S. -8. 50.)
Deaf and Dumb Mission: Fr. Hölter in Chicago from a young parishioner 5.00, by Kassirer Th. H. Menk in St. Paul, Minn., 32. 46.
Fr. Hölter in Chicago from Jul. Gresens 2. 50, P. Succop das. by Bro Klußmann 5.00, and Henry Ehm 2.00. (P. -46. 96.)
Church building in Murphysboro, Ill: By C. G. Blum of P. Ottmann's Gem. m Collinsville 6. 35.
German and Saxon Free Church: Hartmann at Woodworth, Theil of the Christmas and New Year's Coll., 4. 69, P. A. Wagner at Chicago by N. N. 1.00, and by C. Bockelmann of Wangerins Gem. at Solli 5.00. (S. -10. 69.)
Parish in Hord, Ill: Fr. Ruhlands Parish in Altamont 8.00.
Old folks' home in Arlington Heights: From Chicago: k. Merbitz Gem. 8. 46 & P. Feiertag's Gem. 7. 25. (p. -15. 71.)
Orphanage in Des Per es: P. Hansens Gem., Worden, 8. 58 u. P. Link in Red Bud from G. Röhrkasse for debt redemption 10.00. (S. 18. 58.)
Orphanage in Addison: 11. 50. NR. Treasurer G. Ritzmann will acknowledge individual items.
Total: -866. 16.
Addison, Ill, Jan. 28, 1898; H. Bartling, Cassir.

Proceeds to the treasury of the Iowa District:

Synodal treasury: P. Jipps Gem'. -5.00. P. Horn from the charity fund sr. 15.00. P. A. Ehlers, Chrismcoll. sr. Gem., 9. 25. 1". v. Schenk's Gem. at Van Meter 7.00. k. Steeges Gem. at Lyons 8. 80.
Fr. Jehns Gem. 10.00. Fr. H. Wehking's St. John's Gem. 18. 50. Fr. Kitzmann, Weihncoll. sr. Gem., 18. 60. P. Deckmann's Gem. 5. 22, to pay off the Synodal debt. Reformation feast coll. of the congregation of: Jobst 21.00, R. Amstein 2.00, Domsch 3. 70, A. Amstein 12.00. Noack 8. 25, Wolfram 8. 14, Beer 3.00, Haar 8.00, Baumhöfener 20. 40, Brammer 20. 37, Schaller 11. 50, von Strohe 24. 76, Heinke 5.00. J. P. Günther 17. 73, Richter bei Garner 7. 75, in Garner 3. 92, Traut 3.00, Niemand 7. 20, Römer 3. 75, Brandes, St. Pauls-Gem, 13. 25. Steege 7. 10, Kolb at Cooper 5. 45, Burmeister 10. 87, Runge 12. 60. Oehlert 4. 10, Enseleit at Petersburg 1. 88, Spirit Lake 3. 55, Lloyd 2. 25, Burkhardt, Dreieinig! congreg. at Dayton, 5. 65, Däumler at Ocheyedan 5. 50, Dornseif 12. 65, Otto 2. 85, Berner, Zions-Gem. 6.00, Studt 9. 25, Welcher 15. 38, Jehn 9.00, Clöter, Imm. congreg. at Adair, 10. 85, St. John's congreg. at Grant Tshp. 4.00, Andreas Müller 5. 58. By Ferd. Möller v. d. congreg. at Fort Dodge 15. 22. (S. 451. 82.)
Synodal building fund: by C. R. George, Reformation coll. of the congreg. in Pomeroy 9. 82. P. tzändschke 8.03. P. A. Ehlers 8. 28. P. Schwenk 9. 11. By Conr. Werning v. d. Gem. at Eldorado Tshp. 7.00. P. Tisza 9. 25. 1>. v. Schenk to Van Meter 11.00. P. Lothringer's Gem. at Denison 4. 54, at Washington Tshp. 1. 13. 1>. Horn 9.00. P. A. D. Greif 6. 65. 1>. Boehm of the Gem. at State Centre 9. 35. (p. -93. 16.)
Inner Mission in Iowa: I". Kitzmann by M. Merk 5.00. P. Dornseif, Theil d. Missionscoll. sr. & d. Gem. in Lowden, 46. 79. P. Hitzemann by H. Bohnhorst 1.00. P. Zürrer by N. N. . 50. by Ferd. Möller, communion coll. of the congregation at Fort Dodge, 9. 38. Drechsler, reformation coll. of sr. Gem. at St. Ansgar, 11. 10. 1>. Markworth's Gem. at Lunts, 3. 55. P. Busse, Missionfcoll. sr. Congregation, 9. 30. P. J. Seßler, Weihncoll. sr. Gem., 9. 25. P. A. Amstein v. Claus Knutzen 2.00. C. Wehking's Imm. Gem. 6. 74. P. Steege's Gem. in Centre Grove 4. 15. P. Andr. Muller, Weihncoll. sr. Congregation, 10. 26. P. F. Ehlers, desgl. sr. Dreieinig! congregation, 13. 50. 1>. Händschke's Gem. desgl. 10. 42. P. Däumler's Gem. near Ocheyedan desgl. 9.00. P. H. Wehking's Gem. 16. 50. 1>. Lutz's Gem. 4. 50. P. Brandes's Gem. at Neufahrstagscoll. 11.00. k. Kitzmann of H. Schramm 1.00. P. Schallers Gem. 14. 40. ?. Melchers Gem. 13. 13. P. Steeges Gem. 6. 48. P. Böhm's Gem. at State Centre 14. 35. P. Dornseif's Gem. 6.00. P. S. 5.00. P. Deckmann's Gem. 5. 22. P. Brüggemann 100.00. (P. -349. 52.)
Negro Mission: Zürrer of N. N. 25. p. E. Riedel's Gem. in Ireton 5. 50. p. Studt's Gem. 14. 10. I?. Steege of N. N. 1.00. p. Schaller, Wedding Coll. Hoyer block, 3. 25. k. v. Schenk of Geo. Sturgeon. 2.00. Fr. Jobst, part of the Christmas coll. sr. Gem., 11. 25. p. v. Schenk's Gem. at Dexter 6. 71. p. Nuoffer's Gem. at Meriden 3. 25. by C. R. George, Weihncoll. d. Gem. at Pomeroy, 10. 95. p. R. Amstein, Theil d. Weihncoll. sr. P. Haar's schoolchildren 2.00. Teacher Jiten's schoolchildren 5. 50. P. Wolfram's community in Waterloo 4.00. P. Kitzmann from H. Schramm 1.00. P. A. D. Greif's community 3.00. P. Dornseif from P. S. 5.00. P. Studt from F. Bolz 1.00. (P. -81. 51.)
Heathen Mission: Fr. Dornseif, part of the missionary coll. and the congregation in Lowden, 5.00. Fr. Jipp, part of the thanksgiving coll. of the congregation, 5.00. Congregation, 5.00. Mrs. Tonsfeld 1.00. L'. Lothringer, part of the thanksgiving coll. sr. Gem., 1.00. P. Kitzmann from Wittwe Jahlaß. 25. P. Horn from the charity fund of sr. Gem. 5.00. P. A. Amstein from C. Knutzen 2.00. P. Beers Gem. 5. 12. k. Otto from the Gem. missionary box in Atlantic 1. 30. k. Drexler, Weihncoll. d. Gem. in St. Ansgar, 12.03, to Rock Creek 8. 97. 1^'. Baumhöfeners Gem. 9. 50. (p. -56. 17.)
English Mission: 1>. Horn a. d. Wohltätigkeitskasse s. Gem. 5.00. Fr. Wolfram's Gem. in Waterloo 3. 16. Fr. Ty. Steege 1.00. v. sr. P. Böhm of the Young Friars' Association 1.00. Congregation 6.05. (p.-16. 21.)
Jewish Mission: P. Jipps Gem. 2. 50. P. Wolfram, silb. High: Wm. Wrdmann, 5. 60. P. Theis, thanksgiving coll. s. Gem., 7. 32. (p. -15. 10, Hudtloff, Butte City, 1. 75, Horst, Courtland, 15. 45, Klingbeil at Howard Lake 4. 50, H. J. Mueller at Lester Prairie 6. 15, Uhlmann at Howard 2. 65, Karstensen, Canastota, 6. 50, Oberheu, Wentworth, 13. 10, J. C. Meyer, Menno, 9. 73, Wittenberg 1. 82, at Quast 1.00, Dubberstein to Wykoff 12. 90, Grabarkewitz at Good Thunder 22.00, Alb. Brewer, Freeman, 33. 50, Schulz, Faribault, 18. 20, Pfothenhauer, Hamburg, 33. 68, Sell, South Branch, 7.00, Eifert, Grand, 2. 79, Geneva 1.00, Corona 1.00, Schmiede, Tenhansen, 12.00, Schlüter, Fulda, 6. 48, Baumhöfener, Aoung/America, 22. 50, Endeward at Lakefield 4. 26, v. Schenk, St. Paul, 7th 15, Hartwig, Gaylord, 7th 25, Wahlborg Sabin, 6th 07, A. Muller, Madelia, 5th 00, Bartling, Dellow Bank, 7th 16, Nickels, Rochester, 11th 70, G. F. Potratz, Hilstrom, 2nd 13, Bohnsack 4th 24, Thompson 2nd 85, H. A. Maas at Columbia.

Inner Mission in the Southern District: Fr. Steege v. st Gem. in Denison 1.00.
Mission School in Ottawa, Can.: Fr. Steeges Gem. 1.00.
Iowa District benevolent fund: by k. Steege 2.00. P. Hitzemann from Wittwe Wolken 1.00, Ph. Max 1.00. P. Zürrer from Mrs. Bratnober 1.00, Wittwe Kolb . 50. P. Baumhöfener a. d. allgemeine Unterstützungskasse 100.00. k. C. Wehking, silb. Hochz. by C. Krüger, 5.00. P. G. Theiß, thank offering by Mrs. W. H. Rinderknecht, 2.00. P. Matzat by Mrs. John Sundermeyer 1.00. By C. R. George, thanksgiving coll. of Pomeroy congregation, 9. 63, D. Kornhaas 2.00. Brammer, thanksgiving coll. s. congreg, 14. 23. P. Baumhöfener's congreg. 12. 50. P. Steege, thanksgiving coll. s. congreg. in Lyons, 6. 45. U. Kitzmann, thanksgiving coll. s. congreg., 13. 35. P. Schlegel, coll. s. St. John's congreg. 3.00. P. Melcher's congreg. 7. 30. Geo. Böttcher of P. Mattfeld's Gem. 13. 36. P. A. Müller's Gem. 8. 64. U. J. P. Günther of H. Göpinger 10.00. P. Seßler's Gem. 8. 22. By Conr. Werning, Abdmcoll. of the Gem. in Eldorado Tp., 6. 71. P. Noack of Mrs. Gruener . 75. p. C. E. Günther v. d. Gem. in Garwin 7. 10. p. Schlegel 4.00. g. Pröschold v. Wwe. N. N. 5.00. p. A. Amstein by Claus Knutzen 2.00. p. A. Ehlers 5.00. 1>. Otto, Coll. on Christmas Eve, 3.07. P. Markworth, Coll. of the Gem. at Lunts, 4.00. ?. Matzat's Gem. at Delaware 6. 51. P. Jipp's Gem. 6.00. ?. Haar's congregat at Luverne 11 a.m. Fr. Faulstich, Weihncoll. sr. 12:00. Fr. Heinke's parish, 8:50. Fr. F. Ehlers, Christmas coll. in the Immigration parish, 8:12. Fr. Schwenk's parish, Christmas coll., 9:27. Fr. Horn in the Benevolent Fund in the parish, 15:00. ?. Fürstenau's parish, 7. 80. P. Grimm of N. N. 3.00, N. N. 2.00. k. Schnitters Gem. 4. 69. P. Clöter of s. St. John's Gem. in Grant Tp. 7.00. Imm. Gem. in Adair 11. 40. Conrad Werning, Weihncoll. of?. Mattheideß' Gem. 13. 70. P. Lothringer's Gem. in Washington Tp. 3.06. P. v. Strohe v. Mrs. S. Grumm 2.00. P. Richter's Gem. at Garner 9. 25, in Garner 1. 88. P. Händschke a. d. bell-bag s. Gem. 7. 90. k. Tisza, Abdmcoll. s. Gem., 11. 50. p. Riedel 3.00. p. Baumhöfener of Wwe. Steinmetz 1.00. p. Jehns Gem. 9. 20. k. Burmeister by Mrs. Sanders 1. 50. Dornseif's Gem. 6.00. (S. -440.09.)
Students from Iowa: Fr. Drexler, Thanksgiving! s. comm. to Rock Creek, 9. 70. Fr. Kitzmann, Thanksgiving offering from N. N., 5.00. I?. Grimm, confaottesdcoll., 14. 25. Fr. Burmeister, thanksgivingcoll. sr. Zions-Gem., 8. 21, D. Kornhaas 1.00. k. Lothringer, Theil d. Danktagscoll. s. Gem., 1.00. P. Clöters Imm.-Gem. in Adair 11. 20. P. Kreutz, Hochz. Röhr-Weber, 2nd 22nd, Friedrich Weber 1st 95th, Danktagscoll. s. Gem. 1st 83rd. k. Jobst, Hochz. Freudenburg-Steinbeck, 5. 80. Steege vom Jugendver. s. Gem. 9.00. P. C. E. Günthers Gem. 4. 45. k. Horn a. d. Wohltätigkeitskasse s. Gem. 10.00. P. J. P. Günther, Abdmcoll. s. Gem., 13. 29. Jobst, Theil d. Weihncoll., 5. 65. 1>. A. Amstein v. Claus Knutzen 2.00. P. Jipps Gem. 6.00. P. A. Amstein's Gem. Weihncoll. 7.00. P. Haar, Weihncoll. in Livermore, 3.00. P. C. E. Günther's Gem. 4.00. k. Heinke's Gem. 5. 50. Schwenk, Coll. on Holy. Evening, 7.08. k. Schlegel's St. John's Gem. 2. 50. P. Oehlert, Coll. at What Cheer and Wellman, 5. 85, N. N. 1.00. P. Fürstenau's Gem. 16.00. Ferd. Möller, Abdmcoll. d. Gem. at Fort Dodge, 8. 10. k. Kitzmann of C. Schultz 3. 50. H. Schramm 1.00. U. Schlegel's Imm.-Gem. 3. 75. P. Studts Gem. 9.00. P. Baumhöfeners Gem. 10.00. P. Steege of Frl. H. 2.00. P. Böhm of Jungfr.-Ver. s. Gem. 5. 95. 1>. Jehns Gem. 9. 20. k. Wolfram's Gem. in Reinbeck 5.06. (p. -222.04.)
Students in St. Louis: P. Brauer's Gem. in Yorktown for G. Kameier's 5. 85. v. Schenk by G. Storck 2.00. (S. -7. 83.)
Students in Milwaukee: Busse, Danktagscoll. sr. Comm. for R. Pautz, 5. 54. p. Studt, exaltation coll. Studt-Rosburg for Louis Anderson, 4th 50th (S. -10.04.)
Students to Wauwatosa, Wis: For H. Schaller: 1>. Schaller, Hochz. Hoyer block, 5.00, v. s. comm. 18. 25. (S. -23. 25.)
Students in Springfield: P. Enseleit for Lill v. s. Gem. in Petersburg 3.00, Wallingford 1. 80. P. Faulstich. New Year's coll. s. Gem. in Fairville for W. Lueck, 11.00. k. Enselett for O. Strauch v. s. Gem. in Spirit Lake 2. 35, Lloyd 3. 20. 1>. Baumhöfener, Hochz. Meuse-Barschdorf for C. Lange, 5. 32. (S. -26. 67.)
Deaf and Dumb Institution: Fr. Brandes Frauenver. 10.00. k. A. Müllers Gem. 2.00. 1^'. v. Schenk v. Geo. Storck 2.00. ?. Hitzemann, Danktagscoll. s. Gem., 4. 35. P. Krog from the treasury of the sewing school 1. 25. (S. -19. 60.)

(Conclusion follows.)

Fort Dodge, Iowa, February 1, 1898.

I. H. Abel, Kassirer.

Incorporated into the Minnesota and Dakota District Caste:

Inner Mission: Gemm. d. k?.: H. Ehlen at Groton -19. 15, Ferber, Belvidere, 9.00, Weerts at Leaf Valley 9.00, Hilpert, Gr. Harbor, 4. 60, Gaiser at Elmare 8. 75, Ude, Willow Creek, 12.00, Kuntz, Silo, 33. 75, Albrecht, Fairfield, 9.00, Shible, 7.00, Bode, Liberty, 5.05, Frederick 3. 85, Albion 1. 61, Ellendale. 60, Monango 1. 60, B. J. Otte, Elgin, 4. 40, Vetter, Mondevideo, 6.00, Ferber, Jacksonvilles 6. 10, Hudtloff, Butte City, 1. 75, Horst, Courtland, 15. 45, Klingbeil at Howard Lake 4. 50, H. J. Mueller at Lester Prairie 6. 15, Uhlmann at Howard 2. 65, Karstensen, Canastota, 6. 50, Oberheu, Wentworth, 13. 10, J. C. Meyer, Menno, 9. 73, Wittenberg 1. 82, at Quast 1.00, Dubberstein to Wykoff 12. 90, Grabarkewitz at Good Thunder 22.00, Alb. Brewer, Freeman, 33. 50, Schulz, Faribault, 18. 20, Pfothenhauer, Hamburg, 33. 68, Sell, South Branch, 7.00, Eifert, Grand, 2. 79, Geneva 1.00, Corona 1.00, Schmiede, Tenhansen, 12.00, Schlüter, Fulda, 6. 48, Baumhöfener, Aoung/America, 22. 50, Endeward at Lakefield 4. 26, v. Schenk, St. Paul, 7th 15, Hartwig, Gaylord, 7th 25, Wahlborg Sabin, 6th 07, A. Muller, Madelia, 5th 00, Bartling, Dellow Bank, 7th 16, Nickels, Rochester, 11th 70, G. F. Potratz, Hilstrom, 2nd 13, Bohnsack 4th 24, Thompson 2nd 85, H. A. Maas at Columbia.

8. 58, at James 6. 50, J. D. Ehlen at Scotland 8. 68, Oetjen at Waubay 4. 36, Böttcher at Freedom 13. 82. l>. Penalties v. N. N., Janesville, 1.00. P. Hilpert v. Schroeder, Grand Harbor, . 50, Nawack, Michigan City, . 25. By W. Rösener, North Judson, Ind. of E. H. Stolle, Hecla, S. Dak, Restitution, 24.00. P. Metz from Mrs. Gruett at Lydia 1.00. From a missionary friend at Fremont, Nebr. 1.00. P. Hertrich from N. N. at Plato 3. 65. By John Senne from J. Nickel at Eldorado, Iowa, 6.00. Pres. Pfothenhauer 5.00. l>. Hinck by A. Höfs 3. 50. (P. -522. 91.)

Synodical treasury: comm. d. kk.: H. Baumann, Acton, 5.00, Andres, Rabbit Lake, 2.00, Schulz, Faribault, 8.02, Schulenburg, Owatonna, 6. 85, Vetter, Montevideo, 4. 34, Neeb at Detroit, 2.00, Martin, Pleasant Valley, 5.00, Baumann, Raymond, 4. 25, Schoknecht, Valley Creek, 3. 81, Bartling, Odessa, 4. 57, Kuntz, Silo, 19. 92. (S. -65. 76.)

Synod Building Fund (Debt Repayment): Gemm. of kk.: Maas, James, 7. 33, Strafen, Janesville, 11.06, R. Kaiser, Cologne, 20.00, F. Weerts b. Leaf Valley 12. 50, Zitzmann m Morristown 10. 25, Gaiser at Elmore 10.00, Abel at Pine City 4.00, Wohlfeil at Hanover 7.00, C. C. Metz at Lydia 10.00, Rumsch, Claremont, 10. 35. (S. -102. 49.)

Township at Springfield, Minn: Gemm. d. kk.: Sell at Fairmont 4th 25th, Ferber, Jacksonville, 2nd 75th, Weerts at Leaf Valley 10th 00th, Abel, Pine City, 5th 00th. Nickels' Sewing Ver., Rochester, 5th 00th (S. -27th 00th).

Household fund in St. Paul: Kassirer Son, Detroit, 2nd 82nd P. A. Hertwig's Gem. in Gaylord 3rd 70th P. C. Albrecht's Gem. in Shible 4th 20th (S. -10th 72nd).

Support Fund: Gemm. d.: Penalties, Janesville, 8. 25, Schoknecht, Valley Creek, 4. 66, Loßner at Green Isle 8.00, Schedler at Fisher 8. 20, Wm. Lange, Hay Creek, 5. 94, Ferber at Lincoln 1. 95, A. Brauer at Wenzloss 12.00, Pfothenhauer, Hamburg, 16.00, Stirrup at Crystal 5.00, Bartling, Addison, 6. 30, Nellow Bank 6.00. P. Eifert 2.00. k. Kaiser by Mrs. M. Brueschhoff, Cologne, 8.00. P. Nitschke, Gemgl. at Albes, 4. 25. P. Herm. Meyer, Hochz. LudwigDülitz, Mayville, 8. 58. L. Taggatz, Kinderfestcoll. in Dreyden, 6. 50. Pres. Pfothenhauer 4.00. (p.-115. 63.)

German Free Church: 1?. Eifert of N. N. 2.00. r. Ehlen's congreg. at Groton 11. 57. p. Becker's congreg. at Josco 5.00. gaiser of N. N. at Elmore 1.00. p. W. Lange's congreg. at Hah Creek 8. 46. (S. - Mar. 28.)

Negro Mission: P. Hy. Ehlen's Gem. near Groton 5.00. k. Vetter's Gem. at Montevideo 3. 43. P. Achenbach v. C. L. Wuehler, Minneapolis, 1.00. P. Buescher v. Mrs. A., Sioux Falls, 1.00. P. R. Koehler's Gem. at Mountville 10. 70. Endward's Gem. at Lakefield 4.00. (S. -25. 13.)

Danish Free Church: P. W. Becker's Gem. at Josco, 5.00. k. Gaiser v. Karl Weber at Elmore 1.00. P. Böttcher's Gem. in Vivian 3. 47. (S. -9. 47.)

Orphanage at Wittenberg: gem. d. kk.: Weerts at Leaf Valley 7. 50, stirrup, St. Thomas, 7. 75, Martin, Sargent, 2.00, Stewartville 2. 20, Baumann, Raymond, 2. 50, Rumsch, Claremont, 11. 45, List, Elysian, 11. 75, A. Brauer, Freeman, 7. 17, Hinck at Great Bend 11. 75, at Belford 9. 86, stirrup b. St. Thomas 11. 45, Schmiede, Lake Belt, 3.00, Wihlborg, Ulm, 4. 38, Robert at Arlington 8. 58. P. Eifert of N. N. 2.00. Metz of Jda Fehlandt at Lydia 1.00. L. J. Pipkorn, Zion school at St. Paul, 5. 46. P. Marth, Con.singing ver. at Spencer, 7. 21. P. Baumann's school children at Raymond . 75. l?. Achenbach, Minneapolis, Children's Fest. coll. 4.00, v. Mrs. Quill 3.00, Mrs. Besserer 1.00. L. H. Schmal's School Children at Lester Prairie 3. 17. P. J. C. Meyers school cinemas at Menno 4. 10. P. Dubberstein, Christmas tree coll. at Wykoff, 10. 60. P. Nickels sewing club at Rochester 5.00. k. Potratz, Hochz. Mergenthal-Krüger, 6.00. (p. -166. 63.)

Heathen Mission: Pres. Pfothenhauer of Mrs. Joh. Jans in Hamburg 1.00, of H. Raabe das. . 50. p. Joh. v. Brandt 1.00. p. Metz v. Anna Gruett in Lydia . 50. (S. -3.00.)

Deaf and Dumb Institution: P. A. H. Kuntz' Gem. in Silo

9. 50. P. Albrecht, Hochz. Sachs-Schulz, 9.00. (S. -18. 50.)

Emigrant Mission: Fr. Böttcher's Gem. in Freedom 6. 80.

Student Fund: P. Vetter, Gem. in Montevideo, 6. 77. k. Martin, Hochz. Haack-Russert, Pleasant Valley, 2.00. (S. -8. 77.)

Students at St. Paul: Fr. Cooper's Gem, Vivian, 3. 45.

Mission in London, England: Fr. Rosenwinkel of Mrs. Joh. Dornfeld in Woodbury 1.00.

Students in St. Louis: P. Henry Ehlen's Gem. at Groton for H. Baumann 10.00. P. Oetjen, Hochz. FrobischTesch, Waubay, S. Dak., for H. 3. 26. (S. -13. 26.)

Fremont Orphanage: Fr. Buecher's comm., Sioux Falls, 9.00.

Students in Milwaukee: P. Horst, Hochz. Bode-Becker in Courtland for Hermerding, 10. 40. for J. Rosenwinkel: k. Rosenwinkel, Hochz. Stabonow-Greye, 5. 26, 1?. Schoknecht's comm. at Valley Creek 7.04, P. Rosenwinkel 5.00. L. Schlüter's comm. at Fulda for Aug. Schlüter 6. 10. (S. -33. 80.)

Students at Springfield: Neeb's Gem, Cormorant, for Louis Mueller 3. 75th P. Michlaus Gem at Fair Haven for Geo. Lange 5th 56th (S. -9st 31st).

Poor Students in South Dakota: k.A.Brauers Gem. in Heilbron 13.00.

Sophomore at Addison: P. Schlüter for Endeward 2nd 51st k. Michlau for H. Roeglin 5. 67. (S. -8. 18.)

Orphan Society of the Minnesota and Dakota Districts: P. Martins Gem. in Pleasant Valley 4. 80.

Collegelots in St. Paul: Gemm. d. kk.: P. Metz in Lydia 4. 50, Schoknecht in Valley Creek 14. 75, Rosenwinkel in Woodbury 32. 50, Krumsieg, Farming, 5. 73, Kram 2. 55, W. Friedrich in Wacom" 100.00. P. Bartling of G. S. 1.00. (S. -161.03.)

Parish in Spencer, S. Dak.: P. A. Brauer's Parish in Freeman 5.00. l>. Kuntz's Gem. in Silo 19.00. (S. -24.00.)

l>. Hübener's Gemeinde in Deutschland: P. A. Brauers Gem. in Wolf Creek 3. 75.

St. Paul, December 31, 1897.

Theo. H. Menk, Kassirer.

Proceeds to the treasury of the Nebraska District:

Synodal treasury: Reformation feast!.: Gem. Gutknechts by Conrad Weisersheuser K8.13, Gem. P. Hofius' 10. 25. Gem. d. I'l': F. H. Iahn 8.00, Becker, Seward, 8. 47, Eckhardt 5.00. (S. H39. 85.)

Synod Building Fund: reformation coll.: P. Baeder's comm. at Schuyler 6. 35, in Schuyler 1. 25, P. Kollmann 4. 10, 1'. Mahler 7. 15. 4*. Hanssens Gem. 5. 00. B. Langhoop, Coll. of the Lutheran Triune Congregation at Fremont, 1. 84. 1'. Hoffmann, of St. John's congregation, Battle Creek, 7. 25. P. Ed. Firnhaber, of Zion's congregation, Luce, 3. 25. (p. G36. 19.)

Inner Mission: Communion Roll. F. Gemm. d. kk.: Wambsgaß 4. 36, Hofius 10. 25, Hilgendorf 6. 43. Wehncoll. d. Gemm. d. I'l': Kühnert 4. 60 and 5. 81, Oelschläger 6. 50, Grörich 7. 25. P. A. Firuhaber's Zions-Gem. at Germantown, Harvest Fcoll., 7.00. P. Adam of Mrs. O. M. 2.00. P. E. J. Frese v. Jungfrver. s. Gem. 5.00. L. Hoffmann v. C. Schlien 1.00, H. C. Werner jun. . 50. p. Longitudinal preaching places 10.00. Gemm. d. I'l': Grörich 5. 75, Becker, Seward, 10. 70, Wunderlich, Lebanon, 2. 41, personal . 48, F. H. Iahn 5. 78. (S. K95. 82.)

Heathen Mission: Fr. Leimer, Theil d. Dankfcoll. s. Gem., 5.00. Fr. Holm, Hochzcoll. Brunken - Nermeyer, 5.05. (S. tzl0.05.)

Negro Mission: P. E. J. Frese of the Young Frver. s. Gem. 5.00. P. Cholcher's Gem. 7. 80. P. Hilgendorf's Gem. Christmas Coll., 13. 81. From A. Festner for the I'l'. Lankenau at New Orleans, La., Koßmann the., Schmidt at Greensboro, N. C., Bakke at Concord, N. C., Tchultz at Salisbury, N. C., & Schooff at Meherrin, Va. each 1.00. (P. H32. 61.)

Jewish mission: Fr. Leimer, part of the thanksgiving roll, see parish, 1.50. Fr. Holm from the bell. 2.00. Fr. W. Flach, communion roll, see parish, 5. 60. (2. G9. 10.)

English Mission: Fr. Leimer, Theil der Dankfcoll. s. Gem., 7.00.

Fremont Orphanage: Kass. G. B. Sohn 5. 12. ?. Häßler, Erntefcoll. s. Gem., 33. Aug. 25 Dachling, Hochz. Pösch-Scheumann in P. Catenhusen's parish, Il. 10. P. Gehrmanu 2.00. L. Hüsemann by Ferdinand Peterson 2.00. ?. Merz, Danktagcoll. s. Gem., 9. 97. P. Hanssen desgl. 6.00. ?. Oelschläger, West Point, v. Mrs. M. . 50, Kate M. . 50, S. 2.00. k. Hofius' school k. 13. 60. p. Hüsemann v. Mrs. Elisabeth. Lutz in Papillion 10.00. P. Gehrke's comm. at Bennington 5. 30. k. Thieme, Wehncoll. s. Gem. in Dawson Co, 2. 50, desgl. s. Gem. in Custer Co. 1. 25. P. Schubkegel, Christfcoll. s. Gem, 10.00. L. Wind, Christabdcoll. s. Gem, 5.00, v. H. Arp 2. 50. k. Kühnert, Kindergottesdcoll., 5. 85. P. Oelschläger, Christabdcoll., 8.00. P. Mecske by Fr. Borgeldt 1.00. P. Denningers Gem. 20.00. P. Schormann, Wehncoll. s. Gem. at tzayestown 5. 50, desgl. at Sweetwater 4. 50. (S. H167. 44.)

New building in Fremont: Fr. Hoffmann of St. John's parish in Battle Creek 14. 40. Fr. Kühnert of members in Dreihäuser 4. 50. Fr. Becker of S. and R. Lauppe 3.00, Mrs. Joh. Meyer 1.00, Olga Hermann 1.00, parish in Seward 10. 38. (p. S34. 28.)

New construction in Seward: Gemm. d. kk.: E. Flach, Dreieinigk.-Gem., 20.00, Hofius 25.00, Harms, Wehncoll., 17. 47, Meeske 6. 24. (S. K68. 71.)

Seminar in Seward: P. Eckhardts Gem. 4. 40.

Pupil in Seward: P. Hüsemanns Gem. in Papillion 5. 40.

Widows' and Orphans' Fund: P. Baumgärtner's Gem. zuMurdock, Erntefcoll., 8. 89. P. Gehrmanu 1. 70. P. Harms, December Coll., 3. 24. P. Erthal v. Fr. Habighorst 2.00. k. Hanssen of the Gem. 1. 25. P. E. Flachs Dreieinigk.-Gem. 8. 50. W. F. Suhr, Erntefcoll. d. Gem. 1'. Zagels, 15. 92. I'. Holm a. d. Klingelb. 5.00. P. Schulze, thank offering from Mrs. H. Flüger 2.00. P. Wind from H. Arp 2. 50. P. Kühnert, thank offering, 5. 68. (S. H56. 68.)

Parish in Luce, Nebr.: P. Leimers Gem., Part of an Extracoll., 4. 30.

Danish Free Church: P. Leimers Gem., Theil e. Extracoll., 2.00.

Hermannsburg Free Church: P. Leimers Gem., Theil einer Extracoll., 2.00.

House building inLaurel, Nebr.: Gemm. d. I'l': v. Gemmingen 27. 75, Leimer 31. 68, Flach 45. 75, Oelschläger 13. 25, Treskow 6. 50, Hilgendorf 107. 75, Harms 53. 75, Kühnert 17. 65, Gehrke b. Pender 4. 75, Hüsemann 10.00, F. Küster 2. 50, Mießler, Columbus, 13. 60, A. Frese 11. 32. P. Klawitter 1.00. Diedrich Meyer in Seward 1.00. Herm. Schippmann at Grand Island 1.00. (S. H349. 25.)

Congregation in ^North Omaha: Albert Schmidt von Schröders Gem. zu Worms 18.00. Total: H943.08.

Bancroft, Nebr. 1 Jan. 1898.

F. H. Harms, Kassirer.

Income to the coffers of the Eastern District:

Snnodalkasse: Gemm. d. I'l': Koch H7. 23, Restin 8. 60, Dahllie 14. 50, Walz 14. 50, Senne 12. 30, Bröcker 26. 63. Triangle Parish, McKeesport, 5.00. St. Martin's Parish, Colden, 7.00. P. W. A. Fisher's Parish 6. 25, Benevolent Fund.Fund 5.00. St. Paul's congregation, Bayonne, 23. 40. L. Shield v. Mrs. G. . 25. Long Island City congregation 4. 35, Wellsville 5.00, Port Nichmond 25.00. (S. H165.01.)

Building fund: mission b. d. Gem. 1'. Schulzes 6. 39. Gem. k. tzalboth, Accident, 7. 30, Cove 3. 25. (S. H16. 94.)

Progymnasium: St. Martin's Parish, Colden, 8.00. k. Buses of H. Dengler 5.00. Missionary Society of St. Lucas, New York, 8.00. Congregation of P. Gräßers 7. 50. (S. H40. 50.)

Progymnasium - Building Fund: Gemm. d. I'l': Tilly 5. 80, Henkel 75. 75, Schulze 130. 48, Cbendick Sr. 20.00, Walker 91.00, Weber 6. 30, Arnold, Fredonia, 10. 75, Farnham 15. 25. Three Link, d. Trinity Commun, Rockville, 3.00. P. J. H. Sieker v. J. Möller 10.00. St. Paul's congregation, Bayonne, 25.00. Prof. Feth v. J. H. Tietjen 5.00, St. Lucas congregation, New Dort, 229. 88, Plymouth congregation 44.00, Whitestone women's congregation 3. 25. S.-S. d. Schilds congregation 5.00, women's congregation 5.00, etl.

Link. 8.00. By 1'. J. H. Sieker 2.00. congreg. at Lang Island City 26. 25. St. Paul's congreg., Baltimore, 29. 17. by P. Köpchen 6.00. N. Ohlinger by Miss Rätthel 1.00. (S. H757. 88.)

Emigrant Mission in New York: Kass. Wendt 1. 50. Gem. 1'. Tahlkes 4. 18. (p. 85. 68.)

Emigrant Mission in Baltimore: Kass. Wendt 1. 50.

Inner Mission: St. Paul's Parish, Bayonne, 29. e. Walker v. Mrs. J. S. 2.00. 1'. F. Brand v. L. Nieländer 5.00. (S. H36. 29.)

Inner Mission in the East: Congreg. d.: E. H. Fischer 5.00, Dubpernell 3. 80, Michel 7.00, Birkner 30. 21. St. Martin's Parish, Colden, 6.02. St. Paul's Parish, Bayonne, 25.00. Congreg. 1'. Dahlkes 22.00. Immanuel's parish, Baltimore, 24. 73, St. Paul's parish 32. 16, J. Mehning 19.00. P. tz. Schroeder v. Mrs. Mumm 1.00. Missionscoll. d. Gemm. d. 1'1'. Halfmann & Renz 40.00. Larger by Mrs. K. . 50. P. MÜukemöller by etl. Glied, in Easthampton 4. 50. P. O. Schroeder by G. Pfeiffer 5.00. P. Biewend by Marg. Zepp 1.00. G. Wiedemann 2.00. Mifsionsscoll. of Gemm. der'l'. Beyer, Frey, Körner & Lühr 40.00. congregation in Wellsville 5.00. St. John's congregation, Lindenhurst, 15. 65. N. N., Baltimore, 2. 50. Fr. Stieinke v. N. dl. 1.00. By Fr. Köpchen 1.00. Missionary society of St. Lucas congregation, New York, (for traveling preachers) 20.00. (p. 8314.07.)

Heathen Mission: Gem. Fr. Verwiebes 5.00. Fr. W. A. Fischer v. W. Baur 1.00. Fr. Senne v. Maria Hillmann . 25. l'. Eager v. G. Kraus 1.00. Fr. Henry by Wittwe Reinhardt 1.00. 1'. O. Hanser by R. Raschack . 50th St. Paul's Parish, Martinsville, 11. 25th Mifsionsscoll. d. Gemm. d. ???. Halfmann and Renz 10.00. Desgl. d. ??? Beyer, Frey, Körner and Lühr 20.00. G. Wiedemann, Baltimore, 2.00. S.-S. of Conarsia congreg. 3.00. P. Engelberts congreg. 7. 40, P. Wurl's Imm. congreg. 2.00, St. Lucas congreg. 2.00, Mrs. Schüller 1.00. N. N., Allen Centre, . 25. N. N., Baltimore, 2. 50. l'. Stiemke from N. N. 1.00. Fr. Luebker from Mrs. Stigler 2.00. Missionary Society of St. Lucas Parish, New York, 25.00. l'. Birkner from Mrs. Schlegel 2.00, N. N. 2.00. (p. 8103. 15.)

Negro Mission: 1'. W. A. Fischer by W. Baur 1.00. St. Paul's Comm., Bayonne, 15.00. 1'. Walker by Mrs. J. S. 1.00. 1'. Mönkemöller by etl. member, at Easthampton 1.00. Mifsionsscoll. d. Gemm. d. l'l'. Halfmann and Renz 10.00. Desgl. d. l'l'. Beyer, Frey, Körner & Lühr 20.00. G. Wiedemann 2.00. P. Wurl's Imm. congregation 3. 40, St. Lucas congregation 2. 50. P. Graupert 1.00, v. little Herbert 4.00. N. N., Allen Centre, . 25. N. Hein of J. Loesch 5.00. Missionsver. of St. Lucas congregation, New York, 25.00. P. Birkner's congregation 3. 18. (p. 894. 33.)

Jewish Mission: Kass.Wendt4.03. l'.Beyer2.00. Geord. Wohlth. St. Matth. parish, New York, 25.00, B. Gerdes 1.00. St. Paul's parish, Bayonne, 10.00. P. Beyers 16. 31. Mifsionsscoll. d. Gemm. d. l'. Halfmann and Renz 10.00. Desgl. d. l'l'. Beyer, Frey, Körner and Wurl 20.00. S.-S. d. Gem. in Conarsia 3.00. (p. 891. 34.)

English Mission in New York: Geord. Wohlth.Kasse d. St. Matth.-Gem., New York, 200.00, Frl. Hillmann . 50, Missionary Society of St. Lucas, New York, 25.00. (p. 8225. 50.)

English Mission in Harrisburg: Gem. in Lang Island City 2.00.

Slovak Mission: Gemm. d. l'l'... Peters 3. 42, E. H. Fischer 2.00, Weber 2. 70, Engelbert 9. 60. St. Martin's congregation, Colden, 2.00. St. Paul's congregation, Bayonne, 10.00. Mission feast coll. d. Gemm. d. 1'1'. Halfmann & Renz 10.00. S.-S. of congreg. at Conarsia 3.00. congreg. at Allen Centre 2. 75. S.-S. of congreg. l'. Gurschkes 2.00. (p. 847. 47.)

Letten missron: St. Paul's congregation, Bayonne, 10.00. Missionscoll. d. Gemm. d. l'L. Halfmann & Renz 5.00. Fr. Busse by Miss F. Immohr 20.00. St. Lucas Congregational Mission, New York, 10.00. (p. 845.00.)

Mission in Brooklyn: Missionscoll. d. Gemm. d. l'l'. Beyer, Frey, Körner u. Lühr 43. 55.

Mission to Richmond Hill, Long Island: S.-S. d. Gem. in Conarsia 3.00.

Reprint of the unaltered Bible: F. S., Washington, 10.00.

Bridgeport Parish, Conn: Bro. Steups, 25.00. Missionary Society of St. Lucas, New York, 10.00. (p. 835.00.)

Lutheran Free Church in Germany: Geord. Welfare Fund of St. Matthew's, New York, 50.00. Congregation in Long Island City 9.00. Missionary Society of St. Lucas, New York, 20.00. (p. 879.00.)

Students in St. Louis: St. Paul's Parish, Bayonne, 10.00 for Oelschläger. St. Paul's, Bayonne, 8.00 for Fr. Walkers. Hochstetters 1. 75 for Koch. Common 1'. Senna 13.67 for Father Engelbert. (S. 833. 42.)

Students in Springfield: Gem. P. Walkers8. 25for O. Sch. Conn. River Conference 10.00, mission fund of Gem. k. Mönkemöllers 5.00for J. Duerr. (S. 823. 25.)

PupilFortWayne: Women'sAssociationoftheCommunity P. Gräßers 15.00 forKirchhöfer. NewYorkPastoralconf. 32.00 for E. Paul, 32.00 for A. Pottberg. Cong. in Colden 25.10 for H. Meissner. Buffalo Pastoralconf. 25.00 for J. Lohrmann, 5.00 for R. Franke. Gem. 1'. Senna 13. 66 for J. Lohrmann. (S. 8147. 76.)

Students at Addison: Wellsville Stud.-Ver. 6th 75 for F. Biermann. Students at Neperan: St. Matth. parish, New York, 8.00 for A. Witt. Poor Students (Buffalo Conf.): Gem. in Allen Centre 2. 64, Gem. in Wellsville 3.00. (p. 85. 64.)

Hülfsfonds: Gem. 1'. Michels 7. 79. P. Graupert 5.00. Gem. P. Lohrmanns 10. 83. (S. 823. 62.)

Wartburg-Hei math: Geord. Wohlth.-Kasse d. St. Matthäns-Gem., New York, 25.00. By P. J. H. Sieker 57.00. Cong. in Wellsville 2. 11. By P. Steup 3.00. (2. 887. 11.)

Hospital in East New York: Gem. Fr. Henkels 15. 58. Gem. Fr. Beyers 29. 50. Coll? on Hospital Sunday 35.00,

Jacob Morch 25.00. Member, St. Matth. parish, New York, 123. 13, Geord. Wohlth.-Kasse 100.00. comm. P. Ebendicks sen. 10. 55. Prof. Feth v. d. College-Gem. 2. 75. comm. P. Steups 50. 92. St. Matth.-Gem., New York, 57. 83. comm. in Long Island City 18. 96. S.-S. d. comm. P. Gurschkes 2.00. (S. 8471. 22.)

Orphanage at West Rorbury: F. Kruger, Hamlin, 1.00. Gem. P. E. H. Fischer's 8. 22. P. W. A. Fischer v. G. Miller 1.00. Gem. P. Gross', New Britain, 15.00, Southington 3. 73. P. Mönkemöller of etl. limb, of Easthampton Gem. 2.00. P. Schumm, baptismal coll. at R. Friske, 2. 70. ?.. O. Hanser v. etl. limb. 7. 60. St. Matthew's congregation, New York, 30. 25. Long Island City congregation, 15.00. Father Blaske, Allen Centre, 1.00. Wellsville congregation, 4.00. Teacher Miller of his pupils, 3. 12. By Father Köpchen, 96. 65. St. Lucas' congregation, New York, 20.00. (p. 8211. 27.)

Orphans hausin CollegePoint: Gem. P. E. tz. Fischer's 5. 48th Geord. Wohlth.-Kasse d. St. Matth.-Gem., New York, 150.00, of Glied, of St. Matth.-Gem. 71. 22, Coll. of Gem. 65. 57. P. Busse of Mrs. H. Dengler 5.00. Gem. in Long Island City 10.00. Gem. in Wellsville 4. 50. (S. 8311. 77.)

Augsburg Orphanage in Baltimore: Gottesk. d. Gem. P. Fleckensteins 5. 64. P. Stiemke v. N. N. 2.00. (p. 87. 64.)

Pittsburg Orphanage: Gem. r. Peters' 6.00. Gem. 1'. Muellers 6.01, v. s. children . 99. (p. 813.00.)

Widow's Fund, P. E. H. Fisher's, 8.22. Geord. Welfare Fund of Tri-County, Rockville, 5.00. St. Martin's Parish, Colden, 3.00. 1'. W. A. Fischer, ges. on d. Hochz. of Melleky-Lüdecke, 10.00. St. Paul's congregation, Bayonne, 10.00. N. King of H. K. 3.00. P. Weber's congregation 3.00. P. Mönkemöller of etl. limb, d. congregation in Easthampton 3.00. l'. O. Hanser . 25. p. Busse of Mrs. Ellrott 1.00. gem. in Long Island City 5.00. by p. Köpchen 2.00. s.-s. of the gem. k. Gurschkes 2.00. By P. Steup 1.00. (P. 856. 47.)

Total: 83524. 13.

Baltimore, January 31, 1898, C. Spilman, Cassirer.

Entered the caste of the Western District:

Synodal treasury: Gemm. d. l'l'. Grefe in New Mile 85. 95, Schwankovsky in St. Louis 3. 20, Biltz in Concordia 25.00, Colditz in Pymont 8.00. (S. 842. 15.)

Progymnasium at Concordia: P. Klein's Gem. at Chattanooga 4.05. Kass. tz. Oelschläger 34. 70. P. Mießler v. Ch. Volkmann at Clinton 2.00. (S. 840. 75.)

General Building Fund: Gemm. of l'l'. Ambacher at Wellston 12.00, Bundenthal at Augusta 9. 85, Schaefer at Lone Elm5.00. IS. 826. 85.)

Inner Mission of the District: Kretzschmar in St. Louis v. N. N. 25.00, v. d. Gem. 50.00. Fr. Dautenhahn's Gem. in Antonia 1. 18. Exam. Schmidt v. N. N. 3.00, v. Bro. Beck . 25. P. M. Schmidt v. Mrs. Göpfert . 25. p. Biltz v. Mrs. N. 5.00. p. Meyers Gem. in Pleasant Grove 2. 95, Jamestown 1. 25. v. Mießler by Ch. Volkmann 1.00. ?. Rupprecht's comm. in Clarks Fork 6. 50. (p. 896. 38.)

Inner Mission in Minnesota and Dakota: Kretzschmar v. N. N. 15.00.

City mission in St. Louis: Fr. Kretzschmars Gem. 11. 45.

Negro Mission: Kretzschmar v. N. N. 15.00, v. d. Gem. 25.00. P. Drögemüllers Gem. in Kurreville . 75. p. Köstering, Coll. a. d. Hochz. Huth - Steinkamp, 10.00. P. Mießler v. Ch. Volkmann 1.00. P. Wangerin v. tz. W. B. 5.00. ?. Gihirings Gem. in Freedom 2. 17. (p. 858. 92.)

Heathen Mission: Pres. Schmidt v. Ed. Junghans 5.00.

R. Mießler v. Ch. Volkmann 1.00. P. Wangerin v. H. W. B. 5.00. (S. 8H.00.)

Mission to London: 1'. Kretzschmars Gem. 10.00.

Mission in Hamburg: Fr. Kretzschmars Gem. 5.00.

Support fund: P. Nützel, WestEly, nachtr., 1. 40.

Orphanage near St. Louis: P. Klein, Chattanooga, from Mrs. N. N. 5.00. P. Schwankovsky from the orphan box 1.00. P. Rohlfing's parish at Farmington 7. 25. P. Gihring's parish at Freedom 3. 18. (P. 816. 43.)

Students in St. Louis: Praeses Schmidt, proceeds of Wahler's bequest, 60.00. Immanuel's-Gem. in St. Louis for A. Voll 6. 25. P. Biltz, Coll. on Eggers-Schnackenberg's Hochz. for Lammert, 2.05. P. Kretzschmar v. N. N. for Lüssenhop 5.00. P. O. Hanser v. Jungfrver. for Liebe 10.00 a. for Jesse 15.00. (p. 898. 30.) .

Students in Milwaukee: Immanuel's-Gem. in St. Louis for A. Merz 6. 25.

Studying Orphans: Teacher Schumacher's Students in St. Louis 5. 65.

German Free Church: Fr. Kretzschmar v. N. N. 10.00, v. d. Gem. 5.00. (p. 815.00.)

Danish Free Church: Fr. Kretzschmar v. N. N. 10.00, v. d. Gem. 5.00. (S. 815.00.) -

Church building fund: P. Kretzschmars. N. N. 10.00.

Parish in Zarben, Pomerania: P. Kretzschmar v. N. N. 10.00.

St. Louis, January 31, 1898. H. H. Meyer, Cassirer.

2314 N. 1416 St.

Received for the orphanage at Fremont, Nebr:

(Month of December.)

Norfolk, Nebr.: Fritz Degner 12 caps. Mrs. L. Maaß I shirt. Mrs. Baun 2 pairs of stockings. P. Mueller's paraphernalia, cart.: W. Brummund 1 p., Al. Krüger 1 p., Ferd. Kranz I p., Aug. Neitzke 2 p., Aug. Kaun 1 <D., Will). Stöber I S., H. Steffen I S., W. Dettlof I S., F. Gall 2 S., C. Schramm 2 S., Aug. Drescher I S., Mrs. Lindstädt 1S., C. Siems IS.; Ferd. Weiher 2 p. wheat, Chr. Kohlhoff 1 p. wheat, Aug. Kann I p. wheat, Aug. Brandenburg I p. wheat, W. Filter 3 p. wheat; G. Berz 2 p. grain, J. Wächter 2 p. grain, Mrs. Lindstädt I p. grain; Wilh. Leu 50 p. flour, Otto Pikier IS. Flour. Clara & Lilly Degner28pocket knife, 2 boxes.

Pencil boxes. Dch. Alb. Degner from a traveler 1 cup, 1 napkin ring, 1 ashtray, 1 thermometer, and 1 small basket. From P. Siegler's Gem. cart.: C. F. Haase 2 p., W. Berkow, Jul. Marquardt, Heinr. Raasch, C. F. Winter, Gottl. Pribbenow 1 p. each Hadar, Nebr.: P. Kluges Gem.: H. Schröder 1 p. cart., C. Gruckow 1 p. cart. (The other gifts of this parish could not yet be named, since the list of names was missing). Hoskings, Nebr.: 1'. Dowidats Gem.: C. Luk, W. Pfeihl each 1 p. cart. Stanton, Nebr.: P. Vollbrechts Gem.: H. Meskentin 1 p. cart. Staplehurst, Nebr.: Frauenver. P. F. Mießlers: 12 underpants, 6 undershirts, 2 tr. shirts, 1 M. cap, 36 buttons, 6 sp. twine. Sribner, Nebr.: Mrs. Wilh. Metschke 1p. wool. Stockings. Gem. k. Treskows: H. J. Borchers, Mrs. M. Borchers, A. Fischer, A. Schürmann, J. Knierim 1 p. wheat each; J. Borchers 1 bu. Wheat; M. Lütthaus, R. Schürmann each 100 p. flour, Guft. Diehls, L. Turner, H. Kitzerow, J. Preininger 50 p. flour each; H. Becker, A. Meisselbach 1 p. grain each; H. Kordes 1 p. oats. I. Witte 5 hares. Kitzerow 1 overcoat, 1 overjacket, 1 skirt, 1p. Ueberschuhe, 1 dress jacket. W. Becker 1 skirt and 3 trousers. L. Steil 100 Pf. coffee. P. Treskow 1 undershirt, 1p. Ueberschuhe, 2 bows. Albers 1 p. overshoes, 1 hat, 2 ad. Flannel, 1^Dd. Cottonflannel, 1 undershirt, 1 bodice, 1 p. Gloves, 2 ribbon strips. Mrs. Schulz 1 p. wheat. k. Flax comm., wheat: Ludw. Engelbrecht 4 bu., Wilh. Wegner Jr, Wilh. Ueke, Wm. Metschke, W. Reuter, Loren; Wiegand, Alb. Dahlmann, Aug. Pittack, Ed. Voll, Ferd. Helgendorger, Ferd. Hoge, Gottl. Löwe, Franz Steinhöfel, W. Wegner senior, Mrs.Gottl. Wegner, Aug. Engelbrecht, Wilh.Engelbrecht, Gust. Schumacher 2 bu. each, Wilh. Schröder, Aug. Klencke, W. Lorbeer, C. Drämelje 1^Bu., Aug. Schweitzer, Aug. Baumann, H. Hoge, Henry Stockam, H. Conrad, H. Rexin, J. Rexin, J. D. Bieth, Friedr. Potratz, Emil Wegner, Aug. Brunke, H. Baumann, Friedr. Steinhöfel, Otto Pittack 1 Bu. each, Friedr. Hoge 4 Bu. Wayne Co., Nebr.: P. Schutzes Gem.: C. Bastian 1 p. wheat, 1 p. grain, 1 p. clothes, 1 pot lard. W. Wieland 1 p. wheat, 1 p. grain. K. Erxleben 5 p. wheat, 3 sacks of grain, 1 hog slaughtered, 1 pot of lard. Fremont: George Rufs 55 p. beef. Hans Rufs 8 cocks, 7 p. butter and red turnips. John servants. 28 p. woll. Stockings, 1 basket popcorn, bu. Apples. Mrs. J. Knechtel 2 aprons, 2 handkerchiefs, 3 p. Stockings, 1 p. Ueberschuhe. Mrs. J. Hamann 3 shirts, 3 p. 3 cuffs, 3 collars, 2 pairs of uppershoes. Mrs. Fürst 1 coat. Mrs. Gartmann 2 overcoats, 2 caps, 2 p. stockings, 1 muff. Mrs. Ruwe 3 bonnets and 1 bag of popcorn. Mrs. K. Jhlenfeld 3 boxes of Christmas tree decorations and 1 box of light holders. Mr. Blumenthal 2 gr. boxes toys and 3 boards with stands. Mrs. Kuntzmann4 pr. stockings, 5 large pretzels, 1 bag Candy, 1 bag Sprengles. Mrs. E. C. Brink 1 carroussel with music. Mrs. Hartmann for Paul, Heinrich and Emma Hartmann 1 jacket, 3 p. Trousers, 3 handkerchiefs, 3 p. Gloves, 1 p. Braces, 1 skirt, 1 dress with patches, 1 petticoat, 2 aprons, 1 collar. Mrs. Rexroth 4 cocks, 2 hens. Humphrey, Nebr.: Mrs. Karl Schwarz & Son 2 geese, 1 cock, 1 piece of bacon, 1 large & 12 small rabbits, 1 comb. Crawford, Nebr.: Gem. k. Wunderlichs: H. E. Müller 6 p. cart. Fricke and Andres together also 6 p. cart. Harrison, Nebr.: P. Wunderlich's Gem. cart: F. Leithoff 5Bu., A. Leithosf, Ad. Estler, Nels Engbret 3 bu. each, C. Heumeyer 2H bu. Oakland, Nebr.: k. Kuehnert's comm., wheat flour: J. Nische, J. Schultz, H. Rehwinkel, Aug. Eggert, W. tz. Going, J. Schröder, Fr. Nehwinkel, H. Strehlo, Geo. Schröder, Wilh. Müller 100 pf. each, H. Meier, H. Burmester, W. Behn, F. Böhlhing, Louis Rabe, W. Strehlo, H. Müller, L. Kohlmeier, W. A. Going, Fritz Burmester, F. Rahe, E. Schröder, Franz Thoms, Reuben Rock 50 pf. each; Wittve Kohlmeier 100 pf. wheat flour & 50 pf. rye flour. Between West Point and Scribner: kk. Oelschläger's & Trescow's preaching ground: F. Maurer 1 p. wheat and 1 p. oats. A. Giese 1 S. grain and 1 Bu. Wheat. Grunke 2 p. grain. K. Maurer 1 p. grain. Hasebrock 1 bu. Wheat. Riley, Mich: Mrs. P. Aerger 1 small boy's suit. Mrs. C. Rossow 2 waists. Beemer, Nebr.: Emilie Ott 1 box baked goods. Pueblo, Colo.: Aug. and Minnie Schwer for 3 children's clear 3 p. Shoes, 2 p. Ueberschuhe, 1 Rmg, 1 doll & 5 picture books. Friedr. Klare for 4 children Klares 6 underpants, 6 undershirts, 1p. Shoes, 1 p. Gloves, 1 cap. Louise Steinauer for Rosa & Netty Klare 2 shell boxes with candy. Louise Steinauer for 3 children Gögeleins 1 dress, 3 p. Ueberschuhe, 3 bonnets, 1 belt, 3 shell boxes with Candy, 2 picture books, 1 Noah's Ark. Papillion, Nebr.: P. Hüsemanns Gem.: Joh. Sautter jun. 100 Pf. flour. Anna Sautter 15^ Ad. purple and 9 Ad. red clerical stuff, 5 P. wool. Stockings and 1 p. of separate apples. Mari. Haug 118 p. Flour. Aug. Lüders 100 p. flour. Geo. Knapp 1s. Wheat. North Omaha, Nebr. sewing vers. 4 quilts. Sewingver. P. Hers 3 quilts. South Omaha, Nebr.: P. Adams Gem.: Mrs. Eggers 1 undershirt, 1 undershorts, 4 pillow cases. Mrs. Wiese 2 petticoats. Mrs. Radzuweit 1 bedspread, 3 p. Stockings. Mrs. Michel 6 p. Stockings. Mrs. Freitag 2 dresses, 2 aprons. Mrs. Dickmann 1 dress, 2 nightgowns. Mrs. Bock 2 shirts, 2 trousers, 6 handkerchiefs. Mrs. Cordes 1 piece of clothing. Mrs. Ditzen 1 overcoat. Mrs. Barb. Jetter 1 dress, 6 handkerchiefs. Mrs. Lemburg 2 bedspreads, 4 aprons. Mrs. Holtzen 2 aprons, 2 p. stockings, 2 handkerchiefs. Mrs. P. Adam 1 pair of underpants, 1 undershirt. Mrs. Harder 2 sheets, 4 pillow cases. Mrs. Schultz 2 handkerchiefs. Battle Creek, Nebr.: Mrs. H. C. Reif 3 dress jackets, 2 caps, 3 p. Stockings, 3 handkerchiefs, 1 overskirt. Wisner, Nebr.: Wilh. Saß 10 p. butter, 3 p. cart. & some turnips, 1 barrel of apples. Westpoint, Nebr.: Mrs. H. Kerkow 2 p. stockings. Boone, Iowa: Mrs. L. Goeppinger 6 aprons, 6 handkerchiefs & 2 neckties. Thor, Iowa: P. Schnitters Gem.: Mrs. P. Schnitter 1 petticoat, 2 aprons, 2 p. pants, 3j ad. Dress flannel with lining and buttons. Mrs. E. White 2 blankets. Miss A. Lehmann 1 petticoat, 2 woolen bonnets. Mrs. Friedr. Lehmann 1 petticoat, 1 dress, 1 apron. Mrs. Gottl. Kunert 1 pair of underpants, 1 undershirt, 1 p. stockings, 1 woolen. bonnet, 2 p. baby gloves. Mrs. Gottfr. Lehmann 1 undershirt, 1 overshirt. Mrs. Ed. Kühnast 2 caps and 2 p. stockings. Miss Emma Krüger

1P. Stockings. Mrs. Herm. Kirchhof 2 p. stockings, 1 ball of wool. Mrs. Fritz Kühnast 1 p. stockings, 1 apron. Mrs. Wilh. Kirchhof 1 undershirt, 1 pair of underpants, 1 wool. bonnet. Mrs. Gottfr. Kühnast 1 p. Pants, 1 apron. Mrs. Gottfr. Richter 3 p. Stockings. Mrs. Gottl. Lehmann 1 undershirt, 1 pair of underpants. Mackey, Iowa: P. Brandes Gem.: Mrs. H. Möller 1 pc. of clothing and 1 separate coat. Mrs. H. Mueller 3 undershirts. Mrs. J. Leininger 1 wool. Blanket and 1 roll of clothing. Mrs. C. Mindemann 1 piece of clothing. Mrs. M. Haßstedt 2 p. undershirts and trousers. Mrs. J. Michel 2 p. undershirts and 1 separate dress. Mrs. I. Schreinke 1 pc. of clothing. Mrs. C. Klüppel 2 petticoats, 1 pc. dress stuff, 7 p. Stockings. Mrs. Chr. Leininger 1 boy's suit, t girl's jacket, 1 cap. Mrs. H. Mindemann 1 pc. of clothing. Mrs. M. Leininger 1 pc. dress stuff. Mrs. P. Brandes 1 boy's trousers, 2 pillows and covers, 1 piece of clothing. Mrs. Fritz Kockemüller 2 petticoats. Mrs. C. Stoll 1 pc. calico. Mrs. J. Ahrens 1 wool. Petticoat. Mrs. R. Bockwoldt 1 undershirt, uppershoes, 1 pack tr. dresses, 1 p. tr. apples. Mrs. C. Schatz 1 boy's suit. Mrs. Cl. Tietjen 1 separate coat. Mrs. H. Tietjen 2 pieces of clothing. Mrs. Richert 1 pc. of clothing. Miss L. Krause 1 pc. clothing. Lindsay, Nebr.: P. Bullingers Gem., wheat: Joh. Claus, Ernst Nathan Jr., Otto Blank, Mrs. Meier, H. Euker, W. Blank, O. Born, Aug. Boysen, W. Kaul each 1pc; Ernst Nathan Sr. 1pc and 1pc. Hafer, Franz Nathan 1 p. and 1 p. Hafer, Aug. Euker 1 p. and 1 p. Hafer, Jul. Nathan 1 p. & 1 p. oats, A. Westphal 1 p. & 2 p. oats, Wilh. Schleuder 1 p. & 1 p. oats, Franz Pose 2 p. oats. Pierce, Nebr.: P. Bendins Gem. wheat: K. Klug, W. Scheer, H. J. Manske, hart. Carstens, F. Köhler, R. Dreyer, C. Mörike, J. Brandt, J. Neumann, H. Krüger, W. Korth, C. Ohrmond, C. Griebenow, W. Säger, H. Klug, P. Pim 1 p. each; W. Sporlöder 1 p. & 1 p. oats, F. Kesnng 1 p. & 1 p. oats. Oats, H. Jost 1 p. and 2 p. Oats, Adam Baumann 1 p. and 2 p. Oats. H. Magdanz 1 p. rye. H. Warneke 1 p. oats, 1 p. grain. J. F. Koltermann 3 p. flour. H. Gehm 2 p. oats. A. Giese 1 p. of oats. Heinr. Carstens 1 p. of oats. Ferd. Scheer 1 p. grain and 2 p. oats. A. Röpke 2 p. flour. A. Brüssow 2 p. oats.

NL. Everything that is still missing could unfortunately not yet be acknowledged, as the relevant lists of names have not yet been sent in. All donations in Baar for the Christmas fund have been receipted by Kassirer J. Knechte!

We would like to thank all our dear donors and wish them God's blessing for the new year from
F. Nam macher, orphan father. Fremont, Nebr., January 8, 1898.

Received for orphanage in Indianapolis, Ind:

From Cleveland: Through Mrs. Haker from Mother Krohn 3 pr. wool. Stockings and knitting wool; from Bro. W. H. 8 handkerchiefs & sewing basket, Bro. M. B. 2 waists, Bro. M. K. 1 tie, Bro. Hiegert 5 Ad. wool. Clothes and accessories, 3 Ad. Flanellet, Bro. M. K. 1 Pr. shoes, Bro. H. 3 embroidery patterns and accessories, 1^ Ad. Ribbon, 1 purse, 1 fl. perf. From Bro. F. H. Oswrmeyer 2 jackets. Fromk. J. H. Meyer's sewing society 1 quilt. From Lafayette: From N. N. 5 boxes of soap. From Vincennes: By Teacher Fathauer of six of his schoolgirls made 1 quilt, from the Women's Ass. 6 waists, 2 pr. woolen stockings, 6 dresses. From Fort Wayne: By Miss. C. Schmidt of the Young Women's Association 3 quilts. Through Miss P. Sauer of the Women's Assoc. 2 quilts, 2 sheets, 5 waists, 3 pairs of stockings, 3 overskirts, 2 skirts, 1 pair of boots, 2 pairs of shoes and Fr. Westphal 4 pairs of boys' trousers and 2 skirts, P. Bohns Frauenver. 13 Waists, 5 Petticoats, 9 Pr. wool. Stockings, 3 Quilts. by Fr. k. Gross: C. Hitzmann 6 pr. wool. L-stockings, E. Becker 1 doz. Handkerchiefs, 9t. N. in Vöglein 1 Pr. stockings, by N. N. & N. N. 8 Pr. stockings, 12 handkerchiefs, 1 vest, 1 sheet. 3E Ad. Flanellet. From Bremen: P. Wilder's Jungfr.-Ver. 8 underpants, 9 petticoats, from Geo. Helmlinger 10 K. caps, From Vallonia: by P. Sie! 3Gall. Apple butter, 2 cooking pots, H Bu. Apples, 1 Bu. Cart. 2 pumpkins, 12 cobs popcorn, 20 pgs. dried apples, Z Bu. Walnuts, 8 cabbage pots. From Zanesville, O., from Mr. Schulz, 1 box of soap. From Ashland, Ky. by P. Glaser: 5 quilts, 10 dresses, 5 petticoats, 6 M. trousers, 4 bodkins, 2 waists, 2 aprons, 4 sheets, 1 pr. wool. Stockings, 5^ Ad. Calico, 15 Ad. Muslin, 1 pr. shoes, a lot of separate dresses. Oouo. kubl. llouso 32 tales for library. From Terre Haute: Jonas Strause 2 pr. wool. Stockings, 2 handkerchiefs. From Evansville by P. tzeinicke's Women's Ver.: 9 'night dresses, 18M. trousers, 5petticoats, 7cattoon dresses, 5 waists, 3 quilts, 1 pointed cap. From Logansport (k. Tirmenstein): 1 tr. jacket, 3 calico dresses, 1 waist, 2pr. wool. Stockings, 1 M. cap, 2 quilts, 1 petticoat, miscellaneous odds and ends.

(To be continued.)

Indianapolis, January 26, 1898. p. Seuel.

Received into the Baltimore Emigrant Mission Fund from January 1, 1897, to January 1, 1898:

Kassirer E. F. W. Meier, St. Louis, H15th 41st Kassirer C. A. Kämpe, Fort Wayne, Ind. 8th 45th, 5th 00th, 18th 00th Kassirer C. Spilman, Baltimore, Md. 7th 00th, 22nd 61st P. G. Grönow of his congregation at Imogene, Iowa 1st 60th, Hastings 5th 60th, Oakland 2nd 00th (Summa: K85th 67th).

Baltimore, Md. 21 Jan. 1898, H. Stürken,

1927 LloLickerr)' 8t.

K800.00 as a gift for our orphanage through Fr. Geo. Link from the widow Lina in Red Bud, Ill, certifies with heartfelt thanks and "Gott vergelt's".
St. Louis, Mo. 29 Jan. 1898, Herm. Bartels, k.

The undersigned hereby acknowledges receipt of K7.00 from Father Merting's congregation at Sherrill, Iowa. To all kind givers the warmest thanks and God's richest blessings.
Concordia College, Springfield, Ill. H. C. Ebeling.



Cash Report of the Emigrant Mission at New Hark for the Year 1897.

Pilgrim House Account.

	Revenue.	Issue.
General Conto879175.....	56879089.	55
Advance account	815. 81418.	59
Collections for the Pilgrims' House-	55. 70	
Non-interest bearing loans	230.00500	.00
Commissions	1516. 46	
Mission Account	895.011500	.00
Rent-a-Count	1085.00	
Wages Account	3360. 44	
Supports	198. 53	
Inventory account	132. 53	
Repairs account	105. 20	
Valuation account	598. 50	
Balance on January 1, 1897	3551. 69	
Balance on December 31, 1897....		3105. 39

891266. 25 891266. 25 New Dork, January 17, 1898.

Wm. Farr, Kassirer.

("Jacob Morch.

Verified and found to be correct: -r Henry Fis cher.

(Cd. Hau since.

The Lutheran Zion congregation at Springfield, Minn, was privileged to receive the following gifts from the congregations of Aug. F. Ude, Willow Creek, 841. 55, whose Amboy branch 7.0(tz C. F. W. Maaß at Blue Earth 42. 95, E. Robert, Blue Earth City, 5.00, Chr. Böttcher, Alma City, 15. 75, Aug. Zitzmann, Morristown, 8. 60, G. Rumsch, Claremont, 38. 25, A. H. Kuntz, Lewiston, 43. 75, G. Drews, Plainview, 26. 25, I. C. Martin, High Forest, 33. 25, C. Malkow, Town Rost, 5. 65, Okabena 1. 50, J. Grabarkewitz, Good Thunder, 64. 85, I. K. E. Horst, Courtland, 140. 55.

In duly acknowledging these funds, we wish to express our heartfelt thanks to all donors, and the wish and hope that God may be a rich rewarder to them in time and eternity.

Springfield, Minn, January 27, 1898.

Heinrich Dorow, ' Julius F. Wendt,
Wm. Meyer, "
Karl Tomschin, I gatekeeper.
Herm. Schmidt, Heinrich Blömke,) .
Wm. Janzow, Vicar.
I. K. E. Horst, U.

The undersigned hereby certifies that he has received 849.65 from some members of the parish of P. v. Gemmingen. Warmly thanking the dear givers (especially also the Uu^tor loei) in the name of the missionary congregation here and wishing God's blessing! . F. S. Her.

Omaha, Nebr. 20th Jan. 1898.

To have received from the congregation of J. Huchthausens in South Lake Linden, Mich., 88.00 certifies with heartfelt thanks

Springfield, Ill.

David Larsen.

Correction.

In the "Lutheran" No. 2 in the receipt "For college chaplaincy at Fort Wayne, Ind.", read: 1 barrel of apple butter from U. Kieß' Gem. in Fryburg, O. Lourse Hitzemann.

New printed matter.

Eleventh Synodal Report of the Nebraska District of the German Lutheran Synod of Missouri, Ohio, and Other States. 1897. st. louis, mo. concordia publishing house. 69 pp. Price: 15 Cts.

In a few days this Synodal Report will be ready for dispatch. In sharing this briefly today, we note that it contains a very instructive and timely paper on the subject: "How do Christians behave in these present difficult times?" and that we intend to discuss it in some detail in the next issue of The Lutheran. L. F.

Uevänderte Advofferr:

Rev. O. P. Iüu8iu8, H6U8lmr^, IjouZla8 6o., 8. vak.

Rev. II. Wacker, Stover, Wor^au 6o., ^lo.

Reurv P. ketvereux, Willertou, Lutler 6o., Xedr. ?au1 4th 8ciuro<uler, 626 X.

Waller 8t., . 4u8tiu, III.

The "Lutheran" is published fortnightly at the annual subscription price of one: Dollar for out-of-town subscribers, who must pay the **same in** advance. Where the same is brought into the house by porters, the subscribers have to pay 25 cents extra for porter's wages. To Germany the "Lutheran" is sent by post, postage paid, for LI. "5. Letters containing business, orders, cancellations, monies, etc., can be found at the address: OovoorUil IMdlisvinA Hanse, **Uatkerroo** Xve. L Llluini 8t., 8t. l>ouis, Llo., to be sent to. Letters containing information for the paper (articles, advertisements, receipts, address changes, etc.) should be sent to the editorial office at the address: "I.Mderanvr", Oonooräia 86minar^.

Dutereck at tüe ?o8t Ölölce at 8t. I^oula, LLo., as 8"6ouc1-6la88 matter.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehr-

Vol. 54.

(Submitted.)

Reversal.

Once I walked proudly on my own ways And thought
myself strong in myself, Now I will gladly lay my guilt-
ridden head on your armpit.

I only want to hear the voice That speaks to me in
comfort, "No enemy shall hear you any more, For you
are mine, do not despair."

I have found in a foreign land but vile pleasure and
long torment, Therefore I flee home to JEsu's wounds
And will be blessed by grace.

Thou callest all who are burdened, With fair lips to
Thee, So then, Thou God of graces, Grant Thy kingdom
of heaven to me also, to me also!

As the homely sound of the bells Delights the weary
wanderer's ear, The shepherd's curls Delight me, And
greetings of peace, as never before.

O Shepherd, guide my wandering, because I cannot
find the path, And lead me blessedly from all dangers to
Canaan!

(Submitted.)

To our dear Christians on the road.

At the time when the apostle Paul made his great missionary journeys in the Roman Empire, there was a lot of traveling. Peace had been granted to the peoples of the ancient world by the powerful emperor Augustus. As a result, the roads became safe, trade and commerce flourished, and there was a constant coming and going, a swaying of people. Roman soldiers and officials were transferred from one part of the vast empire to another, merchants traversed land and sea with their wares, craftsmen were active in their trade in one city and in another, and peasants settled in new regions. In those days there was a similar hustle and bustle in the countries around the Mediterranean as there is today in America. - Among the travelers of that time



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were also Christians, and not only the high apostles, evangelists and teachers, but also simple, plain laymen. The Holy Scriptures mention one such itinerant Christian couple from that time - Aquila and Priscilla - in various places. Our dear Christians can learn a lot from them when they travel.

Let us first hear what the Scriptures tell us of them. They were Jews by birth from Pontus in Asia Minor. Aquila was a carpet maker and emigrated with his wife to Rome. Here he was expelled by the Emperor Claudius and settled in Corinth in Greece. There they met Paul. Through his ministry they were converted, and the beautiful light of faith was kindled in their hearts. Henceforth they proved to be zealous missionaries. At Corinth they took Paul into their house, harbored him 1¹ years, Acts. 18, 2. 3. and help him in the spread of the gospel. Then they go with the apostle to Ephesus. He soon takes leave of them to be in Jerusalem at the feast, 18, 18-21. Aquila and Priscilla now immediately begin to mission in the great, foreign city. It says 18, 24-26: "Now there came to Ephesus a Jew, named Apollo, born in Alexandria, an eloquent man, and mighty in the Scriptures. This man was instructed in the way of the Lord, and spake with a fervent spirit, and returned diligently from the Lord, and knew only of the baptism of John. He began to preach freely in the school. But when Aquila and Priscilla "heard him," they took him to themselves, and more diligently expounded to him the way of God." Soon after, when Paul undertook his great missionary work in the Near East from Ephesus, Aquila and Priscilla were helpful to him. We can see this from Rom. 16, 3. 4. Paul writes: "Greet Priscilla and Aquila, my helpers in Christ JEsu, who have given their necks for my life, to whom not only I give thanks, but all the mean ones among the Gentiles." From Ephesus they traveled to Philippi and joined the church that had already been established there, and were so zealous that they set up a room in their house for worship.

Paul wrote from Philippi to the church in Corinth: "Aquila and Priscilla greet you in the Lord together with the church in their house. 1 Cor. 16, 19. In Philippi they did not stay long. Once again they have to take up the walking stick. They return to Rome, where in the meantime a Christian church had been established. They join the church and leave their house to the poor Christian church. Paul writes to the Romans, 16, 5: "Greet the church in their" (Aquila and Priscillas) "house".

From the above we will now make some useful applications for our dear Christians on the move.

001 When Aquila and Priscilla became believers, they traveled not only as carpet makers, but also as Christians. They were also a salt of the earth in their travels, and shone as lights among the rude and perverse generation in the world. In the same way, our dear Christians, young and old, should behave as Christians while traveling, and not think that if they are outside the sphere of their congregation, they need not be serious about Christianity. A Christian should always, at home and on journeys, wear his best suit: the garments of salvation and the skirt of righteousness, and show himself in them.

2 Further, we learn from Aquila and Priscilla, that when we must change our place of residence, we look first of all to see if there is a Christian church in the new place. From Ephesus this couple moved to Philippi, from Philippi to Rome. In both cities there were flourishing Christian congregations. Therefore, my dear Christian, if you have to move on and look for a new home, do not first ask whether trade and commerce are flourishing, good land or rich earnings are to be found where you want to settle, but let your main concern be whether there is a faithful congregation there. Take your Lutheran calendar at hand. It will tell you, on pages 60-69, places where the Word of God is taught purely and correctly, and where the sacraments are administered properly. Word and Sacrament are the highest treasure and the most precious good that God bestows on a region, more precious than gold and much more precious than the earth.

Fine gold. If there is no believing community in the place where you are going, it is an exceedingly poor region, where you will suffer bitter hardship with your own, even if all earthly goods were there in abundance.

3 Aquila and Priscilla joined the Christian community in each city they visited, even if their stay was short. They diligently participated in the affairs of the church and contributed to the church budget. Unfortunately, many of our traveling Christians-merchants, artisans, laborers, and servants-do not do so and excuse themselves by saying that their stay in the city in question is only of short duration.

4 There was no church in Corinth and Ephesus when Aquila and Priscilla settled there. Their earnest desire was to found one. At Corinth they labored untiringly with the apostle Paul, and at Ephesus for a time alone. You, dear Christian, should do the same in the same situation, so that through your service the greatest blessing, pure Word and Sacrament, may be brought to that city or region. Peter addresses all Christians without exception: "Ye are the chosen generation, the royal priesthood, the holy nation, the people of the possession, that ye should preach the virtues of him who hath called you out of darkness into his marvelous light." 1 Pet. 2, 9. And Paul writes: "God hath put a brightness in our hearts, that by us might come the enlightenment of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. Well then, if a traveling preacher comes to such a region, be his helper, as Aquila and Priscilla were Paul's helpers, or, where you stand all alone, confidently begin the work yourself until God sends a preacher. Many of our churches here in America have been planted by plain Christians of the stamp of Aquila and Priscilla. They furnished about a room in their house, invited their neighbors, read a sermon, and sang and prayed with one another, and behold, through them enlightenment arose, the word ran fast. A church was planted, the preaching ministry established. Finally, we should learn from Aquila and Priscilla that we should do missionary work in general and not neglect our Christian duty in this direction. A dear Christian recently wrote to me: "How much could be accomplished if all the pastors of our synod were diligent missionaries! - That is right, but I would add: "How much more could be accomplished if all our dear Christians were diligent in their missionary work! You merchant, who search the cities of our wide country and inquire whether there is a good market for your business there, you craftsman and countryman on the road, see whether in this or that place fellow believers who are not provided for by the church live, and the kingdom of God could be built. And if your efforts are crowned with success, report it to your pastor or the mission commission, so that a traveling preacher may be sent there. If our traveling Christians, young and old, rich and poor, would do in this matter what Aquila and Priscilla did, our missionary work here in this country would shortly take on an unimagined upswing. Only ignorance of the circumstances can claim that the work of our Inner Mission is complete, let alone that of other missions.

silent. - We often wonder that in the first century the Christian Church spread so rapidly. No doubt it was due in part to the fact that most of the traveling Christians of that time were of the ilk of Aquila and Priscilla. - Let us follow their faith and also shine as lights in the world. F. Pf.

(Submitted.)

A visit to the asylum at Milwaukee, Wis.

In the beautiful city of Milwaukee on Lake Michigan, as you know, is one of our Synod's two high schools. It is called Concordia College. It was founded in 1881 and is now in its seventeenth year. Until the year 1890 it was a preparatory school for Concordia College at Fort Wayne, Ind. and therefore had only four grades. From that time, however, it was elevated by the Synod to the status of a full high school, that is, to the four lower classes the next succeeding one was added annually, until there were six in all, and the course became a six-year one. It is true that the model of the German grammar schools with regard to the number of years of study had not yet been reached, for there a grammar school has six classes with a nine-year course; but for the time being a six-year course was maintained, partly because the difficult times at the beginning of the nineties did not permit any further action, partly because the necessity of extending the period of study to at least seven years was not yet recognized. But what could not be decided years ago will hopefully become a reality at the next Synod of Delegates. For as desirable as it may be to prepare as many young people as possible for the study of theology, it is surely equally desirable to give them the best possible education. There is no doubt that in this respect more can be achieved in seven years than in six.

But I forget that I am not at the Synodal Assembly, but would like to chat with the "Lutheran" readers about life at our high school. The friendly reader should therefore make a detour in spirit to Milwaukee, where I will receive him and escort him to our institution.

It is night. Deep silence has settled over all the buildings of the college area. Everything is asleep. Only the night watchman wanders from building to building to see if there is a perilous danger lurking somewhere that he could avert. Praise God! He finds everything in order. The Lord himself has spread his wings protectively over his own. But the day is already dawning. The town hall bell has just struck one and a half five. In the college kitchen it becomes lively, for breakfast must be prepared for 200 students. Suddenly, at one and a half six o'clock, the college bell rings, startling all the sleepers from their sweet slumber. All get into their clothes and go to the washroom. Twenty minutes have elapsed, and once more a signal is given with the bell, whereupon everything settles down to dinner. Porridge, butter, bread, syrup and coffee make up the breakfast. In twenty minutes all are satiated. Again the bell calls us; this time for devotion. A song with piano accompaniment is sung, a chapter from Scripture with a short explanation is read, the morning blessing and the Lord's Prayer are said.

While the students go to their living rooms, where they study until eight o'clock, my companion wants to follow me into the dormitories to see if we can find a sick person. "What a bad smell is coming towards us," my companion suddenly exclaims. "What you smell is stale room air. Although everything is open here during the day, and at night the stale air should be removed by these two ventilators and the partially opened windows, it is still done too imperfectly. You see, for example, if we have a cold, still night, as the previous one was, the air in this room is almost as cold as outside, for, as you see, there is no heating device of any kind installed here. If the air of this room is not conducted away in an artificial way, for instance through a canal in a warm chimney, it remains in the room and is consumed for the second time. Nor can it be overlooked that this room does not hold enough air at all for so many sleepers. The room contains about 19,000 cubic feet of air, while for 40 people at least 28,000 cubic feet are required." After these arguments we continue our walk. In the last dormitory we pass, we unfortunately find a sick person. Our fever thermometer soon convinces us that this is not a temporary indisposition, so we immediately order that the sick person be taken to the college hospital.

While this is happening, we continue our round through the living rooms. Here everything sits eagerly studying, even the quiet chatter about the task has fallen silent today out of respect for our visit. Finally, after inspecting nineteen rooms, we have closed the last door behind us. Once again our visitor stops and showers us with all kinds of questions, albeit with many excuses. "Tell me," he begins, "isn't this establishment, with its many coal stoves and ten times as many kerosene lamps, a great fire hazard?" "Indeed it is," is our reply, "and it is indeed a manifest proof of the goodness of our God that with so many stoves and so numerous lamps there is not more frequent fire. If steam heating could be installed instead of ovens, we would not only reduce the danger of fire considerably, but also save a considerable amount of coal. How these lamps could be replaced by safer lighting, I would know, but I hardly have the courage to say. I mean electric lighting. If any congregation, or any member of the congregation blessed by God with many earthly blessings, would do our institution a good turn, here would be a splendid opportunity to make one of these improvements."

While chatting with each other about desirable improvements, we reach the director's apartment, where breakfast is already waiting. Before we sit down, however, the doctor for our sick is quickly ordered by telephone.

Our first walk after breakfast is to the hospital. The doctor also ties up his horse and accompanies us. After examining the patient, he gives the necessary instructions. The doctor does not hold back, but he cannot help but point out to our visitor the advantages that such a distinguished hospital has for such an educational institution. He points out in particular that only where an institution has such an

hospital, a complete separation of the sick from all other pupils is possible, and that only in this way can the sick be given the rest they so need. "Yes," says our guest, "the doctor is right. It is really a pretty little house, four friendly rooms, high, light and airy, where a sick person can recover with God's help. By the way-pardon my curiosity-what did the Synod pay for this hospital?" "The synod only supplied some material from the demolished director's apartment for this building. The giver of the \$900.00 which the house cost in specie does not wish to be named, and gives it to the Synod. But, excuse us for breaking off from this, the bell calls for class. It is one o'clock) nine o'clock. You attend classes, of course?" "Certainly," replies my companion. "What lessons, then, do you wish to attend? This class is now reading a German writer, the two in that building now have Greek and Latin, English is taught here, mathematics there, and the class over there has religion." "Well, that's how I go to religion class." It is the fourth cloister, the quarta, into which we enter. After first repeating a main part of the Small Catechism in German and English, and then asking some questions about the lesson of the previous hour, we proceed to the actual task. The words of the third article, "I believe a resurrection of the flesh," are presented for consideration. There are four main points to be considered. (1) We have here to do with an article of faith, for reason cannot comprehend this doctrine, yet it is clearly and distinctly revealed in Scripture. 002 What is the scripture doctrine of the resurrection? It teaches a resurrection of the flesh, b. of the flesh of all who die, c. either to eternal life or to eternal shame and disgrace. (3) The question of the Corinthians, How shall the dead be raised? And with what kind of body shall they come? 004 What shall be done to them that shall live at the last day?

But already at the second point the bell interrupts us, the hour is over. There is not much time to chat. Only the short remark I hear from my companion: "It is a delicious doctrine, this doctrine of the resurrection of the dead." Mutely by nodding my head I agree; time does not permit a longer conversation on the subject now. Already we have entered the prima, the top class of the grammar school. After a few key sayings have been uttered in English, we each open our Greek wills. Our visitor, who does not know Greek, is given a German Testament, the delicious story of Jesus' encounter with the Samaritan woman at Jacob's well, Jn. 4, is read, the linguistic is explained, the factual is briefly stated and applied to life.

After the end of this lesson, I recommend myself for two hours, during which time my guest attends two other lessons, but I write the necessary letters and hold a morning inspection. We meet again at twelve o'clock sharp and go together to the dining room, where we only stay for a short time this time. While we dine ourselves, our honored visitor inquires about the doings and activities of the students during the lunch break. He receives the answer that their occupation during the noon time is a

is very different. "Some work, others go for walks, still others play music, still others pass the time with a game of chess, and in summer most of them play ball. For their amusement, but still more for their instruction, we have furnished them with a very pretty reading-room, to which we shall pay a visit at once. -Here in these two glass cabinets you will see works of the most varied kind. Here you will find stories for the little ones and travelogues for the grown-ups. Here are books of world, natural, cultural, artistic and missionary history. Here you will find poetry and prose, serious and cheerful, news from the oldest and newest times, and whoever wants to can spend many a pleasant and useful hour here, where a whole number of illustrated magazines also adorn the tables. The means for the maintenance and increase of the library are supplied by the pupils themselves; each pays a dollar annually into the library treasury." "Have you, then, any Latin and Greek books with you?" asks my companion. "No, the heavy stuff is in the teachers' library, where we are going now. - Here you will see whole cabinets full of Latin and Greek writers, there likewise full of German and English. Here theology is represented, there history and natural history, there are works on education and a number of reference works. But soon lunch time will be over, so let us hurry over to our natural science museum. - Here you will see a number of physical apparatuses, stuffed birds and animals, a collection of birds' nests and minerals, all of which serve to teach natural history."

"But what are these things for?" and with these words our guest points to a number of drums and a kettledrum in a corner of the room. "Oh, you have made an important discovery; these drums give us all many a happy hour when our cadets exercise to their beat. But we must go; the bell is just ringing for the afternoon lesson." We take our leave, my guest going to the tertia (third class), I to the secunda (second class). I wonder if his head is already buzzing from the hundred things he has seen and heard. Never mind, he can rest again tomorrow. Today he is visiting us, so he has to put up with a little effort.

The afternoon hours are also over. It is three quarters of four. My friend pines for a pipe, which I must unfortunately deny him, for we are now going to the gymnasium, where all use of tobacco is forbidden. But over the new exercises that are being demonstrated to him here, he forgets his pipe. In the large, spacious hall he sees a class of 60 men in shirtsleeves and sneakers. At the other end, on a raised platform, stood the gym teacher. Already the command sounds: "Position: stand!" "Left, turn!" "Forward: march!" "Run! Run!" And now everything seems to go in a confused tangle, to dissolve in the next minute in the most beautiful order. The continuous run is over, but everything remains in motion until the class has formed itself into rows of eight men each; only now do we hear the cry, "Halt!" Now the calisthenics begin, first with the upper, then with the lower body. Then comes club swinging, bar and dumbbell exercises. Suddenly the class is divided into four sections, which are attached to special apparatus.

go. Here they climb, there they swing, here they jump, there they do gymnastics on the high bar, and whatever else there is. Every pupil does such exercises twice a week for an hour, and they are only intended to keep him in good physical health.

"Did the synod have this gym built?" my friend asks as we leave the hall. "No, actually not. Convinced of the necessity and usefulness of such a room, our worthy Board of Supervisors decided to build it before we quite knew where the money would come from to defray the expenses. Our pupils, themselves enthusiastic about the plan, returned at the end of the holidays with nearly \$900.00, which they had collected in small gifts, and just as we were about to start worrying about where the rest of the money should come from, a noble, benevolent friend donated the remaining sum to our institution. Thus we have always been quite happy with our buildings, which we decided and undertook ourselves, and have every reason to thank God.

"There is one building, however, that we do not dare to undertake on our own, and that is the construction of our own teaching building, which has already been decided upon twice by the Synod. You have again been able to convince yourselves quite vividly today that such a building is necessary. What narrow and impractical classrooms we have! Every corner is filled with benches. And how overcrowded the living rooms and dormitories are! With such overcrowding in the rooms, learning is not only difficult for the pupils, but also the maintenance of discipline requires double, yes, triple strength. We therefore desire nothing more than that the dear Synod should finally carry out its resolution and erect the building so ardently desired and long since decided upon for this institution, which this year has again more pupils than any other institution of our Synod, namely 219." "Yes," replied our visitor, "I wish you that with all my heart, and I hope to be pleasantly surprised by a new teaching building on my next visit. I, for my part, will do what I can, and remind the congregation to which I belong of its resolution, which it also passed through its delegate to the Synod. Well, farewell, and God keep you and the institution."

With this parting greeting, my friend hurried away. For a long time his last words will ring in my ears: "God keep the institution." Yes, God protect our institution and all the other institutions of our synod. If God does not protect them, all watchmen watch in vain. He will therefore protect them from pestilence and epidemics, from fire and water! But what is more, he keeps them from ungodly living and from false teaching. Therefore we say again: God protect our institution.

M. J. F. Albrecht.

(Submitted.)

Two simple quarterly - reports of two traveling preachers.

1.

"Also in this quarter the work of our mission has had its blessed progress. In particular, I can report that the services have never before been so numerously and diligently attended as in this quarter. Favored by fine weather.

we could gather regularly in our churches and be edified by the preaching of the Word of God. From near and far, 4, 6, 8, even 14 miles, people would drive to church. An old man who has 8 miles to church is almost invariably the first to the spot. He is, by the way, a zealous Missourian, and can tell with a veritable fire of eloquence of Walther, Bunger, and other fathers of our Synod, and their doctrinal struggles. In the mornings, afternoons and evenings the sermons were preached, as opportunity offered, in one place every two weeks in German and English, in two places every four weeks in German only, and in the other two as often as possible in German and English. The audience ranged from 25 to 75, depending on the circumstances. 75 was far exceeded at the funerals I conducted. Especially funerals offer people the opportunity to come under the sound of the divine word. I take advantage of this opportunity and preach to them in German as well as in English, for many English people often come to hear the law in all its severity, but then also the gospel in all its sweetness. I do not fail to show that death decides the future lot, and that each one will receive as he acted in life, whether good or evil. I must also point out that, in addition to the regular churchgoers, many foreigners come to the sermon, including English people who attend not only the English but also the German services. In a place where only German is preached, it is noticeable when our English listeners are not there. 'We love to hear your German hymns', they told me when I asked them if they didn't get bored. - A growth in knowledge is generally noticeable. -

"Twice I have had to call upon the assistance of students from Springfield, because it was not possible for me to serve all five places regularly. Unfortunately, I was not able to take as extensive missionary trips this quarter as I would have liked, because I had to keep school all summer. But the more I worked at building up each mission post. I made a special effort to establish a school in S. F.. I did not succeed because the people are no longer accustomed to a proper parish school, and also because there are very few school children there. So for the time being I have to be content with teaching the children who are old enough to be confirmed the catechism and biblical history before and after the services. I have six of them there now. I teach them partly in German and partly in English. Three adults, who had registered for confirmation, want to take lessons in the winter, when they have more time.

"At T. I held school three months in the summer. Twenty pupils were on the roll. That my number of pupils was not quite as large as last year (24) is due to the fact that some held back their children on account of the enormous heat in July, and others did not send any new pupils for the same reason. I would have liked to continue the school, but since I was using the public school building, and it started again in September, I had to discontinue it. But I still hold school with five children in my study, in the morning before nine and in the afternoon after four o'clock. Two of them

of which are soon to be confirmed. Since my last report, our small congregation in T. has increased by six persons. I was able to confirm one woman after thorough instruction in the catechism. Two Reformed from Switzerland joined us after I had thoroughly explained to them the doctrines of distinction between the Lutheran and Reformed churches, and instructed them in our doctrine from the Scriptures both privately and publicly in the sermon. Recently I was called to a family that was still quite unknown to me. There I found a young Lutheran in his prime lying down, deathly ill with consumption. He had long been preparing for his end and now desired Holy Communion. I gave it to him. He died soon after and was buried in the ground by me in a Christian manner. I have no doubt that many a Lutheran still dwells in this city, and will yet be found in this or similar ways. Yesterday a stranger stopped me in the street, introduced himself to me, and declared that he had often heard and read of me. He was also a Lutheran, I should give him the time of our services, he wanted to come with his family too. I also know some Lutheran Swedes who are just waiting for me to hold English services. Unfortunately I have to report that my people here in T. have contributed very little to my salary in the past quarter, but for the simple reason that they themselves had nothing. The majority of the members are coal-diggers, who have been without work or earnings all summer.

"The congregation is in a flourishing condition. It is rich in knowledge. Because it has fought the battle against Ohio and is still fighting it in part, it must diligently search the Scriptures. They are true Beroensians. She has also gained three members. One came over to us from the Ohioans, another is the strict Missourian already mentioned above, and the third is a fellow believer confirmed in a sister church. A great obstacle has come in the way of our mission in S. The congregation realized long ago that English must be preached. We have two men in the congregation who have English wives, and two women who are married to English men. However, we have not yet been able to carry out this laudable decision. We hold our services in the church of an English Reformed congregation. Their pastor recently died and since then they have had no services, only Sunday school. If we now introduce English services, they will flatly forbid us to use their church any longer, because they fear that we might cause members to fall away from them. They now want to make such an agreement with us that we use the church only for German services. We have not yet been able to agree on the building of the church. God grant good counsel and right works.

"With P. I have a confirmand. The same comes every Wednesday the 24 miles to me to T. ridden, to receive with me the whole day in reading and writing of the German language and in the catechism instruction. He has completed the Primer in two weeks, and has learned the essentials of the six principal pieces."

2.

". . . For three months now I have been working in this part of Christ's vineyard, and with praise and thanksgiving to God I can only confess that during the time I have been working in this part of the vineyard I have been able to find

The Lord has also been with us during this time with his rich blessings. Admittedly, I have also had to make some discouraging experiences, but on the whole I have found a joyful acceptance and willing reception of the Word of God. Many have expressed to me their joy that the Synod has sent them a preacher of the Gospel. Thus a woman in T. recently told me that it had never seemed so pleasant to her in that city as now, when she regularly heard the Word of God, and could enjoy the Holy Communion. There are also still a few German families living in the vicinity of the town, who did not know that there was a German church service here. A few weeks ago I noticed a woman in a church service in T. whom I did not know. I wanted to see her after the service, but she had already left. When I asked the people about her, I learned that she lived eleven miles away near T...l (another mission place). I went to see her there the next day and she told me that she had been living there for three years without knowing that there was a mission in T. . . . l German church services were also held. She had therefore sometimes gone to T . . l, but the distance had seldom permitted it. She was very happy that I had visited her, and since then she has regularly attended the church services here in T...l. The last time she also brought her husband. Thus the Lord promotes His work here also." -

Dear "Lutheran" reader! You like to hear about the kingdom of your Saviour, otherwise you would not keep and read the "Lutheran". You especially like to hear about the pioneer work in this kingdom, otherwise you would not so diligently bring your gifts for the mission. The above two reports were not written by the authors for this paper, they are simple, unvarnished quarterly reports to a mission commission; they do not report great things in the eyes of the world, and yet great things in the kingdom of God, which is like a grain of mustard seed, as the Lord says. Behold, many of those whom we have sent forth labor, and not unfrequently bear a burden of work which seems to us too heavy; behold, he who alone can make their labor prosper, not only makes them wander sadly from one place to another, because here and there the seed which they have scattered seems to be lost, but also makes them gather sweet fruit, and where they plant and water not unfrequently see their eyes delight in the prosperity. Let us pray ever more diligently in view of this work also: O God of hosts, turn thou, and look from heaven, and behold, and search out thy vine, and keep it in the building which thy right hand hath planted, and which thou hast firmly chosen for thyself; that the growth thereof may be spread abroad, and the branches thereof may be great.

L. Hölter.

(On sent.)

Our publishing house.

Very soon our dear Synod had the idea that it would be very advantageous for it if it could establish its own Synodal printing works, since its regularly published periodicals and the books for church, school and home which it publishes, and which are used continuously in thousands of copies, provide sufficient work for a small printing works, and the resulting profit for the Synod would be very great.

The company is convinced that the honest profit to be made would be of great benefit to it in covering its many needs. Therefore, already towards the end of the year 1854, the beginning of a synodal printing press was made by means of a capital of about \$1000.00; however, for certain reasons stated in the Synodal Report of 1857, the Synod decided in the above-mentioned year to abandon the printing plant it had begun and to transfer it to Mr. Wiebusch, so that from this time on, Mr. Wiebusch's printing plant was to be considered the "Synodal Printing Plant" only in the sense that the Synod wished to have all printed matter from and in it executed by means of the same. Since, however, the Synod's need for printed matter grew more considerable with each passing year, and had at last so increased that even a large printing office could be sufficiently employed by the Synod alone, the "Committee for Printed Matter" appointed by the Synod first established a "Synodal Typesetting Office," and at the Synod in 1869 it was decided to establish a printing office for the Synod, according to the plan submitted, and the execution of the work was immediately begun. As early as February 28, 1870, the solemn dedication of the synodal printing office could take place. (See "Lutherans," Vol. 26, pp. 104-109.)

In the dedication speech, Blessed Prof. Dr. C. F. W. Walther stated the purpose of the Synodal Printing Office, in contrast to the Satanic press of our time and the misuse of the art of printing today, in the following words: "This new printing office of our dear Lutheran Synod of Missouri, Ohio and other states is not intended to serve the flesh, not the ungodly sense of the world, not error and lies, not human doctrine. Lutheran Synod of Missouri, Ohio and other states shall not serve the flesh, not the ungodly sense of the world, not error and lies, not the doctrine of men, in short, not the devil, but also not half God and half the flesh and the world, not half Christ and half the devil, not half the truth and half error and lies, not half the word of God and half the doctrine of men, but God alone, Christ alone, the word and kingdom of God alone, the Church of JESUS CHRIST and the truth alone. This new synodal printing press of ours is also to be used for the dissemination of all kinds of good sciences and arts, which contribute something to the promotion of the temporal welfare of the world and the state. Not only is it the church's duty to see to this, but the blessing it thus bestows on the nourishment and defense of the state also flows back to it, the church, again and again. Hence the prophet Jeremiah calls out to the Church of the Old Covenant in the midst of Babylon: 'Seek the best of the city, for when it prospereth, it prospereth you.'" "As to what may be reproduced in our new printing house," continued the celebratory speaker, "it is not earthly use and advantage, not money, not honor, not favor of man, but God's Word alone that shall decide." - This is how our publishing house came into being and how its goal was set for it. Over the years, under God's protection and blessing, it has grown and become very large.

But what is our publishing house? We answer: As such, it is a commercial building in which, on the one hand, a composing room, printing press and bookbindery and, on the other hand, a bookshop are operated, or in other words: It is, firstly, a factory and, secondly, also a sales outlet. As a factory, its main purpose is the production of magazines,

books, reading boards for schools, etc. Here (in our publishing house), as in other cases, manufacture consists in the production of certain goods by processing certain materials with certain means of work. These three elements, material, means of production, and labor, require expenditures in every business, and in a large business, such as ours, large expenditures, whereby, of course, a large expenditure, which usually accrues to other printers and publishers, is omitted by the fact that the literary work for our business, with very few exceptions, is supplied free of charge. The work product, or the goods, which are produced in our publishing house, consists of books, magazines, etc., which are to be used primarily in our churches and schools, in the study rooms of our preachers and teachers, and in the homes of our Christians in general, yes, in part they are also to serve those who are further away from us, and who put up with our service, in part gratefully. A part of this product will be used immediately after production, but a considerable part must remain in readiness as *stock for* the prompt service of the customers.

With regard to our business as a factory, it should be emphasized and noted that it yields only a very small profit, as is the case with printing houses that work directly for their customers, since almost everything that is produced there is delivered directly to our own commercial business, and that the profit that we have from our printing house and bindery consists mainly in the fact that our bookshop can take its goods from our printing house and bindery at cost price. But this also means that the net profit from our factory business comes into our hands only with the profit from our commercial business. This leads us to the other division of our publishing house, according to which it is a trading house, a bookstore, in which the products of the work of our printing press and bindery are converted. The net profit of our bookshop, however, consists of the difference between the sum of the purchase or production costs, the wages of the staff in the warehouse and the expedition, the transport costs, insofar as the house has to bear them, the discounts of the negotiators and agents and the unavoidable losses in distribution, which accrue to our business like any other, on the one hand, and the purchase money actually paid by the customers and delivered to the house on the other. If we sell little, the profit will of course be relatively low. If we sell a lot and little is paid, then the profit remains proportionately low. Let us now ask, what happens to the net profit? Answer: Various things! First, a considerable part of it must always be used to improve and expand our printing business, to purchase new machines and other equipment. Secondly, a part of it must always be invested in stocks of goods that cannot be used immediately. Third, by order of the Synod, a sum of \$2000.00 must be set aside each year as a security fund for the business. Fourthly, the same remains largely, at least temporarily, tied up in the goods already sold,

which have not yet been paid, or, in other words, are partly in the hands of the buyers who are in arrears with their payments. Fifthly, a considerable part is delivered into the hands of the treasurer of the General Synod, in order to be put from there into the service of the Kingdom of God, especially into the service of our Synod. This last part, however, stands in an inverse relationship to the others mentioned, that is, it is correspondingly smaller, depending on the higher position of the latter.

Now, although it is quite justifiable that from such a business something considerable should be obtained for the general purposes of the enterprise, the next and principal purpose of the same should not be sought in it.

The main purpose of our publishing house, however, is to supply our churches, schools and homes with good books and writings, and to do so in such a way that we ourselves, as an ecclesiastical community, can retain and exercise full control over what comes out of this institution. These books and writings should not only be **good in** content, but also in design, so that paper, typesetting, printing, binding, etc. are not measured only to achieve the highest possible net profit, but primarily with the intention of serving our churches, schools and families in the best possible way by supplying good, durable and beautiful books and writings. It can be said with truth that in this respect neither effort nor expense is spared in our publishing house, that especially in recent years, for example, with regard to the bindings of our school books, many a suggestion and advice has been followed with pleasure, even though this considerably increases the production costs of these books. Furthermore, due to the changes in business administration, expanded bookkeeping, increased registration, etc., which have been in place for several years, and which are aimed at and achieve a more secure and easier control of the entire business, a very considerable increase in the number of staff in the Comptoir has become unavoidable. But even this increase in the expenses of our house should only serve to make and maintain it all the more safely and satisfactorily serve its purposes.

The fact that in all this there is still a nice net profit, as the report of the treasurer of the General Synod published in this issue shows, is a blessing for which we can be grateful to God and for whose further granting and increase we want to ask him from the bottom of our hearts.

In the name and on behalf of the Management Committee
C. L. Janzow.

Zuv ecclesiastical chronicle.

America.

On Sunday, February 13, the local Immanuel congregation (G. Wangerin) celebrated the fiftieth anniversary of its consecration with praise and thanksgiving. Within the congregation of St. Louis, which was founded in 1839 and met in the old Trinity Church until 1848, a special district in the northern part of the city was demarcated under the name "Immanuel District", which received its own school in 1844 and its own church four years later.

keitsdistrict still formed a congregation. Pastors of the congregation at that time were C. F. W. Walther and J. F. Büniger. The latter was assigned the Immanuel District as his actual territory. The dedication of the first Immanuel church took place on Sunday Sexagesimä and the day after (February 27 and 28, 1848). However, this building was destroyed by fire in 1865, after which the church still standing today was built. For half a century the word of God had been preached by highly enlightened, pious and faithful servants of God. Therefore, this day was also celebrated by the congregation with the participation of many members of the local sister congregations. In the morning service the writer of this sermon preached on 1 Kings 8:55-58, in the afternoon service Director Th. Büniger of St. Paul, Minn, on Heb. 2, 1-4. The choirs of the congregation elevated the festival celebration by special hymns of praise, the school children gathered around the altar in the afternoon service, heard with the rest of those assembled a short history of the congregation, written by the present pastor of the congregation, were reminded of the importance of this festival in a special address by the same, and then sang, "HErr God, sustain us for and for the pure doctrine of catechism," etc. The school children of the congregation had also done this at the dedication fifty years ago. - "Wish Jerusalem happiness: let it be well with them that love thee." Ps. 122, 6. L. F.

In Omaha, Nebraska, a large exposition, "The Trans-Mississippi and International Exposition," will be held next summer. This is not an ecclesiastical event, of course, but the representatives of various church communities, including Lutherans of the same name, are getting involved in this matter. For they endeavor to enforce the closing of the exposition on Sundays, falsely invoking God's Word and command, as if Sunday were instituted by God and its celebration commanded by God. But the Scriptures have done away with the Old Testament Sabbath, and teach that we are not to be made conscience of certain holidays, Col. 2:16; and it ought to be very shameful to the sectarian preachers and nominal Lutherans, who are so zealous for the Puritan Sabbath, that a Unitarian preacher and a Jewish rabbi in the secular papers of Omaha should publicly prove to them that their position on Sunday is unscriptural, and therefore false. - It is probable that many visitors from our congregations will attend the great exhibition mentioned above. We therefore inform you that our sister congregations in Omaha, South Omaha and Council Bluffs, Iowa, are already making arrangements to accommodate their fellow believers in Christian families at acceptable prices. More details will be announced later. L. F.

A great mischief and a mockery of Christianity will, of course, take place during the above-mentioned exhibition. On October 18, a "free congress of religions" is to take place, and representatives of Hinduism, Buddhism, Muhammadanism, Judaism, and several other hopeless "isms" are to sit together with representatives of Christianity and discuss matters. The purpose of this planned religious conference is to work towards "organizing churches and similar communities that are not sectarian (nonsectarian) on the basis of complete freedom of thought. The already existing societies and liberal elements who strive for a religion freed from doctrines of faith are thereby to be united and determined to work together." These may be fine "Christians" who want to hold a religious conference with pagans, Jews and Turks! Of course, they have all long been united in their enmity against the Lord Christ; but otherwise nothing is likely to be accomplished by this meeting,

The sad thing is that the heathen participants in such meetings think that what they see there is really Christianity, and that they then go home and tell their countrymen that Christianity has not fulfilled its task and has outlived itself; the European and American Christians were looking for a new and better religion and therefore consulted the heathen. Thus did Asiatic idolaters find themselves in the

Year 1893 pronounced and thereby harmed the mission in their countries. L. F.

Chiliasm in the General Synod. In the Lutheran Observer of February 4, in an article on "Zionism," we read, among other things, the following: "The real question is this: Does the Bible teach that Israel will regain possession of Palestine? The promise that Israel would possess the land was first given to Abraham: 'And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger within, even all the land of Canaan, for an everlasting possession.' Gen. 17:8. Ezekiel says (37:21, 22.): Thus saith the Lord GOD; Behold, I will take the children of Israel out of the nations whither they are gone, and will gather them from every place, and will bring them again into their own land. And I will make of them one people in the land of the mountains of Israel, and they shall all have one king; and they shall no more be divided into two nations, neither shall they be divided into two kingdoms.' This restoration has not yet come to pass; but it is the promise of the unchangeable God, and his word cannot be broken. - How the Jews will come into possession of Palestine is a subordinate question. The infinite God will bring it to pass with amazing ease. It is only a few years since it has been possible to buy land in Palestine. . . . This fact that land is now for sale is itself a fulfillment of prophecy. Jeremiah says (32:44): -Yet fields shall be bought for money, and shall be chartered, and sealed, and witnessed, in the land of Benjamin, and about Jerusalem. . . Further, God has promised to restore the old fruitfulness and yield. We do not have the space to cite the promises at length, but refer the reader to Joel 2:21-28.... The Scriptures also assure us that they - the Jews who have returned to Palestine - will acknowledge Jesus Christ as their Saviour and King. imon has told how God first visited and accepted a people from the Gentiles to his name. And the words of the prophets agree together, as it is written, Afterward will I come again, and will build again the tabernacle of David, which was broken down, and the breaches thereof will I build again, and will set it up (Acts 15:14-16); and so all Israel shall be saved, as it is written, He shall come out of Zion, and shall deliver and turn away the wicked from Jacob. (Rom. 11:26.) When Israel accepts JEsu-m Christ as Messiah, . . . then the great question of our time will be answered-the millennial kingdom, for whose coming we labor and pray, will dawn." - In the Augsburg Confession, Art. 17, this raving of the "Lutheran" General Synod is rejected as "Jewish doctrine." F. B.

Going to church should be a pleasure. The following discussion by a young man was reported by the "Kirchenblatt" from the reformed "Kirchenzeitung". It concerns the question of what must happen if one wants to bring young people into the church and keep them there. The young man in question says: "A few weeks ago an article appeared in the 'Kirchenzeitung' under the heading 'Why?' in which a father of the household tried to explain what keeps the youth from church. Now, if I understand rightly that by youth young men and virgins are meant, I must confess that the same is very puffed up in regard to children, and that the fault lies with the parents, but for

the adult youth is out of place. For I can show you examples where parents did everything possible to bring their children to church and succeeded as long as the children were small. But when they had grown up into young men and maidens, and the parents could no longer lead and drive them, they were very seldom seen in church. Why, then, write such articles as these, which only make the heart of the parents harder, when they tried everything to bring their children to church? The fault does not lie with them. Now, dear father of the house, the good counsel you give to others will be very good for your children as long as they are little; but, I would ask, when they grow up and cease to follow your good counsel, what means will you use to bring your children to church? The young man's idea is, that in most cases where the youth do not go to church, the fault is not with the parents, but with the church council, the preacher, and the church members at large. For you should attract the youth to church (as is done in other churches) by good music, paying a few dollars for good singers, or with sermons illustrated by pictures; also two evening services a month could be held in English. This would make it interesting to the youth, and bring them to church. Dear parishioners, we are in the nineteenth century and we must get on with the times. The old fashions and habits must be changed for the youth, and if something is not done soon to attract the youth more, our church will soon go backward instead of forward. Instead of scolding the youth and the members who belong to the Lodge, you can think about this. Also, do not always look for where you can save a dollar, but make a change so that for the youth going to church will be a pleasure. This is my prayer." This is a very significant statement. Similar thoughts, however, dominate not only the youth, but also many persons of more mature age, yes, even many preachers in the sects surrounding us on all sides. And we may well be on our guard that such views do not also take hold in our Lutheran Church. The beginnings of this are already to be found in some places. But we want to stick to the old view, which is still valid in the nineteenth century, because it is the view of the eternal, divine word: God's house shall be a house of prayer, Matth. 21, 13, not a concert hall, not a picture gallery, not a lecture hall. It is a disgrace and a shame to make worship a pleasure for the flesh, to make the place where God's word is to be heard for the edification of the soul a place of amusement for the senses. Lastly, neither will the young people be kept at church by good singers, by pictures out of a magic lantern, by all sorts of theatrical performances, by many a pulpit lecture on this and that. The only means of making young and old right Christians and faithful church members is by the preaching of the truthful gospel. If God's Word with its teachings, admonitions, warnings, and consolations can do nothing, then all else is in vain. L. F.

Abroad.

From Armenia comes the news that the Turkish persecutions of Christians and the associated atrocities still continue unabated. The Armenian population has only two options: either to be subjected to the most terrible tortures and finally to starve to death, or to flee. Flight, however, has been forbidden by the Sultan, and so only starvation remains. In the middle of Christmas week, as a dispatch to a large London newspaper reports, the Muhammadans in Mersina and Adana spread the false news that an Armenian conspiracy had broken out.

The result was a new massacre. Dr. Lepsius in Berlin, who himself visited Armenia some time ago, reports in his journal "Das Reich Christi" (The Kingdom of Christ) an eyewitness account of the events of the past year. It says about the present situation: "Sad, very sad is the situation in Armenia. Of the Christians in Turkish Armenia, more than a hundred thousand have been slain, tens of thousands of women and girls languish in Turkish harems, thousands have fled to Persian and Russian Armenia, and thousands are still perishing, partly by murder, partly by hunger. Many, very many Armenian villages have disappeared from the face of the earth, many, very many Armenian churches have become Turkish mosques, and great stretches of land which were cultivated by the diligence of Armenian peasants now lie desolate and barren. Where formerly the Christian population was in the majority, it is now the reverse; the Muhammedans are in the majority." The atrocities that occurred can be seen from the following description: "Women were cruelly maltreated, raped, for example, the skin was removed from the calves of others and then they were driven into the mountains with swords and spears, mothers were robbed of their last child and treated most shamefully in front of their eyes. One mother had her three-quarters of a year old child slaughtered, put into a pot of hot water, the corpse boiled, cut into pieces, and the pieces put into the mother's mouth until she collapsed in a faint. When she awoke from the faint, she was deranged and still is. And all because the mother would not convert to Muhammedanism." The account, which the "Apologist" has printed in full, concludes with the words, "My soul is full of woe, and my life is near hell. I lie forsaken among the dead, as the slain that lie in the grave,' so may Christendom there lament with the Psalmist. Such is the state of affairs in Armenia!" L. F.

Ans World and Time.

While Christians are approaching **the time of** Passion and are already beginning to commemorate the suffering and death of Christ in particular, the world is going all the more wild at this time with its sinful revelry, especially with its dancing parties and masquerade balls. In a truly appalling manner the wicked wantonness of the world is shown, which challenges God's judgment and punishment with words and deeds. "At a masquerade ball in this city," reports a local newspaper, "the devil appeared in person, dressed in fiery red, with horns and cock feathers on his head and a hideous larva in front of his face. The infernal majesty was received in the hall with roaring applause, and the demure ladies, whom the devil asked to dance, felt very flattered by this. When someone jokingly asked whether the devil had come to fetch the whole assembly, Satan answered in the exaltation of his power: "There is no hurry at all; they do not escape me!" And should a Christian be able to take part in such ungodly events? Nevermore. That all who are tempted to dance parties and masquerade balls may have the words of Scripture run through their hearts: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world perisheth with the lust thereof: but he that doeth the will of God abideth for ever." Joh. 2, 15-17. L. F.

Grain usury. The newspapers are full of the news that a Chicago grain merchant has stolen fifteen million dollars' worth of grain from the city.

lions of bushels of wheat and holding them back in warehouses in order to drive up the price of wheat. If this is true, it is about the most shameful abuse of wealth there can be. God gives earthly goods to men so that they may serve one another with them, not so that they may oppress and rob one another with them. Luther writes: "The secular law (the authorities) certainly does not compel you to lend, give, or sell anything to anyone, and does not punish you if you let it stand. without the authorities, in time of need or other necessity, being obliged to compel the peasants, burghers, nobles, and such like, to sell grain, and not to permit them wilfully to make unnecessary usury; for in so doing they do as much as steal and rob it in the market, out of the houses, out of the bag, and so make usury out of the purchase also." (St. Louis edition X, 863.) F. P.

bin side piece to the foregoing. According to the report of a political newspaper, laborers in Chicago were recently sued for being forced out of work by a labor fraternity which they refused to join. The judge seemed to recognize the substantive merits of the suit, but declared that no law existed upon which he could give the plaintiffs their due. Not only every Christian, but also every respectable man of the world, must judge that labor unions which make employees who do not join their union unemployed and breadless are obviously practicing violence and injustice. Right-minded workers should work on their part to bring this manifest injustice to an end. In any case, Christian workers should take the utmost care that they do not participate in this injustice. To the objection that this is the custom of the world, Luther answers: "Although it is a very lazy objection, it is also justifiable to any village priest if one attracts the custom of the world against the law or God's word. What is the world but unrighteousness, covetousness, usury, and the practice of all manner of vice and wickedness? Is not this a vile cry, The world is wicked, full of infidelity, respecting neither virtue nor honour, being neither ashamed nor chaste, etc.? Therefore you must not turn around and say, "The whole world does this. For no learned doctor can advise you against this, but a shepherd boy can tell you: the world certainly does this, but it should not do this. Therefore stay at home with this excuse." (X, 863.)

F. P.

The Christian Register" finds it **unseemly** that the officers of the American warship "Maine" recently attended a bull-fight in Havana. In so doing, they would have approved, as it were as representatives of our country (in a semi-official, a representative capacity), the bull-fight, which is objectionable to many citizens of our country. This rebuke is quite justified. But our naval officers have occasionally been guilty of even worse things. We recall that some years ago the officers of one of our warships even visited the Pope in corpore and had to put up with the Pope's "blessing," which he is always ready to give.

F. P.

to enter the holy preaching ministry. But God had decided otherwise. He arrived at his parents' home already quite ill and weary, and could not make the journey to St. Louis again. He grew weaker and weaker, and perceived that he would soon make another journey. He prepared himself to die. God's word was his best refreshment, and prayer his occupation. In particular, he prayed again and again:

"My God, I beseech you by Christ's blood, Only make my end good."

He desired the Holy Supper, and after partaking of it was so strengthened and refreshed that he said, "I would now most gladly go to sleep just so and enter heaven." Soon God granted his wish.

On February 9th his body was buried in a Christian ceremony with great congregation.

If the dear departed one has not reached the goal of his studies, to become a servant of the church, he has nevertheless, according to 2 Tim. 4, 16. reached the main goal of his studies, eternal blessedness.

Chicago, III, February 15, 1898.

Karl Schmidt, P.

Amtseirrführungerr.

By order of the Venerable Praeses F. Pfothenhauer, P. C. P. Thusius was introduced to his congregation in Flensburg on Sunday. Septuagesimä P. C. P. Thusius in his congregation at Flensburg, S. Dak. introduced by K. Karstensen. Address: Rev. 6th 12. 1ÜU8IU8, FlonsdurA, L-ONAIN8 Oo., 8th Dall.

By order of the Venerable President G. Spiegel, Fr. G. Harsch was introduced to his congregation at Hillsdale, Mich. Septuagesimä in his congregation at Hillsdale, Mich. introduced by Theo. F. Hahn.

Church dedications.

On the 3rd Sunday, A.D. Epiph. the Lutheran Zion congregation at Claflin, Kans. dedicated their church (28X36X10 feet) to the service of God. Celebrant preachers were: Obermowe and Grambauer (Engl.). L. Brewer.

On Sunday. Septuagesimä the Evangelical Lutheran Christ congregation in Orland, Ill, consecrated their newly built church (30 by 50 feet, with 65 foot high tower and spacious annex) to the service of God. Festive preacher: 12. H. Engelbrecht, Jr, E. Hölter, Jr. and M. H. Feddersen. W. Krebs.

Indication.

The following acts of the township of Columbus, O., were redeemed during the past year: No. 189, 190, 293, 294, 408, 436, 437, 438, 439, 449, 450, 451, 452, 453, 409, 256, 265, 266, 457, 458, 459, 460, 411, 508, 511, 512, 222, 223, 224, 108, 493, 465. I. H. Niemann.

Report of the Treasurer of the General Synod

February 1, 1897 to February 1, 1898.

Synod Treasury.

Intake:

Balance of the treasury on 1 February 1897 K7591 . 80
From the Illinois District by Kassirer

From the Middle District by Kassirer C.A. Kämpe 3132.07
From the Western District by Kassirer H. H. Meyer 1517. 96
From Wisconsin District by Kassirer G.E.G. Kühle 1400.00
From the Michigan District by Cassirians Knarr, Son and Wendt993. 35
From the Eastern District by Kassirer Chas.Spilman 929. 95
From the Minnesota and Dakota Districts by Kassirer Th. H. Menk521. 97
From the Iowa - District by Kassirer I. H.Abel .505. 40
From Nebraska District by Kassirer F.H. Harms 400.00
From oem Kansas District by Kassirer H. Oelschläger 150.00
From the Canada District by Kassirer C. Ruppel 41. 64

Obituary.

It pleased God to call the student Adolph Bohnhoff from time into eternity. He passed away on February 7 at the age of 25 years, 3 months and 9 days. Until the Christmas holidays he was in our seminary in St. Louis, intending to complete the last year of his studies, and then to go to

Uebertrag -13682. 99 - 7591. 80	
From the California and Oregon District	
by Kassirer J. H. Hargens.....	25.00
From the Southern District	
School fees in Neperan, N. A	262. 50
Tuition in St. Paul, Minn-	333. 70
Milwaukee, Wis.	130.00
Salary repaid in Addison	91. 66
Pay back salary in St. Paul	20.00
For old ovens sold in Addison	121.00
legacy of the deceased	
Mrs. M. Hokamp, Arlington, Nebr. 531. 45 -----	15198. 30
Received from Concordia kudlmdlnA Hou8e	46808. 37
<hr/>	
	869598. 47
Debt on February 1, 1898	5490. 92
<hr/>	
	-75089. 39
Issue:	
Salary and rent to President Schwan -1959. 96	
Salaries of professors & superintendents: in St. Louis 9174. 68	
at Fort Wayne	8643. 48
in Milwaukee	8466. 12
in Springfield	6299. 64
in Addison	9453. 61
in St. Paul	3985. 66
inSeward	2149. 92
in Neperan	3499. 80
in Concordia	2999. 88
Pension for Prof. H. Wyneken	600.00
Pension for Pros. C. A. T. Selle	750.00
Pension for Prof. K. Brauer, 6 months ...	300.00
Pension for Mrs. Pros. C. Häntzschel	420.00
Pension for Mrs. Prof. C. Lange	420.00
daughters of weil. Prof. Günther, 5 months, at the direction of the	
supervisory authority in St. Louis:	
for Miss. Martha Günther 41. 65 for Miss. Renate Günther	
41. 65	
Pension for Mrs. Pastor F. Brunn	125.00
expenses of the General Praeses, the	
Professors rc-479	11
Freight and travel expenses for Prof. Käppel to Addison	
.....	83. 50
Freight and travel expenses for Prof. Arndt to St. Paul	
.....	113. 19
Library in St. Louis	177. 42
Library in St. Paul	200.00
Library in Springfield	100.00
Library in Addison	50.00
Interest on borrowed capital	257. 83
Spent by	
supervisors on repairs, assessments, etc.: at St. Louis	
.....	2188. 11
at	
4815 Fort Wayne . 61	
in Milwaukee in	1663. 76
in Springfield	1143.05
in Addison	1129. 74
in St. Paul	446. 62
in Concordia	753.05
For the College at Conover, N. C	500.00
Funeral	
expenses of deceased wife.	
Prof. Schaller	117.00
New construction of a stable at Concordia kudliskinZ touse	
.....	1386.00
Repaid tuition to St. Paul Board of Supervisors reported twice as	
collected 106. 35	
Rent to the 8ake veposit Co.....	15.00
Duplicate of the incorporation papers	7. 50
Other expenditure	25. 50
<hr/>	
	-75089. 39
L. General Construction Fund.	
Intake:	
From the Middle District by Kassirer C. A. Kämpe-1085	
81	
From the Western District by Kassirer H. H. Meyer	739. 11
From the Wisconsin District by Kassirer G.E.G. Kühle	
.....	662. 18
From the Minnesota and Dakota District by Kassirer Th. H. Menk	
.....	656. 16
From the Michrgan District by the Cassirians Knorr, Sohn and Wendt	
.....	431. 81
From the Illinois District by Kassirer H. Bartling 481. 17	
From Nebraska District by Kassirer F.H. Harms 287.00	
From oem Kansas District by Kassirer H.Oelschläger 257. 71	
From the Eastern District by Kassirer Chas.Spilman 185. 43	
From the Iowa District by Kassirer J.H.Abel ...	103. 44
From the Canada District by Kassirer C. Ruppel 66. 22	
From Southern District by Kassirer A.C. Reisig	39.00
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	- 4995.04
Debt on February 1, 1898	23410. 92
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	-28405. 96
Issue:	
Debt on February 1, 1897-28405 96

6th Heathen Mission Coffee.	
Revenue: Cash in hand on 1 February 1897-16293	81
From the Illinois District by Kassirer	
H. Bartling-1319	28
From the Middle District by Kassirer	
C.A. Kämpe	511. 27
From the Eastern District through Kassirer	
Chas.Spilman	490. 73
From the Western District by Kassirer H.H. Meyer 386. 51	
From the Minnesota and Dakota Districts by Kassirer Th. H. Menk	
.....	365. 72
From the Nebraska District by Kassirer F. H. Harms 213. 41	
From the Wisconsin District by Kassirer G.E.G. Kühle	
.....	295. 74
From the Iowa - District by Kassirer	
J.H.Abel	126. 52
From the Southern District by Kassirer A.C. Reisig 76. 15	
From the Michigan District by Kassirer Knorr, Sohn and Wendt	
.....	203. 85
From the Canada District by Kassirer	
C. Ruppel	73.00
From the Kansas District by Kassirer H.Oelschläger 63. 87	
Part of the legacy of the deceased	
Mrs. M. Hokamp, Arlington, Nebr. 531. 43	
From Michigan Synod	5.00
From the Frerkirche in Saxony	275. 80
<hr/>	
	4938. 28
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	-21232.09
Issue:	
To the Treasurer of the Mission Commission Mr. R. H. Leonhardt-	
3374.....	51
Account of the Concordia kudlisdlnA Souse ..	157. 90
For a Crctiücate from the Secretary of State ...	1. 25
<hr/>	
	- 3533. 66
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	Balance of the treasury on February 1, 1898-17698..... 43
v. General Inner Mission Fund.	
Intake:	
From the Illinois District by Kassirer H. Bartling-6009. 26	
From the Middle District by Kassirer	
C. A. Kämpe	2600.00
From the Minnesota and Dakota District by Kassirer Th. H. Menk	
.....	1126. 34
From the Michrgan District by the Cassirians Knorr,	
Sohn and Wendt	1112. 48
From the Eastern District by Cassirians	
Chas.Spilman	665.04
From the Iowa - District by Kassirer J.H.Abel	592. 46
From the Nebraska District by Kassirer F. H. Harms 516. 85	
From the Wisconsin District by Kassirer	
G.E.G. Kühle	472. 12
From the Southern District through Kassirer	
A.C. Reisig	357. 41
From the Canada District by Kassirer C. Ruppel 171. 69	
From the Western District through Kassirer	
H.H. Meyer	132. 18
Part of the legacy of the deceased	
Mrs. M. Hokamp, Arlington, Nebr. 531. 44	
By Prof. Pieper	206. 55
For the mission in London, Engl.	243. 77
<hr/>	
	---14737. 59
Issue:	
Debt on 1 February 1897-7 .....	.00
To the Minnesota and Dakota Districts....	3126. 34
To the Southern District	2934. 53
To the Nebraska District	2665. 32
To Kansas District	1750.00
To California and Oregon District 1275.00	
To Canada District	100.00
To Missionary F. W. Schulze, London, Engl. 845.00	
Concordia kukUsdlvA invoice ÜON86 305
Paid back to Prof. F. Pieper	206. 55
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	---12912. 79
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	Balance of the treasury on February 1, 1898- .1824. 80
L. Building Fund in St. Paul, Minn.	
Intake:	
From the Barthel - Lstate by the Concordia kubiwüinA 8ou86-6872	
.....	58
Debt on 1 February 1898	282.09
<hr/>	
	-7154. 67
<hr/>	
	Issue: Debt on February 1, 1897-7154 .
67	
<hr/>	
	-7154. 67 -7154. 67
Coffee for Legacies.	
Cash in hand-23331	38
Invested in securities	17000.00
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	Balance of the treasury on 1 February 1898-6331 . 38



dr. Zuoenmlissions-Kasse.

Balance of the treasury on February 1, 1897-323 84
Collection by the District Treasurers **466. 45**

Output -790. 29
640.00

Balance of the treasury on 1 February 1898-150 29

8. various cash registers.

Stock of funds on 1 February 1898: Unterstützungskasse-1017 .
15
Poor students in St. Louis500.00 Dr. M. Luther
memorial society. ... 945. 64 Prof. F. Pieper for poor students
249. 17 Concordia Seminary in St. Louis . 100.00
Concordia College at Fort Wayne 100.00
Concordia College in Springfield 100.00 School
Teachers Seminar in Addison 100.00 Miscellaneous
..... 161.00
----- -3272. 96
Requirement for supervisory authorities 506. 88
-2766.08

I. Cash for loans.

Borrowed against notes-11940..... .00
Borrowed from municipalities-5700..... .00
40 acres of land from the bequest of the ver
died Mrs. M. Hokamp 1200.00 6900.00
Cash in hand on 1 February 1898-5040..... .00

Recap.

Stock of funds on February 1, 1898: Heidenmissionskasse-17698
..... 43
Fund for legacies6331. 38
Jewish Missionary Fund 150. 29
General Inner Missionary Fund 1824. 80
Miscellaneous funds2766.08
Cash for loans5040.00
----- -33810. 98
Debt on February 1, 1898: General Building Fund-23410 .
92
Synod treasury5490. 92
Building fund in St. Paul 282.09
In cash of the general treasurer4627 .05
-33810. 98 -33810. 98

Credit and Debt of the Synod.

The synod has **good:** Werthpapiere-17000..... .00
Borrowed from municipalities 5700.00
40 Acre Land in Arlington, Nebr 1200.00
Requirement for supervisory authorities 506. 88
In caste of general cashier 4627.05

The Synod **owes:**

To legacies -23331. 38
Borrowed against notes11940.00
To the Caste for Heathen Mission17698. 43
To the Caste for the Mission of the Jews 150. 29
To the treasury for general inner mission 1824. 80 To the treasury
for poor students in
St. Louis500.00
To the Dr. Luther Monument Society 945. 64 To Prof. F. Pieper for
poor students
in St. Louis249. 17
To the provident fund1017. 15
To Concordia Seminary in St. Louis100 .00
To Concordia College in Fort Worth...
Wayne100.00
To Concordia College in Springfield100.00
To Addison School Teachers Seminary100 .00
Miscellaneous161.00
Debt on February 1, 1898 -29183. 93

-58217. 86 -58217. 86

St. Louis, February 1, 1898.

E. F. W. Meier,

Treasurer of the General Synod.

Incorporated into the Illinois District Caste:

Synodal treasury: Coll. by the kk.: Heinemann in Bremen -3. 65,
Brauer in Eagle Lake 24. 45 (Weihncoll.), Berthold in Danville 10. 11
& Hansen in Worden 4. 20. (S. -42. 41.)

Synod building fund for debt retirement: Durchk. Schwanke,
Evening Coll. of Bethlehem Parish in Hensley Tp>, 4.00.

Mission in Fr. Pound's parish, Chicago, Ill.: From Chicago:
Gemm. d. ??.: Werfelmann 19. 40, Uffenbeä 7. 28 and Hölter after
13. 11. (p. -39. 79.)

Southern Illinois Mission: Coll. by the??: Ruhland at Altamont
4.03 and Jben at Prairie Town 5.00. (S. -9.03.)

Inner Mission: from Miss Dora Hafner in Thawvilk 5.00, by Bro.
Brauer in Eagle Lake from Mrs. Bro. Wilke 2. 50, k. Muller in Chicago
from Wilhelmine Bornhvft 2.00 and N. N. . 75, P. Weber in Bonfield
from the bell-bag 8. 67, and L. Schwanke, evening coll. of
Bethlehem congreg. in Hensley Tp, 8. 50. (S. -22. 42.)



Negro Mission: From Miss Dora Hafner in Thawville 5.00, ?. Brewer in Eagle Lake from God's box 2. 13, P. Müller in Chicago from N. N. . 75, P. Steege in Dundee from Heinrich Wendt, Sr. 3.00, P. Leeb in Chicago from Bro. C. Mueller 1.00 & ?. Schwanke, part of the Evening Coll. of Bethlehem Parish in Hensley Tp, 1.00. (p. -12. 88.)

English Mission: P. Brauer in Eagle Lake by Mrs. Fr. Wille 2. 50 u. dch. 1*. Schwanke, Theil d. Abendmcoll. of Bethlehem congreg. in Hensley Tp., . 50. (p. -3.00.)

Jewish Mission:?. Steege in Dundee v. H. Wendt sen. 2.00.

Emigrant Mission: P. Schwanke, Theil der Abendmahls coll. der Bethlehems-Gem. in Hensley Tp., . 25.

Gentile Mission: By F. Collmeyer, Epiphany Coll. by P. Eirick's congreg. in New Minden, 13. 56, P. Miracle in Chicago by N. N. found in the bell-bag with the wish, "The Lord bless it" 2.00, P. Schwarzkopf in Willow Springs by H. Bödeker 2.00, by F. C. Walker in Jacksonville 1. 25 and ?. Schwanke, Theil of the Evening Coll. of Bethlehem Parish in Hensley Tp, . 50. (p. -19. 31.)

Support fund: Teacher F. Fathauer from the Crete Teachers' Conference 6.00, Fr. Kirchner in Secor 5.00, Fr. Büniger in Hamel from W. Sievers Sr. 5.00, Fr. Budach from the Chicago Pastoral Conference 12. 80, Fr. Weber in Bonfield 4.00, Fr. Blanken in Buckley from the Mixed Conference in Champaign and the surrounding area 4.00 from Paul Jaster 1.00. Surroundings 4.00 v. Paul Jaster 1.00, P. Bertram of the congreg. in Crystal Lake 5.00, Teacher Rieck of the Chicago Teachers' Conf. 26. 25, Teacher Lauser in Dundee of the Fox River mixed Pastoral and Teachers' Conf. 13.00, P. Schwanke, Theil of the Evening Coll. of Bethlehem congreg. in Hensley Tp., 3. 50. (S. -85. 55.)

College household in St. Louis: P. Fricke v. d. Dreicinigkeits-Gem. in West Chicago 6. 50.

Students in St. Louis: Fr. Engelbrecht in Chicago v. Frauenver. for Edm. Brüggemann 15.00, Fr. Leeb das. for O. Wolfs u. A. Loth vom Frauenver. 25.00, Jungfrver. 10.00 a. v. Individual 10. 35, Fr. Jocke in Richton a. d. bell-bag for G. Koch 10. 77. (p. -71. 12.)

Students in Springfield: Fr. Mueller in Chicago v. Women's Ver. for H. Gehrke 17.00.

Laundromat in Springfield: Prof. Simon in Springfield v. Women's Ass. in?. Lückes Gem. 2.00.

College students in Fort Wayne: By J. W. Diersen in Crete from the collection bag of Father Brauer's parish for Brunn's sons 25.00 and by Father Weber in Bonfield from the collection bag for Fritz Schroeder 12.00. (S. -37.00.)

College students in Milwaukee: P. Kirchner in Secor by N. N. for Th. Blanken 5.00, by H. F. Rathe in Homewood by?. Feddersens Gem. for H. Oetjen 10.00, Coll. at Alwardt-Krüger's Hochz. in Bethlehem for C. Lüker 1. 65. (S. -16. 65.)

Seminarians in Addison: Fr. Weber in Bonfield from the collection plate for Sippel 10.00 & Fr. Leeb in Chicago from Jungfrver. for W. Bachert 5.00. (S. -15.00.)

Deaf and Dumb Institution in North Detroit: ?. Höltei in Chicago v. Aug. Schöverling 1. 50.

Deaf and Dumb Mission: P. Hölter in Chicago by Aug. Schöverling 1. 50, P. Schwanke, Theil d. Abendmcoll. d. Bethlehems-Gem. in Hensley Tp., . 50. (pp. -2.00.)

l'. Bendin in Nebraska: Through Fr. Engelbrecht in Chicago from Mrs. Helms 1.00.

Wittwe Düver: Fr. Reinke in Chicago v. Maria Schwartz 5.00.

Parish in Hord, Ill: By?. Lüker in Bethlehem of etl. parishioners 6. 25.

?. Huebener's congregation in Zarben, Pomerania: ?. Schwanke, part of the evening coll. of the Bethlehem congregation in Hensley Tp, . 50.

Saxon Free Church: P. Schwanke, Theil der Abendmahls coll. der Bethlehems-Gem. in Hensley Tp., . 50.

Orphanage in Des Peres: Teacher Arndt in Echester a. d. Sparbüchse der Schulkinder 2. 44.

Orphanage in Addison: 122. 25. N8. Treasurer G. Ritzmann will acknowledge the individual items.

Mission in Hamburg: Fr. Engelbrecht in Chicago from B. and wife, thank offering for Ottomar's recovery, 5.00 and ?. Schwanke, part of the evening coll. of Bethlehem congreg. in Hensley Tp., . 50. (p. -5. 50.)

Mission in London: P. Schwanke, Theil der Abendmahls coll. d. Bethlehems-Gem. in Hensley Tp., . 50.

Total: -553. 35.

Addison, Ill, February 11, 1898.

H. Bartling, Kassirer.

Entered the Iowa district caste:

(Conclusion.)

Orphanage in Addison: D. Kornhaas 2.00. P. A. Ehlers, Coll. on the holy. Evening, 2. 90. Jac. Schmeiser, part of the rent of the Misfion land near Burlington, 5.00. ?. Lothringers Gem. 1.00. P. A. D. Greif's school children 1. 56. (p. -12. 46.)

Orphanage at Fremont: P. Burmeister, High;. FinkWitte, 17. 25. P. Brandes Frauenver. 7. 55. P. v. Schenk v. Geo. Storck 2.00. P. Hitzemann, Thanksgiving coll. fi Gem. 4. 35. ?. Andr. Müller, Kinder coll. s. Gem., 2.00. P. Oehlert, Coll. s. Gem. in What Cheer, 3. 76. Jac. Schmeiser, part of the rent from the mission land near Burlington, 5.00. P. H. Wehking from teacher Schmidt's school children 7.00. P. v. Strohe, part of the Weihncoll. s. Gem., 13.00. P. Lothringer's Gem. 1. 69. ?. Händschke a. d. Klingelbeutel s. Gem. 7.00. P. Böhm vom Jungfr.-Ver. s. Gem. 6.05. P. Krog v. s. Schulkinder 1.00. (p. -77. 65.)

Orphanage near St. Louis: Fr. Andreas Müller v. s. Schutt. 5. 55, Youth Society 4. 45. Fr. A. Ehlers, Coll. sr. Gem. on St. evening, 2. 90. Jac. Schmeiser, part of the rent from the mission land near Burlington, 5. 00. (S. -17. 90.)

Orphanage in Wittenberg: P. Hitzemann von H. Bohnhorst 1.00. P. Brammer v. Frauenver. sr. Gem. 8.00. ?. Drexler by Ed. Küchel 1.00. Father Brandes by Frauenver. sr. Parish 7.00. Fr. Grimm v. N. N. 5.00. Fr. Jipp v. s. Schutt.

9.00. Fr. v. Schenk by G. Storck 2.00. 1". No one, Christmas coll. sr. Gem., 7. 75. Fr. Otto, Coll. sr. Gem. on the holy. Evening in Atlantic, 4. 53, Christmas coll. sr. Gem. at Franklin Tshp. 8. 45, Fr. Jipp of N. N. . 75. l>. Runge v. sr. Gem. 11.00. tt. R. Amstein, Theil d. Weihncoll. sr. Gem. in Onawa, 1. 75. 1^-. Grimm of Martha Klüter 1.00, Otto Hennerich, Bennie Marienau, Willie Busch, Tillie Klüter, Louise Rathgeber, Eva Rückert, Heinrich Witt each . 50, Minnie Husenau, Selma Ball, Herbert Witt each . 30, Edward Bertram, Christine Schmiedhaus, Heinr. Rickleffs, Heinr. Benit, Carl Scharfenberg, Amelia Nickels, Annie Johnson, Harm. Johnson, Mirtha Dittmer, Lizza Schmidt, Magoalena Brunes, Annie Niehaus, Victor Grimm each . 25, Greta Braaks . 26, Habo Johnson . 20, Helena Runsieg, Clarence Pereboom, Marie Zimmermann each . 15, Marre Gerdes, Ricka Derkes, Carrie Marrenau, Martin Twellmann, Minnie Benit each . 10, Katie Kircher.05. Jac. Schmeiser, part of rent from mission land near Burlington, 5.00. ?. v. Strohe, part of Weihncoll. sr. Gem., 13.00. 1?. Brandes, coll. with A. Happel, 5.00. P. Lothringer v. sr. Gem. in Washington TshpJ 1. 52. Fr. Händschke a. d. bell-bag sr. Gem. 7^00, from Wm. Schwake 5.00. (p. \$113. 86.) Orphanage at College Point: Jacob Schmeiser, part of the rent from the mission land near Burlington, 5.00. Orphanage at Delano, Pa.: Jac. Schmeiser, part of rent from mission land near Burlington, 5.00. Orphanage; "Indianapolis: Jac. Schmeiser, part of the rent from the mission land near Burlington, 4. 90. Orphanage and home for aged in Belle Plaine, Minn: tt. Baumhöfener of sr. Comm. 4th 75th. Wittwe P. Hermann: Through Fr. Händschke 2.00. ?. Grimm, Danktagscoll. sr. Gem., 2. 25. (L>. \$4. 25.) German Free Church: L. Jipp, Theil d. Danktagscoll. sr. Gem., 2. 50. Melcher from sr. Congregation, 6.00. Fr. Grimm, Thanksgiving coll. of the congregation, 1.00. Congregation, 1.00. Fr. Andr. Müller, Coll. sr. Congregation, 1.45. (p. \$10. 95.) Danish Free Church: P. Jipp, Theil d. Danktagscoll. sr. Gem., 2.00. 1?. Melcher from sr. Congregation 5. 68. 1". Grimm, thanksgiving bill, sr. commun... Congregation, 1.00. Fr. Andr. Müller, Coll. sr. Gem., 1.00. (p. \$9. 68.) Hermannsburg Free Church: Fr. Lothringer, Theil der Danktagscoll. sr. Gem., 1.00. Progymnasium in St. Paul: 1'. Lorraine, part of the Danktagscoll. sr. Gem., 1.00. Parish in Menno, S. Dak.: P. Lothringers Gem. 1.00. Institution in Seward, Nebr.:?. Lothringers Gem. 1.00. Parish in Peoria, Ill: Fr. Lothringers Gem. 1.00. Parish in Fresno, Cal: Fr. 1.00. Congregation at McCook, Nebr.: P. Walters Gem. 4th 64th Fort Dodge, Iowa, February 1, 1898.

I. tz. Abel, Kassirer.

Income to the Michigan District coffers: (January.)

Synodical treasury: Port Hope \$9. 17. Benona 3. 35. k. Dümplings Gem. 6th 96th P. Schöchs Gem. 5th 28th Saginaw O. S. 6th 00th Chesaning 3rd 00th Amelith 8th 65th Jonia 5th 50th Manistee 30th 00th Detroit, Imm.-Gem. 9th 28th Frankenlust, Weihncoll. 14th 79th Deerfield 2nd 39th Saginaw W. S. 18th 76th A. Mittelberger 2nd 00th Tp. Merritt 6th 10th, Detroit, Imm. comm. 3rd 64th, Lansing 3rd 37th (S. \$138th 24th). Building fund: Amelith, Reformcoll., 9. 50. P. J. F. Müller of L. Hupfer 2.00. Frankentrost 8. 11. Wyandotte 10. 38. (S. \$29. 99.) General Inner Mission: Teacher H. Gärtner, nachtr. Surplus of the synodal jubilee celebration, 1. 15. Saginaw O. S. of Fr. Karl 2.00. (p. \$3. 15.) Heathen Mission: Manistee 7.00. Frankenlust, Epiph.Coll., 10. 91. Frankentrost 6. 50. North Detroit (s. East Indies) 6.05. P. Trülzsch of J. Trams (f. East Indies) 2.00. Grand Haven (f. East Indies) 4.00. Saginaw W. S. 10. 45. Frankenmuth, v. d. Fr. Gem, 15.00. Monroe, Women's Ass., 5.00. Richville, Epiph. Coll., 7.00. Lansing 3. 56. P. Gugel's Gem. 4. 85. P. Umbach of J. F. Also 2. 50. (S. \$84. 82.) Mission to London, England: Manistee 5.00. Mission in Hamburg: Manistee 5.06. Negro Mission: Claybanks 2nd 68th Amelith, Coll. on St. Eve for New Orleans, 5th 50th Detroit, Imm.-Jungfr.-Ver., Christmas gift, 10th 00th M. C. Ahrens v. s. Schutt, in Sebewaing 1st 18th Frankenmuth 31st 66th Monroe, Women's Ver, 5.00. Riley 4. 20. Detroit, Trin. J. M. Ver., 14. 92. teacher Hahn's school 2. 75. teacher Barthel's school 1. 50. P. Umbach of I. F. Also 2. 50. (S. \$81. 89.) Jewish mission: Monroe, women's s., 5.00. Inner Mission: P. Smukal's Gem. 9th 83rd Amelith 9th 15th U. Wilson's Gem. 7th 20th Beaver 4th 33rd Saginaw O. S. 5th 75th Sturgis 5th 25th Monroe, Women's Ass. 10th 00th P. Rehn's Gem. 4th 75th Monitor 5th 75th P. H. Frincke of Clara Dörner 1st 50th, v. N. Wiesinger 1st 50th Roseville 4th 94th (L>. \$69th 95th). Support Fund: P. G. Bernthal, Sr. 4.00. Big Rapids 3. 60. Montague 5. 23. Lisbon 11. 52. P. Ahner 2.00. Manistee 21.00. Frankenlust, New Year's Coll., 9. 58. P. Heinecke by G. Wolkensdörfer 1.00. P. Druckenmiller 2.00, by Mrs. W. Bertram 1.00. P. Mayer by Mrs. N. N. 2.00. k. Claus' Gem. 24. 82. belknap 6. 65. saginaw O. S. by Bro. Karl 3.00. p. Schatz, Women's Ass., 14. 73. teacher Helmreich 3.00. teacher Braun 2.00. (p. \$117. 13.) - (There is still a large deficit in this treasury from 1897.) Deaf and Dumb Institution: P. Smukals Gem. 14. 60. ?. Dümplings Frauenver. 5.00, v. etl. Jungfr. 4. 75, v. F. Burhop . 25. amelith 4. 12. manistee 11. 35. a. Mittelberger 3.00. miller 11. 83. p. G. A. Bernthal v. etl. Gl. 5. 35. p. Claus von G. Kosmofski 1.00, p. Borowski. 50, Aug. Pinkal . 50, J. Kröpel . 25, A. Oberowski . 10. Saginaw O. S. by Bro. Karl 1.00. P. Tresselt's Gem. 8. 38. Detroit, Trin.-J.-M.-Ver., 14. 93. teacher Helmreich 2.00. P. Gugel by etl. members 5. 15. Sebewaing 15. 35. teacher W. Läsch's school 1. 41. (S. \$110. 82.)

Retirement Home in Monroe: Fr. Smukal's congreg. contribution f. l Mon., 4.00. Deerfield 1. 77. Fr. Dirksen's congreg. school, 2.00. Monroe, Jan., 5.00. Jackson's congreg. 13. 50, women's con. 10.00, school 6.00. River Rouge school 2. 88. Hadley 4. 25. P. Tresselt's comm. Oct., Nov., Dec. '97, 6.00. Detroit, Imm. comm. post '97, 21. 71. Monroe, Feb., 5.00. Steiner, Jan., 4.00. (S. \$86. 11.) Michigan students: Reed City 6. 20. Coldwater 4.00. Grant . 98th Manistee 10.00. L. Smukal, Women's Ass. 8.00. Benona 3.05. Fowler 2. 45th P. Claus, J.-M. and Young Fr. Ass. 8. 50th P. Kruger, Hochz. Kaiser-Peters, 3rd 39th Steiner 8th 48th P. Backus of Sindlinger 1.00. (S. \$56.05.) Students in Springfield: l'. Dümling, Women's Ass. for J. Pfeifer, 5.00. Sanilac Centre for dens. 2. 65. South Sanilac Centre for dens. 1.03. 1>. Schuessler, Kindtcoll. Hoff, for dens. . 62. (S. \$9. 30.) Students at Fort Wayne: Ruth for W. Schwartz 10. 25. Orphanage at Wittenberg: Benona 5. 15. BigRapids, of children 2. 54. Jonia 5. 50. Teacher Braun 1. 65. 1^-. Arendt v. s. Confirm. 1. 72. (S. \$16. 56.) Orphanagein Addison: teacher Bahnmann's school 1. 50. Tp. Merritt 5.00. teacher Helmreich 1.00. P. Arendt v. s. Confirm. 1. 71. (S. \$9. 21.) Total: \$838. 53. Detroit, February 3, 1898. G. Wendt, Cassirer. 572 IVelöii

Incoming to Middle District Coffee:

Synodical Fund: Gemm. d.: Steinmann, Liverpool, \$4. 55, Schutte, Hobart, 6. 69, Muller, Farmers Retreat. 8. 80, Link, Laporte, by L. Schumm 24. 15, Eirich, Aurora, by C. H. Niemann 11. 65, Reinking, Ridgeville Corner, 7.00, Franke at Fort Wayne, Christmas Coll., 8. 21, Diederich, Hoagland, New Year's Coll, 5.00, Neuendorf, Tracy, 3rd 14, Jungkuntz, Columbia City, St. Peter's comm. 4th 18, Zion's comm. 1st 60, Baade, Otis, 5th 00, Zoch, Snyder, 4th 85, Fischer, Columbus, 10th 94, Rump, Tolleston, 17th 00, Koch, Huff, 6th 00, Stock at Fort Wayne 16th. 87, Rimbach, Zanesville, 24. 50, Kaiser, Jonesville, 5. 78, Spannuth, Defiance, 6.00. P. Eickstädt, Hamilton, by J. & C. Schmidt 1.00. P. Schumm, LaFayette, by Bro. Baumgart 1.00. P. Walker, Cleveland, by G. B. . 50. (S. \$184. 41.) Building fund: Gemm. of the ?1':. Meinzen, Woodburn, 5th 70th; Lange, Minden, 14th 30th; Ziegler, Brazil, Christabendcoll. 4th 25th; Zimmermann, Ingelfield, 6th 60th (S. \$30. 85th). InnerMission: Gemm. d. l'l':. Knust, Milford Centre, 6. 55, Eyler, Aoungstown, 15.00. Markworth, Waymansville, 4. 50. Scheips, Peru, 7. 50, Schlesselmann, Euclid, 18. 42, Spannuth, Defiance, 8.00, Zorn, Cleveland, by J. H. Melcher 8. 25, v. Schlichten, Cincinnati, 10.00, Kaiser, Jonesville, 3. 51, Michael, Vöglein, by H. Stellhorn 7. 50. 1>. Lothmann, Akron, by N. N. 12. 50. 1". Schumm, LaFayette, by Bro. Baumgart 1. 00. F. Buddenbaum, Indianapolis, by Mrs. Lindemann . 50, by H. Behrent 1.00. A. F. Griese, Jr, Cleveland, 2. 50. tt. v. Schlichten, Cincinnati, by Mrs. Werner 1.00. (P. \$107. 73.) Negro Mission: P. Lothmann, Akron, by Anna Wendt 1.00. 1>. Eyler's Gem., Joungstown, 4.00. 1". Claus's Gem., Elkhart, 3. 28. F. Buddenbaum, Indianapolis, by Johanne B. 1.00, by Schowe. 50, v. Grierhaber . 50. teacher Rullmann's Schult. of Farmers Retreat, for New Orleans 1. 46. P. Tirnenstein's Gem. of Logansport, for the South 3. 10. Kaiser, Huntington, by Mrs. J. W. 5.00. tt. v. Schlichten's Gem., Cincmnati, 8. 76. (S. \$28. 60.) Heathen Mission: Gemm. d. ??:. Baumann, Kouts, 5. 45, Medaryville 2. 20, Tirnenstein, Logansport, dch. H. W. Hoppe 11. 00, Zorn, Cleveland, dch. J. H. Melcher 66. 50, Kretzmann, Vincennes, 2. 25, Werfelmann, Marysville, dch. J. Scheiderer 16. 25, Miller, Fort Wayne, by F. E. W. Scheimann 13. 45, Seemeyer, Schumm, 10.00, Heinze, Decatur, 6.00, Zimmermann, Darmstadt, 18. 75, Koch, Huff, 4.00. Michael, Vöglein, a. d. missionary rifle 7. 82. 1". Franke at Fort Wayne v. d. Schult. 4.00. F. Buddenbaum, Indianapolis, by Mrs. Ehler 1.00, by Mrs. Ludgin . 25. P. Zorn, Cleveland, by W. Jäger, Indianapolis, 5.00. P. Herzberger, Hammond, children's service, for East Indies 10.00, by two women 1. 50.)?. Kretzmann v. C. F. . 25. A. F. Griese, Cleveland, by G. 2. 50. L. v. Schlichten, Cincmnati, by Mrs. Werner 1.00. (S. \$189. 17.) English Mission: Fr. Eyler's Gem., Aoungstown, 10.00. Mission in South Brooklyn: P. Weseloh's Gem., Cleveland, 13. 10. Mission in London: N. N., Vincennes, 2. 50. Students in St. Louis: l'. Left Gem., Laporte, dch. L. Schumm for E. Mueller 16. 23. P. Seuel's Women's V., Indianapolis, for W. Koß 10.00.)?. Schumms Gem., LaFayette, for Schroth 10. 90. P. Frankes Gem. at Fort Wayne for J. Blievernicht 5. 33.)?. Wambsganß' Women's V., Indianapolis, by F. Buddenbaum for W. Koß 20.00, for W. Hiller 5.00. k. Schmidt's women's v., Elyria, for A. Both 25.00. teachers' cons. at Cleveland for Bewie 25.00. 1^-. Lange's Women's V., Fort Wayne, for Nees 15.00. P. Schleicher's Gem., Lanesville, for Hofmann 15.00. (S. \$147. 46.) Students in Springfield: P. Frank, Evansville, by G. Röche for Henkel 5.00. P. Seuel's Women's V., Indianapolis, for Henkel 20.00, for Heine 10.00. R. Wambsganß' Women's V., Indianapolis, dch. F. Buddenbaum for Heine 25.00. Henkel's Gem., Julietta, for O. Henkel 21. 95. Gotsch's Gem. at Sherwood for C. Heitmann 5. 51. P. Schumacher, Louisville, High: F. W. Wirth, 3. 50. (S. \$90. 96.) Students at Fort Wayne: Gemm. d. kL: Muller, Farmers Retreat, for S. M. 9.00, Reinking, Ridgeville Corner, for H. Cämmerer 7.00, Gotsch, Edgerton, for W. Henkel 3. 38, v. Schlichten, Cincinnati, for W. Henkel 7. 53. P. Henkel, Julietta, a. d. student fund for W. H. 12. 40. P. Hassold, Fairfield Centre, v. Father M. Lehmann for C. & F. H. 2.00. k. Trautmann, Columbus, Hochzt. Linnenschmidt-Fischer, 4. 90. (S. \$46. 21.) Students at Addison: Gemm.d.?:. Markworth, Jonesville, for C. M. 17. 20, Walker, Cleveland, 16. 18, Koch, Huff,

for J. K. 3. 45, v. Schlichten, Cincinnati, for Th. Henkel 7. 52. k. Henkel's Wives' Ass., Julieta, for Th. H. 15.00. 1'. Wambsganß' Women's Ass'n, Indianapolis, for Th. Henkel 5.00, v. Bro. Rugenstein, for dens. 2.00, cent fund of confirmands for dens. 3. 75th Teachers' Conf. in Cleveland for Bewie 25.00. (p. -95. 10.)

College Household in Fort Wayne: ?.SeuelsWomen's Club, Indianapolis, 10.00.

College household in Springfield: by F. Buddenbaum, Indianapolis, v. Mrs. Schmidt 1.00, v. Johann Reimer. 50, v. Jda Jung . 75, v. Mother Goed . 25. (S. -2. 50.)

Orphanage inIndianapolis: Gemm. d.!L.: Steinmann, Liverpool, 2nd 65th, Meinzen, Woodburn, 3rd 55th, Scheips, Peru, 20th 00th, Fischer, Columbus, 2nd 74th, Preuß, Friedheim, 14th 54th, Stock, Fort Wayne, 2nd 60th. teacher Klee's Schoolk., Evansville, 6. 30. teacher Dreß' Schoolk., Evansville, 6. 35. teacher H. Jdes Schoolk., Evansville, 5.00. teacher Strieter's Schoolk., Cleveland, 1. 66. 1>. Swan, Cleveland, v. Mrs. Rex's school k. 1.00. k. Franke, at Fort Wayne, Christmas Eve coll. of, 9. 25, v. d. Schoolk. 3.00. Teacher Rullmann's Schoolk. of, Farmers Retreat, 4. 70. Jungkuntz's Schoolk. of, St. Peter's Parish, Columbia City, . 53. P. Zoch, Snyder, Children's Service, 3. 65. P. Kretzmann, Vincennes, of C. F. . 25th Brauer's Women's Ass., Hammond, 10.00. Teachers Gotsch's School C., Columbus, 2. 87th (S.-100th 64th).

Orphanage in Des Peres: P. Rimbach, Janesville, v. Gottl. Trüger 5.00. 1>. Schmidt, Lexington, children's service, 5.05. (p. -10.05.)

Institution for the deaf and dumb: P. Steinmann's comm. at Livervool, 1. 15. Franke's school k. at Fort Wayne 3.00. School k. of teachers Schneider, Zehnder and Scherler, Cleveland, 13.00. 1>. Schlechte, Mishawaka, by D. & R. Sauer & R. Kiefer 1. 75. k. Zimmermann, Inglefield, v. C. Woff 1.00. (p. -19. 90.)

Deaf and Dumb Mission: P. Markworth's congregation, Waymansville, 2. 30. P. Link's congregation, Laporte, by L. Schumm 17. 57. N. N., Vincennes, 2. 50. P. Wambsganß' congregation, Indianapolis, by F. Buddenbaum 20. 12. P. Kaiser, Huntington, surplus in missionary hours, 1. 62. (S. -44. 11.)

Louisville Deaf and Dumb Mission: Fr. Wambsganß' congregation, Indianapolis, through Bro. Buddenbaum 12. 70.

Fellow believers in Germany: Fr. Eyler's congregation, Doungstown, 4.00. By F. Buddenbaum of etl. members from Fr. Wambsganß' congregation, Indianapolis, 6. 65 and 6. 55. U. Seemeyer, Schumm, v. H. H. 1. 40. (p. -18. 60.)

Fellow Christians in Denmark: P. Eyler's congregation, Doungstown, 3. 50. P. Schleicher's congregation, Lanesville, 3.00. (S. -6. 50.)

Fellow believers in Pomerania: U.Lange,Ft.Wayne, by Jul. Kirchner . 50.

Hospital in Cleveland: P. Husmann's Women's Club, Berea, 2. 75. P. Schlesselmann, Cuclid, v. etl. limbs 4.00. (S. -6. 75.)

Church building fund: Fr. Spannuth's parish, Defiance, 6.00.

Support Fund: Gemm. d. kU.: Kunschick, Mount Hope, 5.00, Jünger, Avilla, 4th 86, Lange, Minden, 6th 10, Going, Elmore, 8.00, Eickstädt, Hamilton, by E. Schmucker 3.00, Reinking, Ridgeville Corner, 7.00, Claus, Elkhart, 4th 80, Henkel, Julieta, 4.06, Neuendorf, Hamlet, 2nd 62, Jungkuntz, St. Petri, Columbia City, 4th 52, Fischer, Columbus, 5th 85, Kaiser, Huntington, 6th 00, Stock, Fort Wayne, 15th 95, Trautmann, Columbus, 14th 65, Schleicher, Lanesville, 8th 25, Zimmermann, Darmstadt, 7th 35th P. Seuel's Woman's Club, Indianapolis, 10th 00th North Indiana Teachers' Conf. 47th 25th (p. -165th 26th).

Total: -1349. 60.

NL. In "Lutheran" No. 2 under "Students in Fort Wayne" read: - 42. 75 from P. Stocks Frauenver. instead of P. Stocks Gem.; under "Synodalkasse": -50.00 from Friedrich Schepmann instead of Frau Schepmann.

Fort Wayne, January 31, 1898.

C. A. Kämpe, Kassirer.

Proceeds to the treasury of the Nebraska District:

Synodal treasury: Gemm. d. ???: J. Meyer, Bethlehem, -3. 54, Allenbach8. 50, Young4. 75, F. Mießler, Christmas coll., 6. 00, Luebker, Immanuels at Millerton, 3. 70. (S. -26. 49.)

Synodal building fund: Gemm. der??: Grupe, Reformation Coll., 16. 65, J. Meyer, Bethlehem, 5. 84, Häßler 10.00, Möllering 13. 50. P. Becker v. 1". Wolffs Gem. 1. 65. Fr. Denninger5.00. (S.-52. 64.)

Orphanage in Fremont: Fr. Grupe v. Mrs. Christ. Bartels 5.00. Fr. Allenbach's congreg. 5. 80. Fr. A. W. Frese, Weihncoll. sr. Christus-Gem., 12. 20. Fr. Wilkens, Weihncoll. fr. Gem. in Minden, 10.00. Kassirer G. Wendt 4. 88. Fr. Nammacher, Weihncoll. Hanssens congregation, 5.00. Fr. Hofius, Weihncoll. sr. Congregation, 10. 85. Fr. Leimer, Christmas Eve coll. sr. Congregation, 9. 50, by Mrs. Fabriz 2.00. Fr. F. Mießler v. Schulk. 3. 25. Fr. Wambsganß, communion coll. sr. Gem. 9.00. U. Erthal, bell-bag coll. 16. 63. 1'. Lübker v. sr. ImmanuelsGem. at Millerton 4. 25. P. Rittamel, Chrismcoll. sr. Gem., 9.00. Fr. Lohr, surplus of Christmas tree, 2. 68. Fr. v. Gemmingen, Weihncoll. sr. Zion's congregation, 8:00. 1'. Schabacker's parish, 7. 50, from the collection box, 3. 70, from the children's piggy bank, 2. 80, from our branch, 2. 50. Branch 2. 50. Fr. Grupe, Christmas coll. sr. Gem., 18.00, of city comm. 1. 85, from comm. bell-bag 5. 93. k. A. Mueller's comm. at Prasser's, 1. 73, from Mrs. Alms, 1.00. k. Adam, children's service coll. on Christmas Eve 8. 50. Conrad Weiersheuser, a. d. bell-bag of P. Gutknecht's Gem., 8. 28. P. A. Müller of s. school children 2. 50 P. Denninger 4.00. Mrs. M. Kühn v. Women's Ass. of Immanuels Gem. at Lincoln Creek 6. 40. P. Mahler of Bertha Meerkatz . 60th Cass. Theo. H. Menk 10.00. (p. -203. 33.)

New building in Fremont: P. Kuehnert, second Sdg. 12. 50. k. J. P. Mueller's Christ Gem. 19. 47. P. Baeder's Gem. at Schuyler 1. 50, at Grant 2. 30. P. Vahl's Gem. 5. 54. P. Mahler 5. 42. P. Becker v. P. Wolff's Gem. 5.00. (S. -51. 73.)

Inner Mission: Fr. Allenbach's congregation 9. 45. l'.J. Meyer v. sr. Bethlehem congregation, 2. 86. Fr. Grupe, part of the mission feast coll. of sr. Gem., 30.00. Fr. A. Merz, Christmas coll. sr. Imm. congreg., 7. 21, sr. Zions-Gem. 2.05. By C. Rapert, Decem.

ber u. January Coll. 1'. Catenhusen's congregation, 8.04. Fr. Bergt's St. John's congregation, 8.00. Fr. Hofius, a. d. bell-bag, 10. 15. Fr. Leimer, Christmas coll. sr. P. F. Mießler, in the bell-bag, 3. 65, communion coll. 2. 60. P. Erthal, New Year's coll. 8. 72. P. Brakhage's coll. 7. 79. P. Hartmann's coll. 15. 18. By the Cxecutor Aug. Stark, bequest of the deceased widow Carolina Elsholtz, 18. 50.1'. Grupe, a. d. bell-bag sr. Gem., 5. 93. Fr. Mueller's Gem. at Lowell 2. 14. Fr. Vahl, thanksgiving coll. sr. Congregation, 8. 41, Christmas coll. sr. Gem., Feb. 10, 1'. Leuthaeuser's St. Matthew's Gem. 2.00, whose preaching place in Wahoo 1. 20. W. F. Suhr v. P. Zagel's Gem. 14. 44. by N. N. 5.00. 1'. Mahler, Epiphany Coll, 6. 75. U. Cholcher's Gem. 8. 54. P. Grörich's Gem. 4. 50. P. Hildebrandt's Gem. 3. 73. P. Rademacher by C. Meyer, 10.00. U. E. Flax's Trinity Gem. 12. 95, St. Peter's Gem. 2. 30. U. Wallner v. s. Gem. & preaching places 116. 25. P. Mahler by Mr. Menssen . 50, by Mrs. Meerkatz . 50. 1'. Ulbricht, Weihncoll., 1.07. (p.-365. 23.)

P. Grupe v. C. H. Bütke 1.00. 1'. Erthal, Chrismcoll. 5. 18. A. Firnhaber, Epiphanycoll. sr. Gem. at Germantown, 5.00. Rittamel, missionary coll. sr. Gem., 1. 84. P. Becker's congreg. at Seward 5.00. P. A. Firnhaber . 25. Treskow v. sr. St. Peter's congreg. 3. 50. P. Leuthauser's St. Matthew's congreg. 1.00, whose preaching place at Wahoo 1.00. 1'. Becker's congreg. in Seward 5.05. 1'. Pademacher 5.00. (p. -33. 82.)

Negro Mission: 1'. Grupe, Theil d. Missionsfcoll., 13.00.

Kühnert v. Mrs. N. N. 5.00. Leimer v. H. Schumacher 1.00. Fr. Kühnert, Epiphaniascoll. sr. Gem., 5. 75. 1'. Leuthäusers St. Matth.-Gem. 1.00. Hüsemann v. Mrs. Anna Sautter 10.00, v. Mrs. Elisabeth Lutz 10.00. 1'. Rademacher v. C. Meyer 10.00. (p. -55. 75.)

English Mission: Fr. Grupe by Christ. Bartels 5.00. ?. Hofius, communion coll. sr. Gem., 10. 86. (p. -15. 86.)

Jewish Mission: Becker's comm. in Seward 3.00.

Emigrant Mission to New Dork: Becker's Gem. in Seward 2.00.

North Detroit Deaf and Dumb Institution: P. Vahl, Hochzcoll. Bock-Gade, 9.08.

Widows' and Orphans' Fund: Häßler, Weihncoll. sr. Gem., 26. 30. p. young 2.00. p. Leimer, quart. Coll. sr. Gem., 8. 60, v. M. L. 2.00. 1'. F. Mießler, a. d. Armenkasse, 1. 50. P. Wambsganß' Gem. 7. 79. 1>. Rittamel, 2.00. 1'. Lohr, contribution to '98 by P. L. 4.00. 1'. W. Flach, Weihncoll. sr. Gem., 9. 10. P. Baths, communion coll. sr. Gem. in Grant Precinct, 1. 25, v. d. Gem. in Schuyler 1. 30. P. Adam 5.00. 1'. Denninger 5.00. (p. -75. 84.)

Poor Students of Southern Nebraska: P. Grupe v. Geo. Gottula 2. 50. Brakhage's Gem. 5.00. 1'. Mahler 5. 42. (p. -12. 92.)

Poor Students: Harms, January Coll. sr. Gem., 10.00. Kühnert, Riesches silberne Hochztscoll., 5. 45. (S. -15. 45.)

Pupil Joh. Hergenröder in Addison: Fr. Leimer v. H. F. Brockmann (synodal journey) 3. 80. Fr. Ulbricht, Christabendcoll. sr. Gem. at Ashton, 2.00. (p. -5. 80.)

Student Theo. Gutknecht in Milwaukee: P. H. Wischhof 3. 50.

North Omaha Community: Conrad Weiersheuser v. Fr. Gutknecht's Community 20.00.

Pupil of H. Bul in Seward:1>. Becker's paintings in Seward 4. 14, 13. 39 u. 5. 64, coll. on R. Bernecker's birthday celebration 5. 50. (p. -28. 67.)

Congregation in Sweetwater: Schabacker, from the bell-bag of sr. Congregational, 7. 50.

Community in McCook: Möllerings Gem. 17. 75.

Nebraska District Building Fund: 1'. J. Meyers Bethlehem Comm. 4. 18.

Seminary House Hall in Seward: P. J. Meyers Bethlehem Comm. 1.00.

New construction in Seward: P. Schabacker's Branch 2. 20. Total: -1013. 74.

Bancroft, Nebr. 1 Feb. 1898.

F. H. Harms, Kassirer.

Income to the Western District coffers:

Synodical treasury: Gemm. d. Fisher at Drake -5. 20, at Red L)ak 2. 10, Lehr at New Wells 7. 60, Rohlfing at Farmington 4.00, Köstering at St. Louis 33.00. (S. -o1. 90.)

Progymnasium at Concordia: Gemm.der??.Viets at Cole Camp 9. 50, Jesse at Corder 5.00. (p. -14. 50V

General Building Fund: 1'. Lehr's Gem. in New Wells 9. 10.

Inner Mission of the District: Maack Sr. of L. L. 1.00. Bartels Gem. in St. Louis 5. 55. St. LucasGem. in Mount Pleasant 4.00. Fr. Jefses Gem. in Corder 5.00. (S. -15. 55.)

General Inner Mission: 1'. Fritz' Gem. in Bismarck 2. 25.

Heathen Mission: Buchheimer v. Mrs. Weber 2.00.

Deaf and Dumb Mission: ?.KösteringsGem. in St. Louis 6. 71.

Support Fund: Fr. Fritz'Gem. in Pilot Knob 6. 30. St. Louis Teachers' Conference 4.00. (p. -10. 30.)

Orphanage near St. Louis: P. Wangerin from Joh. Kaiser 5.00. Teacher Müller's pupil in Altenburg 2. 62, from the piggy bank of the sel. deceased. Geo. Kaufmann . 40. Fr. Kellermann from Olinda Leimbrock 1. 16. Praeses Schmidt from Fr. Seipert. 50. (S.-9. 68.)

Deaf and Dumb Institution:!. Kösterings Gem. in St. Louis 20.00.

Students in St. Louis: Wangerin v. Joh. Kaiser for Wyneken 5.00.

Cousin, Coll. a d. Hochz. Butte-Niemann for F. Jesse, 8.00 & v. P. Jesse's Gem. in Corder 4.00. (S. -17.00.)

Students in Springfield: Kellermann, Coll. on the Hochz. Leimbrock-Keßler for Bro. Wiegmann, 5. 30. Praeses Schmidt v. Jungfr.-Ver. for H. Norden 11.00. (S. -16. 30.)

Pupil in Concordia: Cousin, Coll. a. d. Wedding



Butte-Niemann for R. Jesse, 4.00 and by Ik. Jesse's Gem. in Corder 3. 37. (S.-7. 37.)

Students in Fort Wayne: Praeses Schmidt v. Jungfr.Ver. for Ansorge 11.00.

Pupils at Winfield: Janzow for C. Biegenger of the Women's Ver. 5.00, Wittwe Sepmeier 1.00, Mrs. Goewert . 50. (S. -6. 50.)

Studying Orphans: P. R. Mießler, Coll. a. d. Hochz. Fleischer-Knott, 1. 25.

Church Building Fund: Ik. Matuschkas Congreg. in Lake Creek (for Billings) 7.00. Praeses C. C. Schmidt 120.00, v. Mrs. Hoge 2.00. (S. -129.00.)

St. Louis, February 12, 1898. H. H. Meyer, Cassirer.

2314 14. 14tti 8t.

Entered the Coffee of the Wisconsin District (to February 1, 1898):

Synodical Fund: Gemm. d.: Strasen, Milwaukee, -20. 15, Rohrlack, Reedsburg, 18.00, Otto, Town Scott, 6. 25, Hunter, Nicholson, 10. 35, Pass, Ashippun, 7. 25, on island 2. 61, Wesemann, Grafton, 11. 77, Wolbrecht, Sheboygan, 23. 71, Huebner, Adell, 12. 37, Seuel, Freistadt, 16. 16. (S. -128. 62^)

Synod Building Fund: comm. d. kk.: Rohrlack, Reedsburg, 24. 50, Friedrich, Fall Creek, 14. 29, Stelter, Rankin, 5. 84. (S. -44. 63.)

General Inner Mission: P. Naumann, silver Hochz. Aug. Blecks, 3. 92. P. Karths Gem., Town Herman, for Minn. & Dak. Distr. 11.05. (S. -14. 97.)

Internal Mission: Gemm.d.l'l': Rohrs, Clinton, 4th 92, Sprengeler, Milwaukee, 42nd 59, Albrecht, Milwaukee, 8th 92, Hanser, Horicon, 16th 67, Körner, Janesville, 10th 00, Strasen, Milw., 14. 75, Pröhl, Plymouth, 15. 40, Seuel, Freistadt, 6. 45, Friedrich, Fall Creek, 13.00. P. Wolbrecht by W. Z. E. Wetzel 8.00. P. Kühle by Clara Kühle 3.00, C. F. Raasch 1.00. By Friedericke Dobberphul 5.00. By H. August Lüdke 10.00. l'. Kühle by C. Schuster . 50, J. C. Semmann 2.00. P. Sievers, Milw. v. A. L. 7.00. (p. -169. 20.)

Negro Mission: Gemm. d. kk.: Wesemann, Grafton, 10. 80, Körner, Janesville, 4. 88, Bürger, Sheboygan, 8.00, Reichmann, Dillman, 4. 23, Friedrich, Fall Creek, 13.00. Rohrlack, Reedsburg, v. N. N. 1.00. Lübemann, Privatcoll., 4th Send., 5.00. P. Naumann v. N. N. 1. 75. x. Schlerf, Milw., v. N. N. . 30. l". Wolbrecht v. W. Z. 2.00. P. Kühle by Clara Kühle 1.00, J. L. Semmann 2.00. P. Sievers, Milw., by H. M. 1.00. (S. -54. 96.)

General English Mission: Fr. Carl Schmidt's Gem. at Stevens Point 1. 87.

English Mission in Milwaukee: Fr. Hanser's congreg. in Horicon, Mission Fcoll., 3.00.

Hermannsburg Free Church: P. Rohrlack, Reedsburg, from N. N. 5.00. P. Sievers, Milw., from H. M. 1.00. (S. -6.00.)

Emigrant Mission: Fr. Duerr, Wayside, Coll. f. Pilgrim House 3.00. l". Sievers, Milw., v. N. N. 1.00. (S. -4.00.)

Baltimore Emigrant Mission: P. Sievers, Milwaukee, v. N. N. 1.00.

General Mission to the Jews: P. Krusches Gem., Town Grant, 8.09. P. Rohrlacks Gem., Reedsburg, 9. 50, by N. N. 2.00. P. Sievers, Milw. by N. N. 1.00. (S. -20. 59.)

Indian mission: By J. L. Semmann 2.00. Kuechle, contribution, 1.00. (p. -3.00.)

Heathen Mission: Gemm. d. k?: Duerr, Wayside, 3rd 30, C. Schmidt, Stevens Point, 2nd 58, Rohrlack, Reedsburg, 2.00. Drögemüller, Town Washington, 4th 51, Hoffmann, Theresa, 6th 30. P. Körner, Janesville, by H. Meyer 1.00. P. Theo. Bretscher by A. Bock 2.00. P. Sievers, Milwaukee, by N. N. 1.00, H. M. 1.00. (S. -23. 69.)

Support Fund: Gemm. d.: Prekel, Boaz, 3. 40, Horn, Port Washington, 4.00, Traub, Hancock, 5.00, Reuschel, Dillman, 3. 35, Uplegger, Town Gillett and How, nachtr. 2. 50. Contributions of the UI>.: Horn 3.00, Röhrs 5.00, Rohrlack 5.00, Otto 4.00, Drögemüller 2.00, Hoffmann 4.00, Friedrich 10.00. Contributions of the teachers: Haase 5.00, Rüge 2.00. Dch. Lehrer Ahrens von. etl. Gl. der Milw. Lehrerconf. 4. 50. (p. -62. 75.)

Students in St. Louis: Krusche's Gem. in Town Grant to F. Selle 3.00. l*. Schmidt's Gem. at Stevens Point 5.01. l*. Brandt, Lebanon, Hochz. Uttech-Emke, 6th 82nd P. Wolbrecht by W. Kroos for H. Amend 5.00. 1*. Seuel, Freistadt, Coll. for G. Kanies, 8.00. P. Keller, Hochz. P. Bubeck-Keller, for Engelbert 10.00. (p. -37. 83.)

Students at Springfield: P. Schoenbeck, Coll. at Auroraville, Booth & Wautoma, 3.00. P. Plaß, Hochz. Mallow-Willer for W. Lankow, 3. 70. for W. Luecke: P. Seuel's Gem. in Freistadt, 4th 18, C. J. Gruett, House Anthem Coll., 3rd 18, v. Mother Wille 1st 00, v. F. Bruß . 92. p. Bräms Gem., Augusta, for R. Kapinsky 17. 55, in Bear Grass Creek for P. Ristau 15.00. (p. -51. 53.)

Pupils in Milwaukee: P. Rohrlack's Gem. in Reedsburg 30.00. P. Grüber, Hochz. Buchholz-Guse for V. Grüber, 3.00. 1?. Seuel of C. Schössow for H. Eder . 55, Coll. in Freistadt for dens. 5.00. (S. -38. 55.)

Fort Wayne students: P. Laukandt, Coll. at Fairchild, Alma Center, Blak River Falls for Paul Laukandt, 8.00.

Pupils in Addison: P. Schlerf from Mrs. E. Wille for Buntrock . 50, Frauenver.-Stiftungsfest 5. 70. Treffs Gem. in Hermansfort for Aug. Drögemüller 8. 25. (p. -14. 45.)

Orphanage at Wittenberg: Gemm. d.kl>.: Wildermuth, Sheboygan Falls, 9. 87, H. Schmidt, Kirchhayn, 5. 50, Plaß, Ashippun, 5. 54, Neosbo 3. 57, Baumann, Saliers, 6. 50, Körner, Janesville, 12th 54, Luebemann, Forestville, 5th 20, Reuschel, Dillman, 1st 91, Reichmann, Dillman, 7th 41, Frederick at Fall Creek 64th 35, Knuf, Town Sigel and Seneca, 13th 25. l". Prekel by Cath. Schurer 1.00. Fr. Wildermuth by Mrs. Henriette Mueller 3.00. Fr. Schlerf by Mrs. Bertha Time . 25. k. Rubel by Wilh. Dopke 1.00. Rohrlack by N. N. 1.00. l>. Hoffmann from A. and E. Runge each . 10. P. Osterhus by Fritz Kipp 2.00. P. Körner by d. Schuljugend 17. 16, v. Baby



5.00. D. Lübke from Mrs. Brei . 25. P. Wolbrecht, Sheboygan, v. Gl. 20. 25. schools d. teachers Markworth 15. 75, Goehring 6. 42, Schmidt 7. 32, Grade 3. 45, Miss Tröller 4. 30. x. Eggers, Town Lake, by the school children 2. 55. p. Seuel by.

A. Fr . 25. p. Stelter, Nankin, v. d. Schulkinder 4. 42.

Daib, Merrill, v. etl. Gl. 10.00. 1*. Keller, Racine, Couvertcoll, 62. 25, v. school children 29. 27. P. Sprenaeler, Milwaukee, v. teacher Schmidts Klaffe 5. 36. From Wisconsin Synod dch. 1". H. Knuth 48. 65. 1>. Sievers from W. E. 1.00, from some Confirm., Milw., 2. 65. (p. -390. 43.)

Deaf and Dumb Institution: P. Rohrlack, Reedsburg, by N. N. . 50, Coll. that. 32.00. P. Duerr, Wayside, 2. 50. from d. Wisconsin Synod dch. 1'. H. Knuth Jan. 13. P. Traub, Coll. in Hancock, 5.00. (S. -53.01.)

Deaf and Dumb Mission: P. Duerr's congregation at Wayside 2.00. Keller's congregation at Racine 4. 60. P. Sievers v. N. N. for Milwaukee 1.00. (S. -7. 60.)

Saxon Free Church: P. Rohrlack, Reedsburg, by N. N. 5.00. P. Traubs Gem. in Hancock 4.00. P. Sievers by H. M. 1.00. P. Kühle by J. L. Semmann 2.00. (S. -12.00/)

Danish Free Church: P. Rohrlack, Reedsburg, by N. N. 5.00. P. Kühle by J. L. Semmann 2.00. P. Sievers by H. M. 1.00. (S.-8.00.)

Church building fund: Gemm. d. l'l': Rohrlack, Reedsburg, 16.00, Plast, Ashippun, 5.00, a. d. Island 1. 22, Bittner, Grand Rapids, 8. 50. (S. -30. 72.)

South Superior property fund: ?.Löber, Milwaukee, 2nd Send., 7th 25. P. Plast, Ashippun, 2nd 40. P. Luebke, Forestville, private coll. 4th Send., 2nd 00. (S. -11. 65.)

Community in Chelsea: Dch. Kass. Bartling a. d. Illinois-District 3. 35.

Beloit Mission: Fr. Reuschel's Gem, Dillman, 3. 36.

Lutheran Children's Friend Society: P. Rathjens Gem. at Otter Creek 4. 37. Körner, Janesville, 4.00.

Löber, Milw., v. d. Confirm. 2. 35. P. A. Rohrlack, contribution, 5.00. (p. -15. 72.)

Parish in Zar den, Pomerania: Father Cl. Seuel of

F. Brust . 50, C. Schössow . 25. (S. - . 75.) Total: -1237. 23.

IM. My last receipt under "Orphanage in Wittenberg" should read: P. H. Sprngclcr v. Jungsr.-Verein der Dreieinigkeits-Gem. -15.00, instead of P. J. Schlerf (for housekeeping).

Milwaukee, Wis. the 2d of February, 1898.

G. E. G. Kühle, Kassirer.

2820 8tat6 8t.

Received for the orphanage at Addison, Ill:

Since last receipt of 6 December 1897: From Illinois: Addison: From M. Lester 1 package tr. garments; teacher H. Maudanz some annuals, "Kionssr" & "Kinderblatt". From Arlington Heights from Mrs. S. Mueller 1 tr. girl's coat. From l*. G. Traub's young frver. in Aurora: 2 dresses, 6 aprons, 3 night gowns, 5 wool. Petticoats, 1 boy's waist, 2 undershirts, 3 pairs of girl's trousers, 2 sheets, 4 kiff covers, 3 pr. stockings. From Bensonville v. P. T. Tiedemann: 16 boys' caps, 22 girls' caps. From Chapin v. Mrs. Dor. Perbix: 4 undershirts, 2 Pr. underpants, 6 handkerchiefs, 1 towel, 1 dress, 1 blouse, 1 boy's waist, 10 Yds. Flannellet, 1 Psd. wool. From Chicago: from the Ladies Columbia Club by T. C. Diener, 8 dolls, 10 blouses, 12 pr. girls' trousers, 2 petticoats, 14 dresses, 48 handkerchiefs. By tz. E. Schäfer by F. W. Rückheim <L Bros, a box of 100 boxes of Oraekor ^s,ou8. From Unnamed a box of partly new, partly tr. garments. From tz. S. two coats, two jackets. From South Chicago: from N. N. separate children's coats & 2 caps. From P. H. Engelbrecht's parish from H. Ganske 1 pr. leather shoes, 19 pr. rubber shoes. From L. Hölter's collection from the sewing circle of the Jungfrver. 3 quilts; W. Henschel 1 box soap, 18 pieces f. soap; Mrs. Wölffe 3 caps; Mrs. Amanda Lübke 1 doll; Karl Näß 7 Pr. leather shoes, 30 Pr. rubber shoes; H. Ziervogel 4 Pr. stockings, 2 Pr. Schuhe, 2 Pr. Ueberschuhe, 2 Knabenkappen; Frau Hermine Gluhenke 4 Pr. Mädchenhosen; Sophie Reimer 18 Taschentücher, 3 Pr. Handschuhe; Th. Hildebrandt 1 Rock, 1 Pr. Hosen u. Spielsachen; Frl. M. Kramp 6 Ads. Flannellet, 4 Pr. stockings; of the bell ringers of Immanuel's-Gem. 10 Pr. boys' trousers; Mrs. G. A. Pudewa 25 Ads. Clothes; Mrs. H. Koch 10 Ads. Clothes, 6 handkerchiefs; Mrs. Keko 1 Pr. underpants, 4 Pr. stockings, 3 handkerchiefs, 1 jacket. From P. W. C. Kohn's Gem. by H. Birr 1 jacket, 5 yds. Calico; W. Pallas 3 str. wool; O. Refke a lot of baked school books; Mrs. Julius Klinger 10 yds. Hair ribbons, 3 handkerchiefs, 5 yds. Gingham, 9 yds. Cattco, 3 scraps of wool. Stuff. From P. Leeb's Gem. of G. P. Marks 10 pr. shoes, 9 boxes of jizz, 5 boxes of shoe button fasteners, a lot of shoe buttons, hooks, shoelaces, and 3yds. Calico; Johann Albrecht 10Yds. aprongingham, 6Ads. Flannellet, 4 ads. Clothes; Gustav Baumbach 1 box of Christmas tree candy; H. Symdahl 2 pr. shoes; N. N. 2 prl stockings. From P. L. Lochner's Gem. of Emilie Gilda 12 oranges and sugar work; C. Kruger 12 pr. wool. Stockings; Mrs. Carrie Finch 11 Ads. Clothes; Mrs. R. Schwarz 3 Ads. wool. Clothes, 8 Ads. Calico, 3 dolls; Mrs. Stollberg 8 Ads. Clothes, 12 handkerchiefs; Mrs. Maria Zapf 10 Ads. Flannel, 9 Ads. Gingham; L. Ramming 4 Ads. trousers, 1 petticoat, 3 Ads. stockings, 1 doll; Mrs. Lübke 10 Ads. Clothes, 2 dolls, 1 set of harness; v. sel. Johann Heioorn 1 boy's suit; Mrs. Anna Nebel 21 Ads. Calico, 2 boys' skirts, 1 undershirt, 1 box of collars and neck ties; Mrs. Adolphine Schmidt 2 dolls, 3 pr. shoes; Mrs. Albertine Nußbeck 1 overskirt, 1 girls' jacket; Mrs. Albertine Müller 3 girls' jackets; Mrs. Hübner 5 Ads. Clothes; F. Brüser 1 overskirt, 1 cap; Lilly Wogatzky 2 dolls, 4 Ads. calico; Mrs. Eva Brück, 1 apron, 1 jacket; F. Sagert, 2 blankets; Mrs. Merker and Mrs. Hoger, 10 ads each. Gingham; Aug. Bubolz 1 girl's coat; H. Evert 8 Ads. Clothes. From members of the Virgins' Association: Emma Mack 1 pr. slippers, Lulu Efemann 1 story book, Magdalena Semmer 1 doll, Bertha Rößler 1 doll's cradle, Louise Schmidt 10 Ads. Clothes, 1 doll, Louise Nebel 2 boys' waists,

2 sanitary towels, Auguste Dorre 1 skittles, Lulu, Carrie & Gertie Lawall 1 doll, 2 games, 1 ball, Carrie, Johanna & Emilie Friebohn 2 books, 2 games, Minnie Narten 1 apron, 3 handkerchiefs, Auguste Lietzow 6 handkerchiefs, 2 pr. gloves, Martha Hübner 5 ads. Clothes, Anna Kaß 1 Pr. Stockings, Lena Dohm 1 Set of Dishes, 1 Lotto & Building Blocks, Agnes Lochner 1 Doll, Anna Leßmann 1 Book, 1 Hat and Toys, Ottilie Ansel Flannel, Lina Zimmermann Clothes, Mummy Sylvester 1 Game, Sophie Kammratt 1 Undershirt, Bertha Lindemann 1 Underskirt, Amalie Schmidt 1 Pr. Pants, Lydra Adler 2 pr. stockings, Jda Rohde 2 boy waists, Sophie Brockhoff 1 doll, 1 kit, Marie Zapf 12 handkerchiefs, Martha and Auguste Gundlach 2 pr. gloves, Minnie Arnold 1 doll, M. and C. Semmer 1 game, Carrie Sylvester 1 pr. gloves, Jda Kühn 1 dress, 1 jacket, 10 dds. Calico, Roste Brüser 1 Pr. gloves, Clara Barth building blocks, Emma Boske 1 doll, 1 cap, Selda Seedorf 1 game, 2 horns, Emma Peters 1 game, 1 handkerchief, Clara Treiber 1 game, Anna Laudon undergarments, Roste Kracke 1 game, Lilly Werner, Minnie Reiß & Emma Buckendahl 1 doll each; Mrs. Dackermann 2 night dresses. From P. J. E. A. Müller's Gem. of Wingefeld 1 jacket, 1 pr. shoes. Mrs. Kohtz 1 jacket; Mrs. Heine 2 pr. stockings, 4 ads. Flannellet; J. Äornhöft 1 Ueberrock; Mrs. Witt 1 apron, 1 handkerchief and tr. clothes; A. Elz 1 set of fur stuff, 2 Pr. shoes, 1 Pr. Ueberschuhe, 2 glass bowls & tr. stuff; Albert Suhr tr. clothes; Klankowsky 2 Pr. shoes, 2 Pr. stockings, 2 Pr. gloves, 4 cups, 1 Dd. Rubber band, Mrs. Suhr some scraps of stuff. From P. Pardieck's parish from W. B. Gieseke 1 barrel of apples. From P. A. Reinke's parish of Heinrich C. Gieseke 1 crate of oranges. From Fr. Karl Schmidt's parish from the sewing club of the St. Jacobi parish, dch. Frau Lehrer Heitbrink: 12 Pr. girls' trousers, 8 Pr. wool. Stockings, 2 Pillowcases, 9 woollen Petticoats. Petticoats, 10 boys' blouses, 3 quilts. From Mrs. Sophia Lembke 4 boys' blouses; Mrs. C. Weber 4 undershirts; Mrs. Meier 8 dds. Dress stuff, 6 dds. white apron stuff; Mrs. Bertha Lips 1 package of separate dresses; F. L. Frenke 1 hat; Miss Johanna Hein 1 box of toys; by H. C. Zuttermeister: from Edna Dovenmühle 5 dolls; v. Tabea-Nähver. 18 aprons; from the Gem. 230 gingerbread, 170 Christmas boxes of candy and nuts & 2 boxes of oranges; Mrs. Volkmer 3 Pr. stockings, 4 Ads. Eiderdown; Johanna Trappe 2 girls' trousers; from Mrs. Pfister, Mrs. Steinhiller & Mrs. Minna Kohn each a package of tr. clothes; Mrs. Hem 1 tr. overskirt; by Mrs. R. Bernhardt v. C. Kmttel 13 hats, 13 caps, 3 girls' blouses; Mrs. P. C. Schmidt 1 separate skirt and trousers; Mrs. M. Heitbrink 1 dress, 1 pair of rubber boots; Mrs. Kath. Kröck 3 pairs of shoes, 1 package of separate dresses; Mrs. Bernhard 3 pairs of shoes and 1 apron for the orphan mother; Mrs. Billhoru and Mrs. Emilie Kringel 1 package each of separate dresses. From Fr. Succop's collection from Mrs. Lochmann 2 coats, 3 handkerchiefs, 2 caps, 10 Ads. Calico, 7 Ads. Muslin; Mrs. L. Hedder 16 Ads. wool. Clothes, 10 dds. Aprongmgham, 2 sets of undergarments, 2 Pr. wool. Stockings, 1 pr. gloves; Mrs. Warmann 1 coat. From P. Uffenbeck's Gem. by Joh. Meyer 136 Ads. Clothes; Mrs. Anna Leib 12 handkerchiefs, 2 undershirts, 1 roll towel; Mrs. Fr. Bruß 11 dds. Calico; Caroline Ganzer 1 package Fleischers wool, 5 Ads. Flannellet; Mrs. Kath. Kutschke 2 Pr. Ueberschuhe, 6 Pr. Lederschuhe; teacher J. H. Rademacher tr. clothes; Mrs. Rosa Schumann 4 St. wool, 1 dress; Florentine Zinter 1 parcel tr. things; K. Kunde 14 Dds. Calico, 10 ads. Gingham; Mrs. W. Marquardt 6 Ads. Flannellet; Mrs. Miller for E. Zeitz 1 white confirmation dress, 1 fan. From P. Wagner's parish of Mrs. C. H. Puscheck 1 girl's cap. From P. Werfelmann's Gem. by Mrs. Schneider 4 Ads. Apron gingham, 8 ads. Clothes, separate garments and linen. From P. Wunders Gem. by Heinrich Schultz 125 Christmas boxes of gingerbread, candy and nuts. From Gustav Braun's 18 Geschithtenbücher. From Crete: From Mrs. P. Brauer's sewing shop 10 blouses, 4 pr. stockings, 2 pr. pants, 2 shirts, 1 apron. From Coal City from U. Schüßler's Women's Association of the Lutheran St. Petri congregation: 3 sheets, 6 pillowcases, 3 girls' trousers, 1 pair of gloves, 2 pairs of woollen stockings, 4 dds. Stockings, 4 Dds. Flannellet, 5 aprons. From Dolton by G. Diehl 4 dds. Veil stuff, 5 Pr. stockings, 3 Pds. baking powder, 11 Dds. Rubber band, a box of writing paper & envelopes, 9 collars, a lot of hairpins, hooks and eyelet, buttons, sewing needles. From 1". Haakes Gem. in Elk Grove, collected in the Second District by Messrs. Bro. Schösser and Herm. Wöhling: 14 pp. Cart, 6 p. oats, 8 p. Grain, 3 p. bran, 2p. Grain meal, 1 shoulder, 1 bag of grain flour, 6 boxes each of baking powder & baking soda, 1 bag each of crushed cinnamon, new seasoning & pepper. From Freeport through teacher E. Selle from Anna Krüger 1 doll, 1 doll quilt, toys & 5 dds. Satin; Ella Kruger 1 doll, 1 doll quilt, 1 apron. From High land Park from P. Sallmann's Women's Club: 2 pr. pants, 6 pr. stockings, 2 nightgowns, 1 bust shirt, 6 petticoats, 3 jackets, 1 boy's skirt, 1 coat, 1 dress, 4 blouses, 1 wool. Jacket, 1 pr. trousers, 2 shirts, and 11 pr. stockings. From Joliet by P. Schüßler's Jungfrver. 23 dolls, 8 sheets, 108 pillowcases; from Women's Ver.: 119 Christmas boxes of candy & nuts, 63 aprons, 33 waists, 23 ribbons, 2 coats, 7 dresses, 1 jacket, 15 petticoats, 7 kitchen towels, 16 pr. stockings, 2 girls' trousers, 2 wool. Undershirts, 6 Pr. gloves, 6 girls' caps, 9 handkerchiefs, 1 collar, 1 peck of nuts; v. betden werthen associations a present for orphan parents. From Lockport v. P. Schüßler's Women's Society 15 pr. stockings, 5 petticoats, 4 blouses, 2 dresses, 7j ads. Calico, 1 pk. coffee, 1 packet of tea, 2 girls' caps, 2 girls' trousers, 1 women's coat, 6 handkerchiefs, 1 boy's suit, 1 cap, 1 pr. shoes. Of the women: Johanne Bläsing 1 pr. shoes, 3 sets of undergarments; Emilie Fuchs 2 pr. stockings, 1 sheet, gingham to 2 aprons, Minna Züleke 1 set of undergarments, 1 pr. stockings, 2 handkerchiefs; Henriette Morst 24 handkerchiefs; Dreimiller 12 handkerchiefs. From Mattison v. N. N. 15 dds. Schäker flannel, 45 dds. Clothes, 5 boys' caps, 1 pr. shoes, 2 wool. Jackets, 3 wool. At

skirts, 5 white petticoats, 1 white shirt, 7 girls' trousers, 1 piece of crocheted lace, 8 dds. Apron gingham, 3 shawls, 4 wool. Caps, 3 pr. stockings. From Melrose by F. Kuhlmann, 1 hat, 11 dds. Calico, 6 dds. Apron gingham, 5 dds. Flannellet, 1 pr. gloves, toys & separate articles of clothing. From North Plato by P. Sieving from Oscar Fischer 1 pr. shoes; Anna Eineke 2 dds. Calico, 1 dd. Hair ribbon, 1 pr. knit stockings; Ella Braun 3 pr. knit gloves; Martha Sieving 2 dds. Hair ribbon, 1 cap; Eman. Sieving 1 jacket, 3 waists; Mrs. Th. Loren; 1 pr. stockings, 1 dress; Mrs. K. Johnson 1 tr. jacket. From Norwood Park by W. 11 lbs. of honey. From Peoria by P. Hohenstein v. A. Helling 1 pr. of shoes; Miss Emilie Helling 2 girls' caps; Mrs. W. Baumann 1 girls' cap, 2 boys' trousers, 2 night dresses, 1 jacket; Mrs. C. L. Mueller 1 boys' skirt, vest and cap; Mrs. H. Helling 1 sewed out quill. From the Christus-Gem. U. Jaß' v. Frauen- u. Jungfrver. u. andere Frauen: 6 Pr. Knabenhosen, 11 Knabenwaists, 10 Unterhemden, 8 Pr. Unterhosen, 3 Unterröcke, 7 Schürzen, 5 Kleider, 3 Betttücher, 8 Pr. Strümpfe, 4 Mädchenkappen, 4 Jackets, 2 Ueberröcke, 1 Pr. Schuhe, 1 Pr. Ueberschuhe, 10 Dds. Calico, 1 boy's suit, 2 K. shirts. From Strasburg, from Th. Schrumpf, a box of separate clothing. From Boone, Iowa, from P. J. P. Guenther's Women's Club 51 handkerchiefs, 5 girls' coats, 3 nightgowns, 8 pr. breeches, 2 skirts, 22 caps, 5pr. braces, 6 pillowcases, 2 fascinators, 3 petticoats, 3 neckbands, 10 pr. gloves, 2 sheets, 6 undershirts, 2 dresses, 9 girls' trousers, 1 woll. Petticoats, 3 Boys' Petticoats, 8 Aprons, 4 Boys' Waists, 3 Bodices, 13 Towels, 13 Pr. Stockings, 2 Cards Buttons, 8^ Ads. Gingham, 3 Dds. Flannel, 7 dds. wool. Clothes. From Grand Haven, Mich. v. Mrs. Behm, 12 handkerchiefs, 3 pr. gloves, 10 dds. hair ribbons. - Many thanks and a "Vergelt's Gott" to all dear donors.

Addison, Ill, February 2, 1898.

Ernst Leubner, orphan father.

Received for the orphanage at Addison, Ill:

Of churches, etc., in Illinois, for current expenses: By P. Eberhardt, Arenzville, part of the festive coll. k2. 25. P. Johannning's parish, Broadlands, 5. 50. U. Strieter, Proviso, a. d. orphan box 2.00. P. Wagner, Chicago, from Karl Schwannebeck 2.00. P. Uffenbeck, Chicago, from Mrs. N. N. 1.00. P. Bünger, Chicago, from R. Jahnel 1.00, from Minnie Schroeder. 50, together. 1. 50. from P. Mueller's Gem. of Chicago, by Alb. Baumann 1. 50, Ella Bohnsack 1.00, Wwe. Bohnsack 1.00, Amanda Emskamp . 25, comp. 3. 75. Praeses Succop, Chicago, by C. Mueller 2.00, Miss Klotz 2.00, comp. 4.00. Cassirer J. H. Abel, Fort Dodge, Iowa, 12. 46. P. Blanken, Buckley, Hochzcoll. G. Limroth & E. Mariens and H. Hilgendorf & L. Mariens, 4. 10. P. Heinemann, Belvidere, by F. Scheiffe . 50. P. Krebs, Tinley Park, Hochzcoll. Werner-Stoehr, 6.00. P. Weber, Bonfield, New Year's coll. of, 5. 19. Cassirer G. Wendt, Detroit, Mich. of, 9. 21. (S. H59. 46.)

Of children, etc., in Illinois: 97. 87. (Quoted in the "Children's and Youth Gazette.")

Board money: From J. P. Hansen, Lake Linden, Mich. 4.00 for his daughter.

NL. In receipt of 15 Jan. read: P. Berg, ... Christabendcoll., 9. 57. Addison, Ill, February 12, 1898.

G. Ritzmann, Kassirer.

Received for orphanage in Fremont, Nebr:

Addition of December, 1897, P. von der Aus, Council Bluffs, Iowa, 4Pr. stockings, 3jackets, 1 coat, 2 skirts, 3 dresses, 1 jacket, 1 bonnet, 1 roll of overcoat, 4 girls' hats, 4 catechisms. Battle Creek, Nebr., C. Schleer 2 p. cart., H. Bluhm 2 p. cart. Gem. p. Buetzow's, Pueblo, Colo. to include 1 coat, 2 pr. trousers, 1 vest, 3 pr. stockings, 5 pr. petticoats, 2 petticoats, 2 bodices, 2 dresses, 1 night gown, 1 waist, 9 dd. Muslin, 2 Dd. Cottonflannel, 2 dolls, 1 ball, 2 baskets, 1 telescop, 12 handkerchiefs, 2 brochs. Gem. P. Kluges, Hadar, Nebr. 25 p. Wheat, 2 p. flour, 10p. Cart. Gem. P. Schultzes, Wayne Co>, Nebr. 48 p. Grain, 1 p. cart. 2 p. clothing. Several farmers at West Point, Nebr. 10 p. grain, 2 p. flour, 1 p. white beans.

Received January 1898: Fremont: Wilke Gaps H Bu. Apples. Mrs. Hartmann for Heinrich, Emma and Paul Hartmann 6 pr. stockings, 1 shirt, 1 pr. uber shoes, 1 pr. shoes, 1 boy's vest, 2 spools of twine. Mrs. Aug. Kuntzmann 2 cakes, 2 bags of cakes, 1 bag of biscuits. Mrs. Nuwe 1 carton of logs. John Knechte! 25 raincoats, 1 bu. Apples. Hans Rufs 20 bu. Oats. Wind Cave, S. Dak. Mrs. McDonald for W. Burkhardt 1 cap, 1 woll. Neckerchief, 1 pr. gloves. Marie Broders, Blair, Nebr. 1 bag of nuts. By J. Beck, Snyder, Nebr. from H. Vakiner 1 p. flour, from Conr. Schneider 1 p. flour. Mrs. S. Behrendt, Papillion, Nebr. to buy 4 w. Undershirts, 2 wool. Underpants. Gem. P. Leuthäusers, cedar blusfs, nebr., Hans Mews 1 p. wheat, 1 p. aehrcorn. Juergen Maat 50 p. wheat flour, 25 p. rye flour. Joh. Harting 75 Pf. rye-graham. Emil Harting 2 p. aehrcorn. Hans Jürgens Sr. 1 shoulder of pork. Joh. Jürgens 50 Pf. flour. H. Knutzen 50 p. flour, 1 p. hulled grain. Bartels Bros. 2 p. Aehrcorn. F. Rabers 1 p. Rye. Claus Jensen 1 p. wheat. Jac. Harting 50 p. flour. Hans Stolley 3 p. Aehrcorn. H. Kisbey 1 p. of wheat. Cl. Antony 1 p. hulled grain, 1 p. oats. Hans Jürgens Jr. 1 p. aehrcorn. Friedr. Backhus 1 p. rye, 2 p. hulled grain. Chr. Husche 2 p. meat and j.p. wheat. Hans Antony 1 p. peeled grain. Heinrich Paustian 2 p. meat. Chr. Asmusen 1 p. of oats. Albert Leuthäuser 1 p. flour, 1 p. oats, 1 p. hulled grain. Andreas Husche 1 p. wheat. Joh. Antony sen. 2 dresses. Joh. Antony jun. 2 gall. Fat. Wilh. Brackmann 1 p. flour and 1 p. hull grain. Norfolk, Nebr. Mrs. Jul. Degner for Emil and Martha Butzin 1 bag of peppernuts; for the same from Mrs. Anton Buchholz 2 boxes of soap. Mrs. Dr. Bertha Ahlmann for Emil Butzin 2 bottles of medicin. Mrs. Bertha Pasewalk 4 Dard Gingham, 1 dress, 2 dress skirts.

Gemm. P. Meeskes, Bismark, Nebr., Wheat: H. Ludwig 1 p., Otto Rabe 1 p. u. 1 p. Cart., E. Fillner 2 p. u. 1 p. Korn, Fr. Schlecht 1 p., E. Wegner 1 p., G. Rathke l p., Jul. Jahns 2 p., Bro. Brookmeier 2 p., H. Hermann 2 p., W. Haß 1 p., W. Kumm 1 p., E. Kumm 1 p. & 1 p. Korn, W. Bauingardt 1 p., H. Küster 1 p., Chr. Schwanke 1 p., H. Wegner 1 p., W. Tange 1 p., Rabbaß 1 p.; Bro. Blödorn 2 p. rye, Bro. Rabbaß 1 p. rye, A. Gardels 1 p. rye and 1 p. grain, Bro. Schult 1 p. grain. Gem. P. Leimers, Cuming Co. nebr. 33 p. Grain. Women's Ass. d. Imm. comm. at Waterloo, Iowa, 10 petticoats, 6 boys' waists, 7 pr. stockings, 1 pr. gloves. Women's Ver. P. Beckers, Seward, Nebr. 2 girls' dresses. Mrs. Nebsamen, Leavenworth, Kans. 1 p. Gloves. Quite a few women's comm. P. Burmeisters, Hampton, Iowa, 6pr. stockings, 2pr. gloves, 1 dress, 1 girls' jacket, 1 cape, 1 nightgown, 1 collar. Mrs. C. Schwarz and son, Fritz, tzümphrey, Nebr. 3 roosters, 9 sausages, 1 rabbit, 2 pieces of bacon, 2 p. butter, 1 p. peas. Gem. pres. Hilgendorfs, Arlington, Nebr. Louise Schmitt 2 p. aehrcorn, C. H. Stark 4 gall. Schmalz, 1 S. flour, 2 S. oats, H. Kassebaum 2 S. Aehrcorn, Heinrich Almeier 2 S. Schälkorn, 1 oats, Gottl. Gieselmann 1 p. peeling corn, Will). Ostermann meat, H. Hilgenkamp 1 p. Aehrcorn, 1 p. cart, C. Vogt 2 p. husked grain, 1 p. flour, F. W. Krüger 2 p. wheat, 1 <l. tr. apples, C. Stock 1 p. flour, F. W. Stark 1 p. tr. apples, Wilh. Loosing 1 p. husked grain (as far as s. by F. W. Stark); C. Victor 3 p. grain, H. Giesselmann 1 w. Wheat, 1 p. oats, 1 p. grain, F. Scheer 3 >L>. Oats, 1 p. grain, C. Niemann IOOPf. flour, 1 p. cart, 1 p. grain, E. Niemann 2 p. grain, 1p. Kart, O. Longhorst 2 p. wheat, Herm. Scheer 3 galls. Schmalz, F. Schöttger 2 p. wheat, 1 p. oats, Heinr. Krüger 1 piece of meat, Wilh. Krüger Sr. 100 p. flour, C. Krüger 50 p. flour, 1 p. grain, F. Heybrock 2 p. grain, H. Brinkmann 1 piece of meat, F. Hartong 1 p. wheat, H p. tr. apples, 1 p. wheat, 1 p. oats, 1 piece of meat, D. Tobten 2 p. grain, 2 p. oats, G. H. Brinkmann 2 p. oats (the latter s. by G. H. Brinkmann). Note again: All gifts in Baar are receipted by Kassirer John Knechte!
God bless all the dear givers!
Fremont, Nebr. 4 Feb. 1898.
F. Nammacher, orphan father.

Received for the orphanage at Fremont, Nebr:

By Jda Krampin 82nd 50th By H. H. Meyer 4th 50th By H. Buckendahl, Pierce, Nebr. 2nd 00th E. Breyer, Pierce, Nebr. 1. 50. Mrs. McDonald, Windcave, S. D., 1.00. John Wiese, Omaha, Nebr. for Alfred Wiese. 75. by Cassirer J. H. Abel, Fort Dodge, Iowa, 45. 80. G. Böttcher, Crozier, Iowa, from P. Mattfeld's Gem. 2. 10. Cedar Bluffs, Nebr.: By F. Hoffman" 1.00, F. Gläser . 25, John Anthony . 25, Hans Hölk 1.00. by Kassirer F. H. Harms, Bancroft, Nebr., 236. 72. U. Gänßle's Gem. in Coming, Mo., 10.00. P. Graf v. Women's Society of P. Buetzow, Pueblo, Colo. 10.00. P. Hilpert's Gem., Laurel, Nebr, 2. 50. P. Köster, Coll. fr. Gemm. at Tilden & Buffalo Creek, Nebr., 10.00. By Kassirer H. F. Oelschlagel 105. 98. By Aug. Schwer for Clear's children 15.00. P. Dommann, Westgate, Iowa, by Women's & Young Frver. 5.00. Nick Theede, Fremont, Nebr. 10.00. Hilgendorf v. C. Schwarz . 25, H. Brinkmann 1.00, J. Liermann 1.00, H. Schöttger 2.00, F. Echtenkamp 1.00, Louisa Hörmann 1.00, F. Brinkmann. 50, Harms . 50, Henry Krüger . 50, John Hilgenkamp 3.00, F. W. Stock 1.00.
Fremont, Nebr. the 1st of February, 1898.
John Knechtet, Kassirer.

Received for the Orphanage at Indianapolis, Ind.: (Closing.)

From Indianapolis: Chas. Mayer Co. & Kipp Bros, 2 wash baskets each of toys. N.N. 3 quilts. Bro. A. Gardner 26 kn. caps. Mr. Over 1 pump piece. P. Langes Gem. 11s. Corn, 3 p. apples, 1 p. carrots, 2 p. cabbage, 1 p. turnips, 1 p. cart, 5 p. butter, 1 gall. Apple butter, 2 gall. Lard, 1 rooster, G. Watermann 1 load of straw, H. Eickhoff 1 fir tree. P. Seuels Gem.: Mrs. Lepper 1 w. petticoat, Mrs. A. Prange 1 w. Petticoat, Bro. W. F. Piel 25 w. Quilts, 40pts. turkey, 2 gall. Preiselb., 10Pf. Sugar, 1 Bu. Apples, Bro. Koller 2 w. jackets, Bro. Sudbrock 2pts. turkey, A. Prange 1 brl. Flour, 11 Pf. nuts, Bro. W. Holtmann 1 tr. jacket, Bro. C. F. Schwier 3 w. Blankets, 1 Com. blanket f. the orphan mother, 1 Pr. garters, Bro. Watermann 5 Pf. sausages, 5 Pf. bacon, 5 Pf. peppernuts, C. Syerup 2 box of oranges, Miss N. N. & N. N. 2 white quilts, W. Piel 1 Bu. Apples, C. F. Schwier 40 p. turkey, C. Piel a lottery, Bro. A. Prange 1 white quilt, N. N. 1 basket of confections, Miss C. E. Brueggemann 1 doz. Oranges, Bro. Rösener 5 pf. Nuts, Bro. Dammeyer 1 basket of confect, L. Berg 1 veil, C. Kors 1 K. Bakery, Bro. Nürge 1 white quilt, Miss Heicher 1 album, 1 handkerchief, 1 pr. garters, 5 pd. ribbon, 1 game box. Preserves from the women: Vehling, C. Prange, G. Knoop, Ch. Holtmann, F. Räder, C. Siemon, H. Stüber, M. Bakemeyer, H. Syerup, Ch. Wischmeyer 1 qt. each, J. H. Brinkmeyer, C. Nürge, A. Schröder, H. Kassing, F. Führung, E. Seuel 2 qts. each, A. Prange 13 qts., C. Meyer 6 qts., L. Holz 10 qts, J. Brinkmeyer 4 qts, C. Watermann, F. Prange 3 qts each, Lepper, Buchhorn, Bock, H. Holtmann, C. Kellermeyer, A. Röpke, C. Schäkel, W. Schwier, A. Wiese 2 qts each, Ch. Holtmann, W. Offenforth, Fr. Offenforth, C. Paul 4 qts each, A. Paar 2^ qts, H. Zwick, W. Holtmann 5 qts each. From the women's ver. 3 p. w. Socks, 1p. wool. Stockings, 12 dolls, 9 pillowcases, 93 p. garments made. For annual feast sent 8153. 40. For orphan father from Directorium 1 sil. Umbrella and 1 box of cigars. Donated by women from St. Petri's congregation for the annual festival 818.75. Donated by the two women's associations of the congregation of the UU. Wambsganß' and Seuels together for orphan mother 1 pr. glace gloves and petticoat, for cook and orphans: woll. Clothes and accessories, 1 sewing basket, 7 scissors, 2 Pr. gloves, 5^ Ad. veil stuff. P. Wambsganß' Gem.: preserves from the following women: Kürmann 3 qts, Bade 2 qts, Rochow, Vehling,

Meyer 4 qts. each, Hansing 5 qts. and 2 pts. candy, Horstmann 7 qts, Struckmann 9 qts, Priegnitz 24 qts, Sudgin 1 basket baked goods, W. Priegnitz 6 id. Flannel, 2 sewing baskets, 4 handkerchiefs, A. Priegnitz 2 hymn books, E. Dennis 2 games and 2 ties, Mauke L Quack 1 K. Confect, Wood, Kürmann & S. H. 1 K. each. Bakery, H. Vehling 1 doz. Handkerchiefs, Struckmann 1 K. Confect and 1 doz. Scissors, Bro. Horstmann 4 qt. Preserves. Women's Ass.: 22 waists, 3 pr. socks, 12 dolls, 53 pc. garments made, collected for annual feast 8158.00. P. W. J. B. Lange's confection, Harvest Thanksgiving, 11. 20 and 2. 26. & G. J. F. Koch v. s. school children 2. 10. & Eyler's Schult. 3. 50. p. Uhle's Gem. 3. 50. Indianapolis: n. n. 2.00, Miss Stiegmänn . 50, N. N. 1.00, P. S. . 25, Br. U. Scholz . 50, Ed. Dammeyer 5.00. Cincinnati: Bro. P. Fischmann 2.00. Whiting: U- Willes Congregational, children's service, 8. 17. Teacher Sallmann's school 3.00. La Fayette, v. N. N. 2.00. La Porte, Mrs. C. Simon v. Women's Ass. 10.00, Teacher Fickweiler's School 2. 12, Teacher Wüllner's School 5. 23, Teacher Garbisch's School 9. 10. Aurora, Mrs. Rink 5.00. P. Timmenstein's Young Fr. Ver. 5.00. A. Beahr's 3.00. F. H. Schake 1.00. Fred. Niehüser's Sparb. 1.00.
Indianapolis, January 26, 1898. p. Seuel.

Received for the orphanage in Wittenberg, Wis:

From P. Iron, St. Thomas, N. Dak.: 2 pr. shoes, 4 pr. gloves, doz. Handkerchiefs, 2 sheets, 1 doll, 1 M. cap, 1 Pr. stockings, 2 Pr. M. trousers, 1 dress, 3 shirts, 6 boys' suits, 1 rest of stuff. 1 box from St. Thomas, N. Dak: 5 M. clerics, 4 petticoats, 2 undershirts, 1 M. trousers. P. Dommann, Westgate, Iowa, 3 quiltß. P. Traub, Hancock, Mich: W. Brohm, Sr. 1 blank, Mrs. Lutz 4 str. wool; Mrs. Wiedenhöfer 1 coat, 1 jacket, 2 str. Wool; Mrs. Neit 1 Coat, 2 Dresses, 3 Skirts, 3 Aprons, 2 Pants, 2 Shirts, 1 Bonnet, 1 Pr. Shoes, 1 Pr. Stockings; Mrs. G. Hoess 2 Towels, 2 Capes, 1 Shirt, 2 Caps, 1 Pr. Stockings; Mrs. Zenner 1 get. Coat, 1 dress, 1 skirt, 1 jacket, 1 waist, 1 cert. waist, 1 bonnet, 2 pr. trousers; Mrs. Apriladt 1 pr. trousers, 1 pr. stockings, 1 pr. underpants, 1 undershirt, 1 jacket, 1 handkerchief; Mrs. Rule 1 gestr. skirt, 1 apron, 1 tea towel; Maria Messer 1 K. skirt, 1 pr. trousers, 1 coat; Mrs. Krellwitz 5 pds. Calico; Mrs. Kumpf 1 Necktie, 1 Pr. shoes, 1 Pr. stockings, 1 Pr. trousers, 1 cap, 1 jacket; Mrs. Großnick 1 shirt, 1 Pr. trousers; Mrs. P. Traub 3 woll. Petticoats. P. List, Wittenberg, Wis: Mrs. L. Paul 1 tr. suit, 3 tr. pants, 3 vests; Mrs. G. Brunner 2 K. skirts, 1 pair of pants, 1 vest, 1 pr. stockings; Mrs. K. Wiskow 1 pr. gloves. P. Keller, Racine, Wis. 11 pr. K. pants, 3 jackets, 2 white Duck Suits, 1 white woll. Blouse, 12 Pr. Shoes, 1 Pr. Boots, 9 Jackets, 3 M. Skirts, 1 Vest, 2 Mufflers, 6 Caps, 1 Waist, 1 Str. Dress, 4 Waists, 4 M.Blouses, 14 K. Blouses, 2 Dresses, 2 Petticoats, 4 Nightshirts, 11 Undershirts, 4 M. Shirts, 25 Pr. Stockings, 1 White Petticoat, 2 Pr. M. Yards, 1 K. Shirt, 11 Ends Hairband. From the Maidenvver. of Bethel's congreg. in Detroit, Mich. 9 undershirts, 1 sateen dress. From Bro. Daib's congreg. at Merrill, Wis.: of the women: A. Strehlow 8 Ads. Outing flannel, W. Runge 1 flannel blankst, Alb. Oldenburg 2 Pr. wool. Gloves, Jul. Thielman 6 pillowcases, 4 sheets, 1 tr. skirt, Aug. Mittelstädt 1 sheet, 1 pr. wool. Stockings, E. Böse and H. Spiegelberg 1 quilt, H. Eggers 1 pr. trousers and underpants, H. Eggers jun. 3 pr. wool. Stockings, W. Scheel 1 pr. underpants, G. Pophal 1 undershirt, A. Lück 1 undershirt and underpants; G. Holl 2 pr. wool. Stockings; J. Hin; 1 pr. gloves, 1 pr. wool. stockings, 1 skein of wool; C. Kienbaum 1 tr. overskirt, 1 pr. wool. Gloves; H. R. Fehlant 2 boys' suits, G. F. Köhler 1 pr. underpants & 1 undershirt, H. J. Feiertag 2 separate skirts & waistcoats, O. F. Gennrich 2 separate skirts & waistcoats, H. Daib 1 pr. trousers, underpants & undershirt. U. Kössel, Athens, Wis. of the women: H. Müller 2 boys' waists, Maria Dierck wool, calico, muslin, M. Wöllner wool, dress, H. Brust 29 hds. Calico, K. König handkerchief, 1 pr. shoes, Kerbach gingham, outing flannel, C. Flessing wool, crocheted headscarf, Heinrich Degner calico, cap. W.Rietz 2 caps, 4 waists, 1 trousers, 2 m. -Skirts, 2Pr. shoes, R. Dreger unspun wool, K. Scherz unspun wool, H. Behrendt 1 Pr. stockings, wool, muslin, E. Nux 2 Pr. stockings, W. Hege wool, F. Schmidt wool, K. Schneider wool, K. Großkopf wool, F. Heine wool, A. Zubke wool, B. Stahnke 2 Pr. gloves, A. Johlke calico, outing flannel, W. Degner 1 Pr. stockings, calico, H. Köpke underpants, calico, M. Bethke dress, gingham, W. Frick 2 undershirts, K. Frick 2 undershirts, A. Degner outing flannel, P. Degner outing flannel, W. Suckow 4 Pr. stockings, C. Kössel underskirt, shirt, calico, A. Behrendt dress.

Wittenberg, February 12, 1898.

O. Li st.

For the building of the Lutheran orphanage and old people's helmet at Belle Plaine, Minn: Wm.Behnke, Staples, Minn, 85.00. C. W. Faust, Lang Prairie, Minn. 5.00. N. N., Janesville, Wis. 1.00. Aug. Guhl, Carthage, S. D., 2.00. Joh. Sautter, Papillion, Nebr, (by P. Hüsemann) 10.00. H. Vogel, Sr. of Sherrill, Iowa, 1.00. G. Rosel, Waltham, Minn. 2.00. H. Walter, Hay Creek, Minn. (dch. teacher Arndt) 1.00, N. N. . 25th, Mrs. F. Ritz and Sons, Billfry, Minn. 6.00, G. Peters, Douglas, Wash. 2. 50. F. Schülke, Fairville, Iowa, 1.00, H. C. C. O., Buffalo, Mrnn. 5.00, N. N., Pine Island, N. A-, 8.00 (of 20 Lutherans). E. A., Altenburg, Mo., 1.00. Mich. Breit, Fulda, Minn, 5.00. - Many thanks and a thank you!
Belle Plaine, Minn, Feb. 8, 1898, E. Moebus, U.

Received for the new building of the orphanage at Fremont, Nebr. P. Hilgendorf's parish, Arlington, Nebr., 83. 50. N. N. 5.00. & Bergt's parish, Hooper, Nebr., 2. 50. By Cassirer F. H. Harms, Bancroft, Nebr., 51. 85. Fremont parish 13. 20. & Hofius' parish, Fontanelle, Nebr., 14. 60. By Cassirer H. F. Oelschlagel 12. 44.
Fremont, Nebr. the 1st of February, 1898.

John Knechtet, Kassirer.



Received from the Free Church in Saxony by P. S. Keyl for the following purposes:

For negro mission..	8 48.00
For the mission in East India	81. 64
For the procurement of a harmonium for Missionar Näther (East Indies)	83
For Jewish mission	19. 50
For Inner Mission	47
For Emigrant Mission	24
For Esthenmission	2. 49
For deaf and dumb mission	47
For student Eikmeier in St. Louis	14. 89
For student A. Hübener in St. Louis	1. 23
For Missionary Näther	11. 87
For missionary poppy	11. 87

8193. 50

E. F. W. Meier,
Allgemeiner Kassirer.

The undersigned hereby certifies that he has received the following gifts for the Lutheran parish of Waubay, S. Dak: From P. H. Ehlers St. Johannis-Gem. near Groton 831.00, nachtr. from Joh. Krüger das. 20.00, Paul Krüger 5.00. U. H. A. Maas' Gem., James, 22. 25. - Thanking the kind givers again in the name of the local congregation and wishing God's rich blessing.
Waubay, S. Dak. the 10th of February, 1898. A. L. Oetjen.

For poor students received as a last gift from the now blessed Anna Lange 85.00. F. Pieper.

With heartfelt thanks I certify to have received through Father J. Englert, Parkville, Ill, 83.00 from the Ziehmer-Vollmer wedding. God's blessings to the kind givers!
Concordia College, Springfield, Ill B. Weinläder.

Herewith certify the receipt of 87. 77, Hochz. MüllerLüker, from Fr. Hansen's parish at Worden, Ill - To all dear givers the warmest thanks and God's rich blessing.
Concordia College, Springfield, Ill. John Biehuse.

From the Women's Ass. in Jacksonville receive for poor students 5 quilts, 4 pr. woolen stockings.
Springfield, February 10, 1898. I. Herzer.

New printed matter.

Eleventh Synodal Report of the Nebraska District of the German Lutheran Synod of Mifffouri, Ohio and Other States. 1897. st. louis, mo. concordia publishing house. 69 pp. Price: 15 Cts.

In this synodal report, the reader will first find a beautiful synodal address that ties in with our synodal jubilee and encourages in an evangelical way right fidelity and conscientious diligence in a main synodal work, the mission, which especially should not be hindered and limited by food worries. In view of the present difficult times, the pastors are encouraged to be frugal, the congregations to be willing to sacrifice. With this synodal address the report leads into the main subject of the proceedings, an extensive paper on the question: "How do Christians behave in these present hard times?" In a most instructive and edifying manner, and understandable even to the most simple-minded, it states: Christians recognize that God Himself has sent this visitation upon us, and that because of the sin of our country and people. These sins are then exposed and punished, especially the chief sins of despising the divine word and spiritual security. But God has at the same time merciful intentions in this visitation. He wants to chastise and purify his children, prevent many sins, and prove his glorious power and help. Therefore, we should not grumble about the difficult times, but humble ourselves under God's mighty hand and strive to achieve God's purposes of grace. We are also not to worry with little faith, but put our trust in our all-powerful, merciful Father and keep the promises of His Word; finally, we are not to grow weary of doing all kinds of good, especially promoting the works of the kingdom of God, even in these difficult times. - From this brief summary of its contents you, dear reader, can see how important and timely this Scripture, rich in content, is for you. Take and read!

L. F.

Uovändevte addresses:

kev. 5V. vallmauu, 452 IV. 44tü 8t., Xew Voric Oit^.

Rsv. IV. 8oüoeukelä, 1294 Lexiu^tou ^,ve., Lsvv VorkOitzL kev. 8. L. Llassmaun, Luckett, liatvlius Oo., Laus, kev. L. Xoelluer, Llaple^voock, 8t. Louis Oo., Vlo.

Mr., Oeüuor, Lox 307, 8üavvauo, 8üa>vauo Oo., IVis.

3. 8. Hotkmauu, Lox 101, LausiuA, 81.

Otto Llueller, Lrauireumutü, 8aAina>v Oo., Llioiü.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages. To Germany, the "Lutheran" is sent by mail, postage prepaid, for St. 2S.

Letters containing business, orders, cancellations, funds, etc., should be sent to the address: Ooneoräla LubliskinZ Louse, 3eLsrson ^ve. L Uinilli 8t., 8t. Louis, Llo., to be sent here.

Those pieces of paper which contain notices for the paper (articles, advertisements, receipts, changes of address, etc.) are to be sent to the editorial office under the address: "I.utUeruuvr", Ooueoräü 8oiniüLl^.

Lutereck at tüe Lost Oüioe at 8t. Louis, Llo., as soeouck-oïass matter.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehr-

Vol. 54

(Sent in by P. C. M. Z.)

Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common man. Christians.

(Continued.)

d. From the communication of the properties.

In the much-sung Passion song, "O sorrow, O heartache!" the second verse begins thus:

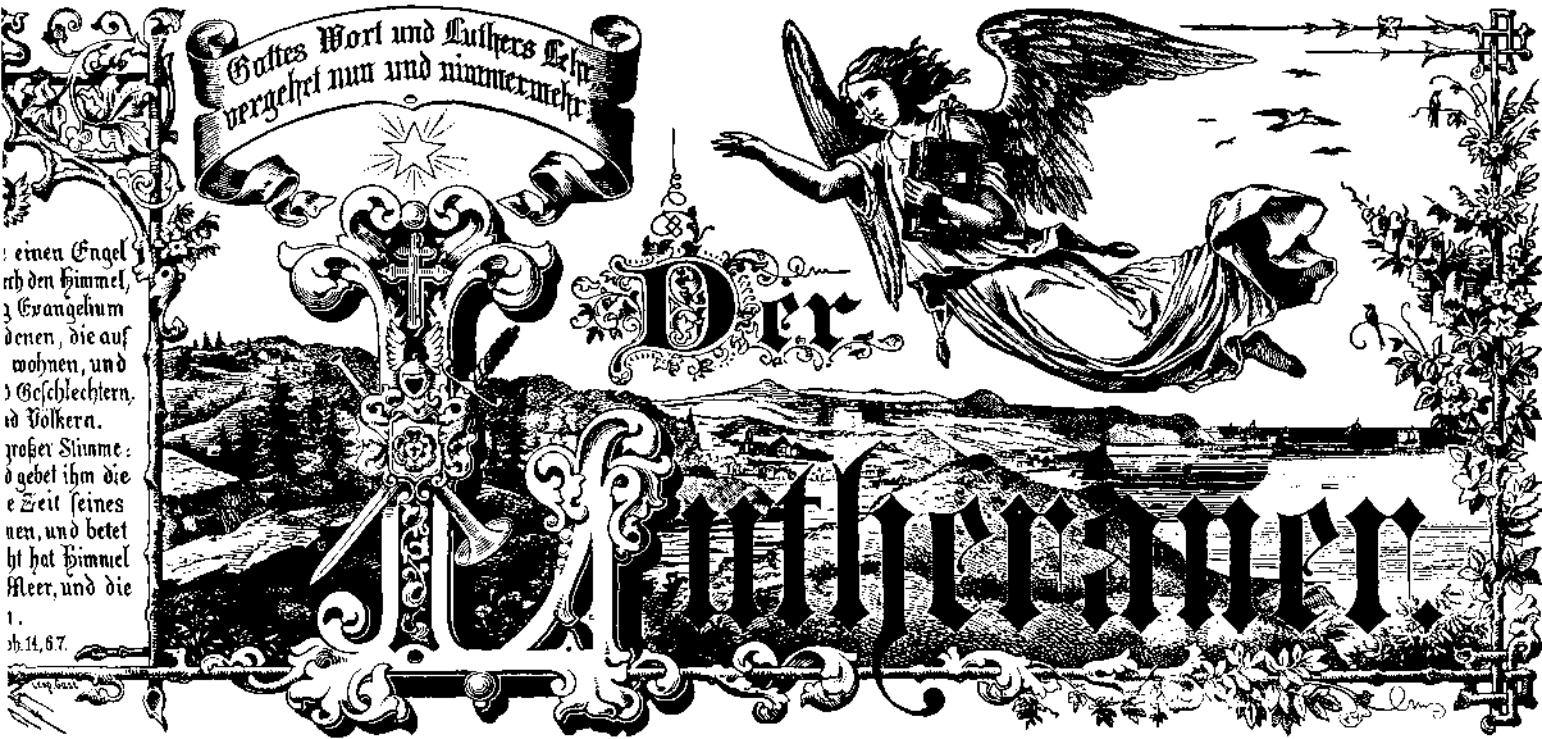
O great distress! God Himself is dead; He died on the cross.

Many Christians take offence at this way of speaking of the poet. They think he should have said, "Christ is dead, on the cross he died"; but not, "God himself is dead." For, they object, how can it be said that God, the ever living and immortal, is dead and died?

The poet, however, has spoken rightly. The apostles speak just so.

Peter cried out to the Jews in the temple, "The Prince of life ye have slain." Apost. 3:15 But "Prince of life" is certainly a name of God, and such a name of God, moreover, by which God is expressly called the Living One, and the Fountain and Lord of all life. And yet Peter, speaking of Christ, says, "The Prince of life ye have killed." Is not this abundantly the same as when the poet sings, "God himself is dead, on the cross he died"? - Paul uses the same figure of speech when he says that the rulers crucified the Lord of glory, and that God purchased the church by His own blood. 1 Cor. 2, 8. Apost. 20, 28. - And John also speaks of the blood of the Son of God. 1 Joh. 1, 7.

Likewise, the expression "Mary, the Mother of God," which has been in use in the Church from time immemorial, is also objected to. They say that Mary is the mother of Jesus, but that she should not be called the mother of God, because it cannot be said of the eternal God that He is born and has a mother. - But how does the Scripture speak? The



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., March 8, 1898. No. 5.

Scripture says that God sent His Son, born of a woman. Gal. 4, 4. And the Son of God, of whom the Scripture says that He was sent and born of a woman, is nevertheless the true God with the Father and the Holy Spirit. Do we therefore not speak scripturally when we call Mary "the Mother of God"?

Let us also consider this matter. - The Word became flesh, God became man. How did God become man? God became man in such a way that He was born of the Virgin Mary. And what did God do after He became man? He suffered, and was crucified, and died, and rose again, and ascended into heaven. Who did this? God, who had become man. Is there anything wrong here? Certainly not. Now it is also right to call Mary the Mother of God, and to say, "God Himself is dead; He died on the cross."

To be sure, being born, and suffering, and dying, is really and first of all due to the human nature of Christ, and is something which is not proper to the divine, but to the human nature. But because God the Son has truly taken human nature into His person, so that He is God and man in one person, it is right and necessary to say that God was born and suffered and was crucified and died.

And when one speaks in this way, it is not a mere way of speaking without reality. No. In that God the Son became man, He, God, was really born, and suffered, and was crucified, and died, though, as the Scripture says, Rom. 1:3, "according to the flesh," that is, according to His human nature. But because in Christ the Godhead and humanity are united in one person, the Godhead participates in an inscrutable and ineffable way in that which is proper to humanity. Likewise, in the Man of God, humanity participates in that which is proper to the Godhead. Christ, though born in time as a man, and descended from Abraham, yet says: "Before Abraham was, I am." Joh. 8, 58. For He who said this was also the eternal God. In the same manner He saith, "Ye shall see of the

The Son of man shall ascend where he was before." Joh. 6, 62. That in Christ one nature thus participates in that which is proper to the other, is called in the church, "The sharing of attributes." -

Dear Christian! Does this discussion seem unnecessary and superfluous to you today? Do not be mistaken. Without the described sharing of qualities that takes place in Christ, you would not be reconciled to God. You have offended and violated the infinite justice of God by your sin. This infinite justice of God could only be satisfied by an infinite and immeasurable ransom. Such a ransom has been paid for thee by this and this alone, that the eternal and only begotten Son of God Himself in His human nature suffered and died for thee. The suffering of Christ's human nature alone, without the divine nature taking part in it, could not have done this. But since God and mankind are personally united in Christ, and since each nature communicates to the other what is proper to it, the suffering and death of the human nature is also due to the divine nature. You are reconciled to God by the blood of God. The full ransom is paid. You are redeemed.

Through His birth, fear, blood and death, the true God saves us all; He makes us also like the angels And heirs in His Father's kingdom.

(To be continued.)

(Submitted.)

† Pastor H. Schmidt. †
(A memorial set by a friend.)

There is no lack of monuments in the world. Many a man has received a very costly monument, made of the finest marble or granite, ornamented with gold. Others, on the other hand, have a rough stone, a simple cross of iron or wood, or even a simple board. But it is possible that

the simple, wooden cross bears witness to more love and respect than the most precious monument adorned with gold, especially when the latter is erected by a man himself out of vanity, as Absalom did, while the latter is erected by friends out of respect and grateful love. This monument also wants to be a simple, plain cross, a sign of love.

K. Heinrich Schmidt was born on July 7, 1825 in Bischoffen, Hesse-Darmstadt, where he was baptized and later confirmed. He did not know his father at all, but lost him soon after his birth through death. His mother belonged to the poorer classes, and it was therefore difficult for her to support herself and her child. His youth, therefore, must have been rich in privations. As a boy he showed a great inclination to study, but where would he get the means to do so? But the good Lord had already taken care of him. A kind-hearted dean in Gladebach took care of the eager-to-learn boy and sent him to school and later also to a seminary in Friedberg, where school teachers were trained. Since he quickly acquired the necessary knowledge and skills, he received permission as early as 1845, since he was not yet twenty years old, to earn something by going to school, so that he could then continue his studies. He soon found the opportunity to attend school through his benefactor, the aforementioned dean in Gladebach. He shared the wish of the young Schmidt; he should and wanted to become a teacher.

By God's grace, Schmidt also soon learned to recognize the dangerousness of the rationalism of his time and to be heartily afraid of it. It is interesting how he got away from rationalism. Luther's small catechism had given the first impulse to this. As a very young teacher it had occurred to him one day (he himself did not know how he came to do it) to have his schoolchildren learn the Small Catechism. Not long after, he met with an old, godly man; he reached out his hand and said, "Teacher, I am glad about you and our school." The teacher asked, "Why?" He answered, tears coming to his eyes as he did so, "Because you teach the children the Lutheran catechism. That is the eternal, divine truth." This alienated him, and he took a closer look at the catechism, and lo and behold, the scales fell from his eyes, and he became a Bible-believing Christian. He also found a number of like-minded people, to whom he then adhered and in whose fellowship he strengthened himself in the faith with God's Word. His resolution was now to feed the lambs of Jesus as a Christian teacher, to lead the baptized children to Christ and to seek to keep them with Christ. And to these: He remained faithful to these intentions.

During his studies he had to teach school here and there, especially in Oberweihbach, where he was a teacher for a long time. Finally he received a position as a school teacher in his hometown Bischoffen, where he was active in the school for a long time, until a decisive turning point in his life occurred. But before we continue to accompany him in his eventful life in office, we want to get to know our friend as a husband and father. In the same place where he was born, he also found a wife who was a faithful helpmate and companion to him until his death and who brought him joy.

and suffering with him. It was Elisabeth Baftian with whom he entered into holy matrimony on February 11, 1850. This marriage was to be called an extremely happy one and was without doubt a great blessing for our dear Schmidt, also with regard to his profession. His excessive heat and restlessness were very beneficially softened and subdued by the calmness of his wife. God blessed this marriage with five children, two sons and three daughters, all of whom are well-born and, except for the youngest daughter, all live in pastors' homes. The eldest daughter, Ernestine, is the wife of Rev. M. Heyer, at Dallas, Tex. and the second, Emilie, of Rev. A. C. Landeck, at St. Paul, III. while the two sons, Henry and Carl, are themselves in the sacred preaching ministry, the former at Freeport and the latter at Chicago, Ill. The youngest daughter, Emma, has become the wife of a pious and industrious business man, Mr. Soest, of Elgin, Ill. With her the father passed his last days.

As a father, Schmidt often seemed to be too strict; however, his strictness was also paired with love in such a way that all of his family felt drawn to him and clung to him with love. In his manner he was easily displeased, but he was also easily reconciled, and he was glad to admit guilt where he had been lacking. One of his favorite entertainments in the hours of recreation at home was singing and music to the glory of God. - But let us now return to Bischoffen, where we last found him active in the school!

Once again Schmidt was transferred to another school, namely to Holzhausen, from where he visited a mission festival in Hilborn in the summer of 1862, since he had already been teaching school (with interruption) for over seventeen years and had passed his exams in Friedberg. Shortly before, Father Brunn had issued an appeal in Steeden, in which he described the plight of the Lutheran Church in America, which at that time was very short of workers, and had earnestly called upon Christian-minded young men, equipped with the necessary gifts, to go over to serve the Church there in America. This call was the subject of discussion and negotiation at the mission festival. The missionary association immediately looked around for suitable young men who would be inclined to follow the call. And since Schmidt, in particular, was warmly recommended to him, he was urged by him to be sent to America. Schmidt soon agreed and, after careful consideration and heartfelt prayer, decided to make the journey and serve the Lord in America in the ministry of preaching. It did not take long before he set out on his journey with a number of Brunn's missionaries.

In the autumn of 1862 the whole group sent by Fr Brunn arrived safely in St Louis, including our dear Schmidt and his whole family. Blessed Dr. Walther took care of them like a father and provided them with an apartment. In the practical department of our theological institute, which at that time was united with the theoretical department in St. Louis under one roof, Schmidt now began to study again in order to prepare himself for the holy ministry. In years he was no longer a very "young man," but he possessed a youthful fire, like a man of twenty-five. The writer of this, who was also in St. Louis at that time, but as a youth of twenty-two years, well remembers

of those times and events. It is easy to imagine that the brothers who arrived from Germany were first regarded by us as strangers and, although not exactly treated with suspicion, were nevertheless treated with a certain caution and each one was observed separately. One wanted to know how talented each of them was, what German peculiarity he had that was not suitable for America, etc. But fortunately Schmidt was one of them. Schmidt, however, fortunately belonged to those who did not like to stand out, but held themselves back in modesty and humility, and therefore soon found respect and love.

After several months, one morning the blessed Professor Crämer said to Schmidt: "Mr. Schmidt, I am becoming more convinced every day that we must soon dismiss you. Everyone listened, but the professor continued: "I see that you are not only in complete agreement with us in faith, but that you also have the necessary knowledge of pure doctrine, that is, of Luther's teaching, of the Bible teaching, which God has given us Missourians by grace, and I have no doubt that you will also be able to present it with blessing, that is, to preach it. In a few weeks you will have to take your exams together with a number of our other students and then go out into the field, into the work. The crying need dictates that we hurry. Our dear Professor Walther, with whom I have spoken about this, is entirely of my opinion." And so it came to pass. On January 30, 1863, we, a whole number of us, were examined and then immediately each received a call from a congregation together with a certificate of maturity issued by the professors. (To be continued.)

(Submitted.)

From Schleswig-Holstein.

Every reader of the "Lutheran" knows that we have fellow believers in Germany. In the following lines, however, it shall be made known to him how and where the number of them has increased since one year, even if only a little. That should certainly interest him to hear.

A year ago, a man from Schleswig-Holstein, a physician by profession, came to America, not to stay here, but only to learn something that he would later use to his advantage in his profession. He wanted to learn a new, particularly successful treatment for a certain ailment from a local physician. That is why he left his wife and child at home. Whether he was now in

The writer does not know whether this project had the desired success before he returned home, but he does know something else, namely, that he also learned something here that he did not want to learn at all, but rather tried to avoid as much as possible. In spite of all this, he finally recognized that it was basically something good and wholesome, not so much for the earthly profession (for which it is certainly not to be despised), but all the more for the heavenly profession, for becoming blessed. What he did not want to learn at all, and what he at first vigorously resisted, but what he finally had to learn and accept after God's good and gracious counsel, was the pure teaching of Luther or the unadulterated teaching of the Bible.

For he was not a Lutheran, but a Bornholm enthusiast. The so-called Bornholm

are a sect that came to Germany from the Danish island of Bornholm, where it originated. It has the peculiarity that it adorns itself with Luther's name and likes to quote his words, but nevertheless rejects Luther's biblical teachings in essentials and pays homage to an unhealthy pietism. As a Pietist, our friend liked to keep in touch with the clergy everywhere, without making much distinction of creed. And behold, no matter how differently he was advised from all sides, they all agreed on one thing: he was warned from all sides against the evil Missourians! Therefore he did not go to any Missourian pastor, but wanted to avoid all Missourians - this nefarious sect of Walther - on his whole journey. But he was still curious to know what kind of person a Missourian actually was. Therefore, when the first greeting at his friend's, to whom he was travelling, was over, he could not refrain from asking: "Have you ever met a Missourian in this country? And - who can describe his astonishment and sadness when he heard that his friend was himself a Missourian in the flesh, he who had been his Bornholm brother in Germany years ago. Now he began to argue in order to win back his apostate sect brother from the Missourians. But he met him with the Scriptures, and our man still had the right respect for the Scriptures as for God's infallible Word. He also had to confess that the Missourians agreed with Luther, and that father Luther had taught good Missourian in all ways long ago. And so, little by little, as an honest man, he gave his friend and his friend's pastor more and more right, until at last he had to declare: I am now also a Missourian, that is, a simple-minded Bible Christian, who says, believes, teaches, and confesses in all things what God says in His Word.

Now, however, he felt impelled to carry and spread the glorious light of pure doctrine, which had dawned upon him here, to the best of his ability, in order, as God's instrument, to make others share in the same grace that had befallen him. Therefore it was not long before he, already a mature man and father of a family, devoted himself to the study of the holy doctrine of God or theology at our seminary in Springfield, Ill. But it was not God's will that he should become a pastor, at least not yet. Family circumstances forced him to break off his studies soon, to return home to Germany and to pursue his former profession again. Of course, he did not keep silent about his faith among his relatives and friends, but testified to it from the Scriptures and the Lutheran confession. At first, by the grace of the Lord, his wife agreed with him, but only she. Others waited, but the leaders of the sect banished him by "decision of the court of honor," without having examined his testimony and without giving him or the members of the community any reason for this decision. As a result, our friend felt compelled to answer to the members of the community by means of a little paper entitled "On Defense and Understanding. It is an excellent little book, containing an exposition and refutation of the Bornholm heresies. In exchange for five cents in postage stamps, the undersigned is prepared to procure it from Germany for all who wish it.

that is, as long as copies are still available. It is a strange sect, because it knows how to adorn itself with Luther's name and words like no other. Furthermore, he published a leaflet: "Luther's Sword and Trowel." In it he almost exclusively lets Father Luther and the Confessions have their say, for it is as he writes to me: "With this leaflet we can reach circles that would otherwise be closed to us, and the opponents, as far as they want to be Lutheran, cannot condemn it, because otherwise they would reject Luther and Concordia. Once the Christian people realize that Lutheran and Missourian are one and the same, they are easier to deal with."

One might think that since the Saxon and Hermannsburg Free Churches have their publications and writings, which would also have been available for Schleswig-Holstein, apart from our own printed matter, the publication of a special journal would have been superfluous. But anyone who, like the writer of this article, knows the conditions in this part of the German fatherland from his own experience, knows that this undertaking is completely justified. The people of Schleswig-Holstein are generally reserved and reserved towards foreigners, and suspicious of everything foreign. For the time being, those existing sheets would have been difficult to distribute. In addition, there is a need for their own newspapers and magazines, and this in a very pronounced way. In the Schleswig-Holstein regional church there are many more or less self-contained fellowship circles; all of these have their own papers and writings and to some extent their own printing presses and bookshops. The believers gather around the head of their fellowship and read primarily the writings written or distributed by him, but also the papers from several other circles, especially when a dispute has broken out among the heads. Many a poor seeking soul is driven about for a time by this and then again by that wind of doctrine, until at last it either blindly follows one of the most excellent leaders of the blind and tries to become blessed according to his way, or falls into its own and peculiar wrong ways. Only a few, as far as my experience and observation of his time has taught me, decide to follow the Scriptures alone. In view of this confusing mass of contradictory Lutheran (?) doctrine, and in view of the pronounced need for all kinds of publications, it was certainly justified to publish a small publication that calmly and objectively presents the correct doctrine from Scripture, Concordia, and Luther's writings alone for examination. Through its ministry, several families have already been won over to the Lutheran Church, and wide circles have been made aware of it. Moreover, it is not the intention of the editor to establish something of his own, but he is a member of the Parish of St. Michael in Hamburg, and thus a guide into the Saxon Free Church for all who are won by him.

Now, at the end of this communication, a request, especially to those who have come from Schleswig-Holstein themselves. The request is: Help the dear brothers in Schleswig-Holstein in their work. You can help by becoming readers of "Luther's Sword and Trowel. Since it has only been in existence for half a year, the journal is still struggling with financial difficulties, although it is becoming more and more important with each passing month.

gaining wider circulation, With January of this year a new volume has commenced. It is published semi-monthly, and costs only 20 cents if sent monthly, two copies 30 cents, three copies 40 cents, seven copies \$1.00, twenty-five copies \$3.00 for the whole year. The undersigned is willing to receive and transmit orders and moneys for the same.

Martinsburg, Nebr. Theodor Hanssen.

(Submitted.)

From the English Mission.

In September, 1895, the congregations at Detroit, Mich. celebrated their annual mission feast. The preacher, as is always done among us who know that only God's Word makes hearts willing, laid before the assembled Christians the cause of the kingdom of God. The dear Christians contributed, and, after the manner of Scripture, 2 Cor. 8 and 10, gathered their offerings. After being refreshed by the singing of our glorious songs, and by intercourse with the brethren, they departed from one another again; the pastor departed, the Christians returned to their daily occupation, the collecte was sent to the officer concerned, and thus the mission feast was ended.

Don't. Now comes the main thing. This mission feast and this sermon were to bear fruit through God's blessing, which no one, perhaps not even the preacher himself, had thought of. And therein lies a hint for us pastors, too. We want so much to see the success of our work in God's vineyard, and when this does not happen, we often become fainthearted and despondent. Just as Elijah did when he lay down under the tree in the wilderness and sighed, "It is enough, take now, O Lord, my soul."

But as God, by his word in the mouth of his prophet, made fruit there, which Elijah never dreamed of, so it is to this day. It happened the same way here. At this mission feast two younger people were present, who through this feast and this sermon came to the thought that we, who have the priceless treasure of pure doctrine, do very little for our neighbors of English tongue. In addition to this, there was the circumstance that many of their youthful friends had married English people and, since they did not speak German, could not adhere to the Lutheran Church, so it happened that these people not only took part in foreign services, but actually sacrificed at foreign altars with their spouses and children. One of these younger people had children of his own, who unfortunately did not speak their mother tongue. Where were they to be instructed in sound doctrine and prepared to receive Holy Communion? In an English Sunday school, where the summa of all instruction can be summed up in the one word "be good"? Surely this cannot be done! And yet there were so many of their friends and acquaintances who once professed the Lutheran doctrine at their Confirmation, but now were not afraid to send their children to such Sunday schools, with the excuse that they did not understand German, and therefore had to go either there or nowhere.

These two missionary friends discussed these facts and agreed that we should give it up to the English

We owe it to the people of this country and to our young people who marry English people, as well as to the children of such spouses, to provide for them, if not in the German language, at least in the English language. We should have an English mission here. They were not clear about how and where and with whom. But God helped. They discussed this matter with friends and acquaintances, and the circle of those interested in the idea of beginning an English missionary activity in Detroit expanded. Among those who were members or communicants of our congregations, this was also clear: we must act under the leadership and in harmony with our pastors. And so they were invited to a meeting. In the meantime we worked diligently, visited and invited friends, and consulted with one another. Oh, an active life had come among these people!

But the thing also had its weaknesses. It won't be any different on earth. The evil enemy will see to that. And so he also sowed his evil seed among the good seed. Not only did he try to fill many a faithful Christian heart with distrust of the cause, but there was also no lack of misrepresentations of the motives of these people and harsh judgments about their intentions. The matter was thought to be unwise, rash, and imprudent.

On the other hand, one felt offended. One opposed the flesh with flesh. One met mistrust with mistrust. And that was a pity, yes, it was a sin. Perhaps it was also a humiliation and a school for strengthening these young missionary friends. For they needed strengthening. Soon an even greater test and purification was to come.

From the above it is also clear that the cause of the Lord is not only a matter for the ministers of the Word, but a matter for every Christian. We often have such an opinion that we have pretty much done our missionary duty with the annual mission festival. The rest of the time the pastor can take care of it. That is his office. At the most, he should be given an address now and then where he should make a missionary visit. That one goes there oneself, that one does a little missionary work oneself, one has no time for that. Nor do we have the gifts. You can't talk about church things with other people, perhaps people of other faiths. The pastor can do that much better. So, you write your name nicely on a piece of paper and give it to the pastor. He has to shift one's own burden and duty onto one's pastor.

So also with praying. At the most, one prays devoutly when the general church prayer is read out; or, when one prays his Our Father in the house, ponders now and then the actual meaning of these words when he hears the words "Thy kingdom come" - that is all. If it were not too absurd, one would like to burden the pastor with groaning for the needs of the church as gently as one does with missionary work.

That there can be no true missionary spirit in a congregation with such thoughts hardly needs proof. Our Lord Christ has called not only pastors, but all Christians the light of the world. And a right missionary life therefore includes the cooperation of pastor and congregation.

About the time of these meetings, the undersigned came to Detroit from his congregation in Wisconsin and brought a deaf and dumb child to the local institution. Invited by some friends, he attended a meeting to which a motley crew, Lutherans and non-Lutherans, English and Germans, people who had never enjoyed Christian instruction, others who had not been in a church for a long time - and, to judge by the tiresome pins and buttons, a good portion of lodge brothers had gathered. Asked for his opinion/ the guest gave the people the advice to refrain from founding a church for the time being and to provide for regular preaching. For these people needed instruction for the time being.

By the way, we believe that the quick organization of mission churches seldom does good. One should be content with a preaching place for a while. Get to know one's people before one establishes a regular congregation with officers, etc. Do not expect too much from constitutions. After all, God's Word is the only true reason for a church.

One did it here in such a way. But a short order was adopted and a so-called missionary society was formed. And in the process the lodge question was fought through. As always, there was much bad blood here, often it seemed as if one wanted to run out of each other. But truth prevailed. And since the undersigned was later called as an English missionary among these people, he experienced abundantly how much gratitude is owed to the brother who fights through and arranges such matters before the call. One has a smooth path there from the start.

We began our work here in January 1896. The Missionary Association provided for the upkeep of the missionary. A small Scandinavian church was rented, regular church services, Sunday school, etc. were established. The attendance at the festival. The rest of the time the pastor can take care of it. That services was exceptionally good. Especially many young people from the German congregations came. The matter seemed to become precarious, because for them no English mission was there oneself, that one does a little missionary work oneself, one is satisfied. And my experience teaches me that people do not easily part from their spiritual mother, the church where they were brought up, without a real reason. As long as the thing is new, one runs to it out of curiosity, but at home it is best, and whoever has no special reason, for instance out of consideration for English-speaking relatives, to keep to an orthodox English congregation, seeks his life's bread at the accustomed parental table, as is proper.

The necessity of setting up the church's own budget soon became clear. Various adults had themselves prepared for confirmation or baptism by the missionary; others desired Holy Communion; official acts occurred and an orderly pastoral care became necessary. Fourteen persons were found who were willing to organize themselves as a congregation. Of these, seven were members of the local Trinity congregation. One of them had an English spouse, others understood very little German. These people presented their intention to the mother congregation in an orderly manner and asked to be dismissed. Their request was readily granted. And so in March, 1896, they formed The English Ev. Luth. St. Mark's Church of Detroit, Mich."

Now one may ask here: Is this English mission? Is it necessary that one should begin in this way, by



do you take people from the German congregations? Answer: If it is not necessary, it is, where possible, very profitable. When founding such a congregation, one should, if possible, have a core of faithful Lutherans. Where else should one get one's overseers? Where else would the pastor find assistance and support in leading such a congregation? This is, after all, the way in the establishment of German mission churches; indeed, it is God's way; for when he wished to spread the gospel in Samaria, he did not let persecution come upon the teachers, but upon the congregations. And the scattered Christians then became the nodes to the web that was woven when the apostles followed.

At Easter we celebrated Holy Communion for the first time with 17 communicants. Among these were a convert from the papacy, two women from an unchurched congregation who had never been confirmed, and another who had joined a congregation of the General Synod but had never received Holy Baptism. After receiving instruction, they joyfully confessed their faith, and were received into our church, one by baptism, the other by confirmation. Since its existence, adults have been confirmed in the congregation and 4 of them have been baptized, mostly people from the Papacy, Methodists, Presbyterians, Baptists or churchless. One has such people in class year in and year out, and the pastor of an English Lutheran congregation rarely has a free evening for himself and his family.

These people, when they are convinced of the truth of our doctrine, give one great joy with their confession and love for our church. They often esteem the treasure much more highly than we who have always had it.

Today the congregation has 36 voting members and 140 communicating members. The Sunday School is attended by 192 children. In the Confirmation class, which lasts from Easter to Easter and is held twice a week, there are 20 who are ready for Confirmation. The children are expected to attend these classes for two years. The matter cannot be arranged any better. Oh, that we could soon have our own parish school!

The congregation is now in such a position as to meet its current expenses. It has raised \$1321.78 in the last year, less \$152.00 which it receives from our German brethren. Our heartfelt thanks for the support received!

We could tell many more stories about the difficulties and disappointments we experience. But also about the joys. For example, how our Sunday School grew after our English neighbors heard at our first Confirmation what we Lutherans believe and teach our children; and also of the pleasure these people took in our chorales. "Eins ist noth," "Nun lob, mein Seel, den HERren," "Ich laß dich nicht, du sollst mein JESus bleiben," have become favorite hymns with our people from the Sectenkirchen. So also our liturgy. The litany is sung here in every Passion service by pastor and congregation kneeling. But the sermon, that is and always will be the main thing. The people who have turned away in disgust from the doings of the sensational preachers, they appreciate the simple gospel of JEsuse.

And all this comes under God's blessing from a mission festival in Detroit in September 1895, where the Collecte was not the main thing.

What was it? God's blessing. Did a godly little mother perhaps pray to the Lord for the soul of her child, who, whether by marriage or in some other way, had departed from her German Lutheran church? We do not know. God knows. We only know that such prayers weigh more with God the Lord than many a coin that is heartlessly and only for the sake of decency placed in the collection box. Would to God we had more such prayers - and more such mission feasts!

D. H. S.

To the ecclesiastical chronicle.

America.

Jubilee Celebration at Concordia, Mo. On Sunday Invocavit, the 50th anniversary of the venerable P. F. J. Biltz, the long-time, faithful, beloved, highly respected pastor of the Lutheran St. Paul's congregation there, who for sixteen years also administered the presidency of the Western District of our Synod and many other important Synod offices in the course of the years, was celebrated in a worthy manner with an ecclesiastical celebration in Concordia, Mo. Praeses C. C. Schmidt preached the sermon on Ps. 126:3 to the festively decorated church, which was filled to overflowing with people from near and far. In an excellent manner, he showed that the reason for the joy of the celebration today was that the Lord had done so great things for the jubilarian, and secondly, through him, for us. In the afternoon, the representatives of the congregation in Concordia and representatives of other congregations and bodies of our Synod offered verbal blessings and gifts of honor to the venerable jubilarian, and the many, many congratulatory letters and telegrams from the farthest east to the farthest west, from the far north to the sunny south of the great territory of our Synod were read out. Throughout the entire celebration, the following line ran: "The Lord has done great things for us, and we are glad of it. Not to us, O Lord, not to us, but to thy name give glory." The dear jubilarian is the second candidate educated at the theoretical institution of our synod, Concordia College, then located in Perry County, Mo. He entered the sacred preaching ministry on Sunday Invocavit, 1848, at Dissen (now Friedheim), Mo. C. L. J.

Where indulgence only harms. Among the Lutheran synods in our country that have been seriously fighting against the lodge system is the Swedish Augustana Synod; however, lukewarmness is now beginning to show here and there. As we see from the "Augustana" of February 24, the President of the Minnesota Conference complains in his last annual report: "Some congregations exercise serious discipline on those members who join secret societies, others are very lenient." In the report of the committee which was to make suggestions on the various points of the annual report, the advice given on the above point is that the old strictness should be maintained, and it is then very properly continued, "Experience teaches that laxity on this point is detrimental to the congregations." This truth cannot be overemphasized, and it is good if this realization becomes more and more prevalent in the Augustana Synod. Many of the old Lutheran congregations in the east of our country, which are still Lutheran in name, would hardly ever have sunk so deeply into after-Lutheranism and sectarianism, or would have become so secularized, if they had from the outset excluded themselves from all lodgeism, which is all

and leaven it with its poison of unbelief. It is precisely because our Synod has always recognized that indulgence in this piece is detrimental to congregations that our congregations have always fought against any intrusion of the Lodge system, and this fight has also always been very beneficial. C. Dreyer.

"Dangers of our Public Schools. Yesterday's Christian Advocate' (Meth. Episc.) sounds a warning as to the dangers threatening the children on the part of the public schools in their present arrangement. This warning perhaps makes the deeper impression, because it comes from a side which does not advocate the church parochial school. It states that education in the religionless schools may become atheistic, hostile to God, that the exclusion of the Bible from the school may finally be regarded as tantamount to the rejection of the Bible on the part of the school, and by leaving prayer altogether aside, finally tolerate manifest godlessness. In certain districts of our cities the danger is a threatening and terrifying one, that the children may be infected with immorality. Children from the dens of vice, destitute of all decency, and not unfrequently downright mean, sit beside tender-hearted, demure little girls from the best Christian families, and nothing protects them but the vigilance of overworked teachers. There are district schools in every city where the children are thus exposed to the worst influences, where both sexes are crowded together, and there is always opportunity for circulating notes and pictures which are unchaste and bring ruin. . . . The Western Christian Advocate' also asks how these evils are to be remedied, and proposes that the sexes should be separated in all classes, even at college. This would at least reduce the danger by half. If parents,' he says, 'would attend diligently the schools of which their children must be pupils, public opinion would soon become so powerful that the necessary changes would be demanded and carried out. We cannot thank God enough that we have our schools where God's Word reigns. But we should now also rightly cherish and care for and use this our jewel. G. M.

Died during baptism. The great sect of Baptists, as is well known, erroneously teaches that baptism may only be administered by immersion. While most Baptists perform such baptisms in their churches, there are also those who recognize only those baptisms that have been performed in running water as true. Thus, as the "Luth. Kirchenblatt" reports, 12 persons were brought by the Baptist preacher Enoch in Hamlin, West Virginia, to be baptized in a stream (Ten Mile Creek) in the middle of winter. When the friends of the candidates for baptism asserted that the water was too cold and might endanger the health of the persons concerned, the swarming preacher declared that the fire of religion would keep them warm. Seven had already been baptized and had risen from the water freezing, when the turn came to a Mrs. Keck. She was very frightened and excited, made a mistake, fell into the water, and in the fall dragged the fanatical Anabaptist Enoch with her. Although both were quickly helped, they were already unconscious when they were brought ashore. And while the preacher recovered after an hour, the woman remained lifeless. The fright and the cold had brought about her death. Thus do such sects make their perverse religion the offence and mockery of the world, and do their followers harm not only spiritually, but also bodily. L. F.

Mormons. From various parts of our country come reports that the impure sect of the Mormo

nen makes a special effort to win supporters. This is especially true of the East. In the district headed from Brooklyn there are said to be 140 missionaries at work, who have already gathered churches in various places. These missionaries, of course, pose most innocently and piously. They are silent about polygamy; and when asked expressly about it, they reply that this custom, or rather immorality, has been abandoned by their church. They spread the old lie that all Christendom has long since fallen away, but that the true gospel has been revealed again through the lying prophet Joseph Smith. They would have the task of preparing the way for the second future of Christ, which is why they also call themselves "the Latter-Day Saints". The followers they won were encouraged to emigrate to Utah or neighboring states. - A conference was held in Brooklyn last month to discuss ways and means of spreading Mormonism, in which Mormon politicians also participated. This makes one think. The new senators of Utah and Idaho have already been elected through the influence of the Mormons, and the present Mormon Prophet Woodruff gave the following "revelation" to his church last fall: "The day has come when the mouths of W. Woodruff, G. Cannon, J. Smith, and the twelve apostles should not be closed. Almighty God requires you to unite in your work in the temple and in politics. You should join together and elect your city council and all your state officers. You must set aside your Democratic and Republican principles and unite for common action as Latter-day Saints." - In Appleton, Wisconsin, small pamphlets, containing the doctrine of the Mormons, were recently carried into every house, as reported by a political paper. From Iowa comes the news that individual of our congregations are troubled by Mormon apostles. The Mormon population of Colorado, Arizona, and New Mexico is steadily increasing. The Lutheran Observer recently carried a dispatch from Chihuahua, Mexico, to the effect: "It has come to light here that representatives of the Mormon Church of Utah have entered into a contract with the government of Mexico for the purchase of three million acres of land lying in the Degollato District of that State. It is the intention of the Mormon Church to settle 40,000 Mormon colonists on the land within the next two years. Many of these colonists will come directly from Utah, but the greater number will consist of 'new converts' from the various parts of the United States. There are already two flourishing Mormon colonies in this State, whose population amounts to about 3000." - Thus it is unmistakable that this abominable sect, which has no trace left of Christianity, denies all the central articles of the Christian faith (Trinity, reconciliation through Christ, justification by faith), is making progress in this country. L. F.

Abroad.

From the Saxon Free Church it is to be reported that for the past year again a growth is to be registered. Even if the increase is not great, it is always an increase, and gives us cause to rejoice that the heavenly Father also blesses our fellow believers outwardly, as He does so abundantly in spiritual matters. 14 pastors belong to the synod, who preach in 30 different places. The number of souls living in 161 different places is 3149, of those capable of communion 2067, of those capable of voting 693. 129 persons were baptized, 30 confirmed, 8300 took part in Holy Communion, 68 died and 23 couples were married. The largest parishes are Planitz (PP. Willkomm and Lenk) with 800, and

Chemnitz (Fr. Kern) with 606 souls; the smallest are Großküdde (Fr. Hensel) with 32, and Hamburg (Fr. Michael) with 34 souls. But especially in the latter place, in spite of the difficult conditions, the work has made some progress. The synodal treasury of the Free Church is still dependent on our support, which will certainly not be withheld in the new year. Finally, we would like to inform you that Father Hübener from Kolberg will be visiting us in the summer, God willing, and will become personally known to further circles of our Synod through his participation in several Synod meetings.

Many and large gifts have been presented to the present Pope Leo XIII on the occasion of his sixtieth anniversary as a priest, the total value of which amounts to more than \$1,200,000. Among the donors are the following high and princely persons: The Duke of Norfolk gave a money order for -40,000; the Queen-Regent of Spain sent \$20,000 in gold. The Greek Catholic Russian Emperor sent a magnificent ring, and his wife, the Princess Alir of Hesse, who had apostatized from Protestantism on account of her marriage, a gold box for relics, set with precious stones. The Austrian bishops presented their "most holy father" with \$50,000, the chief ecclesiastical dignitary of Hungary likewise -50,000, both in gold. From France the great Antichrist received a rosary, the "Ave Maria" of which is composed of gold twenty-franc pieces, and the "Paternoster" of which is composed of gold fifty-franc pieces, while the cross is formed of six gold hundred-franc pieces. To these must be added the precious gifts of the Austrian Emperor, the President of the French Republic, the American bishops, and many co-operatives, convents, and individuals. Even the Turkish Sultan made a present. The "Free Church", from which we take this information, rightly points out that what is prophesied in Revelation chapters 13 and 17 about the worship of the great beast and the fornication of the great whore, that is, the antichristian Pabstacy, has once again been fulfilled. And so the punishment come to pass, which is proclaimed in chap. 18 and 19.

A missionary there wrote the following **about the Jews of Palestine**: "The Jews are almost the same everywhere, but in their hearts wholly in earthly and worldly things, and makes Tiberias and Sabtet they are even more zealous and fanatical than elsewhere. From all ends of the earth old men flock here to study the Talmud (the Jewish interpretation of the Law) and to have their bones laid beside those of their fathers and brothers who have waited here for the Messiah. One of the articles of faith contained in all Jewish prayer books reads as follows: 'I believe that the Messiah will come, and though he tarry long, yet will I daily plead for his coming/ So the poor wait daily for him who has already come.' By their empty services on the Day of Atonement, those who believe in the Talmud prove that they are in need of an eternal sacrifice and Savior. Their celebration of the New Year also proves this. Today as the 19th of September is Jewish New Year's Day, and as I write I can see hundreds of rabbis and others wandering up Castle Hill to cast their sins into the Sea of Tiberias. Each one picks up a stone, and turns his back to the lake, throws the stone over his shoulder and without looking back, goes home. They have thrown the sins of the past year into the sea behind them." Poor blind Jews! Through the work of the mission to the Jews, however difficult it may be, and however little success it may show, some may always be brought to the believing knowledge of the suffering, righteous Servant of the Lord, of whom Isaiah speaks in the great 53rd chapter of his book!

Ans World and Time.

War is now much talked about and written about in secular newspapers, and in many cases it is even provoked to war. Christians, however, ask God to protect their homeland from fire, water, famine, and pestilence, as well as from war and its horrors. They know that war is not only an obstacle to the physical well-being of the country, but also to the church and the spread of the gospel. Luther writes E. A. 35,381: "For there must first be peace on earth, otherwise one cannot preach, because one has space and time for it, that it be quiet and good peace. When there is peace, that one should have spears, guns, and swords in his hands, there is not much to be done with the preaching of the divine word." And Dr. Walther, in his sermon on repentance, with the subject, "Why War is the Greatest of God's Temporal Judgments," says, among other things, "It is true, I repeat it, that theuring, famine, pestilence, and other far-flung contagious pestilences are also God's chastisements and judgments upon an apostate people, but they are the most merciful of all. They tear man away from the world, show him his nothingness and humble him, remind him that man is completely in God's hands, therefore lead him to God and teach him to think of death, judgment and eternity and to prepare himself for them. . . . How very different, on the other hand, is the effect of war! Read the history of any war, and you will find that it has always been, when it was not a mere war of defense against invasion, not only the ruin of all civil welfare and order, but also the ruin of all civil respectability and Christian virtue, a school of all sins, a source of all spiritual ruin, a pestilence of souls, a time of the reign of the messenger of the wicked, a feast of all devils, a rich harvest of hell. . . . Other judgments of God lead to God and teach fear and trust in him alone; but our war visibly leads men away from God, drives away all fear of God and teaches trust in men and human power. Other judgments also shall the punishment come to pass, which is proclaimed in their hearts even of Christians with mutual party hatred, with revengefulness, yea, with the cruelest thirst for blood, and makes the hearts, in which the gentle Jesus should dwell, a pit of murder, since one hears with delight that the enemy is rolling in his blood, and like the bloodhound Nero wishes that all enemies had only one neck, in order to be able to murder them with one stroke. Other judgments lead men to mutual justice, but our war poisons their hearts so that they scorn all justice, do not want to do justice to the enemy, condemn everyone, lump everyone into one class, and take credit for the most blatant injustice committed against the enemy as ardent patriotism, and defend it, even praise it, in others. Other punishments make men truthful; our war deadens all truthfulness and shuns lies and deceit. . . . Other penal judgments bow men down and make them humble and modest; our war, however, makes them haughty, self-righteous, and boastful." - But, dear reader, turn to Walther's Epistle Postilion, page 491, and read the glorious sermon in its entirety.

Dr. Barnardo, a philanthropic physician in London, has a neglected children. In the east end of this gigantic city, under the

The poor children who grow up in this environment are exposed to many hardships, dangers and temptations. The poor children who grow up in this environment are exposed to many hardships, dangers and temptations; some of them have neither father nor mother to take care of them, homeless and homeless they roam the streets and try to satisfy their hunger by begging or stealing. Of God and God's Word they hear almost nothing. To help such poor, neglected children, to take them into children's homes and to give them a proper education has been the endeavor of that doctor for years. His effectiveness has been richly blessed. There are now 80 such children's homes and 24 mission stations in which Dr. Barnardo carries out his work of love. These are not large asylums, but small, comfortable homes, in which the collected multitude is taken in and educated; many children are also housed in families in the countryside. According to their aptitudes and talents, Dr. Barnardo has these children learn something useful, but above all he takes care of their immortal souls through regular religious instruction. In the 31 years of his restless work, 32,402 neglected children picked up from the streets have been taken in and educated by him; 9400 boys and girls, the best and most capable of the bunch, have been sent to the English colonies after they have grown up, others earn their own living in England. Besides the houses of education, and the workshops, Dr. Barnardo has also established hospitals and convalescent homes for sick and convalescent children. Twenty experienced agents, eleven of them in London itself and nine in the larger towns of England, search the streets and markets, the inns and restaurants, on behalf of Dr. Barnardo. They search the streets and markets, the inns and shops for degenerate children. Every day about nine souls are added to the great family of the working man. - Even in the large cities of our country there is still much physical and spiritual misery. May God also make us rich in merciful love, so that we may take care of these poorest, most miserable and most depraved for the sake of our Savior.

G. M.

Obituary.

It pleased the Lord over life and death to call away I. G. Fischer from time into blessed eternity on February 28, Pastor at St. John's parish in Drake, Gasconade County, Mo. Imm. Gihring.

Amtsoinfrhvrerrgerr.

At the request of the Venerable Praeses P. Brand, on Sunday. Sexagesimä W. Schönfeld in the Immanuel-Gemeinde, 88th Street, New Dort, with the assistance of kt?. J. P. Beyer and H. Zoller introduced by Aug. Emil Frey.

On sund. Estomihi 1>. F. Reiser was introduced as missionary for Pasadena and the surrounding area by order of the honorable President Bühler by Geo. Runkel.

Church dedications.

On the 3rd Sunday, A.D. Epiph. the Lutheran Zion congregation in the Town of Clyman, Wis. dedicated their newly built church to the service of God. Festive preachers were: UU. C. Strafen 8vv., I. tz. Brockmann, and (Engl.) Alb. Grothe.

On Sun. Septuagesimä the Lutheran Immanuel congregation near La Porte, Nebr., consecrated their newly built church (24X36 feet) to the service of God. The festival preachers were: kk. Otto v. Gemmingen, Ed. Oelschläger (English), H. Hilpert.

H. Schulze.

On Sunday. Septuagesimä the Lutheran congregation of Trinity in Monitor, Mich., consecrated their newly built church to the service of God. The following preached: F. Sievers, F. C. Gräbner (English) and F. J. Müller. L. A. Wißmüller.

On Sun. Sexagesimä the dedication of our church (24X40 feet) took place at Ash Creek. Preacher: T. Möllering (German and English) and Iool S. Rathke.



Parish - Anviiäüm.

On Feb. 9, St. Peter's Lutheran Church in Town Belvidere, Minn. celebrated its 25th anniversary. - Preacher: IR Chr. Maurer. G. Ferber.

Gonfeven;- Display.

The Colorado Pastoral Conference will meet, s. G. w., April 13-18, in Denver, Colo. Works: J. Gen. 1: k.Rauh. II. Power and effect of the word of God: P. Jüngel. III. on life insurance: P. Oesch. Preachers: Sunday morning: P. Wind-U. Jüngel; Sunday evening: Fr. Jakob-k. Oesch. Thursday evening: l>. Maßmann-k.Bützow. Confessional speaker: Fr. Rauh. Th. H. Jüngel, Secr.

The Middle District

of the German Lutheran Synod of Missouri, Ohio, &c., will assemble, s. G. w., from Wednesday after Easter, April 13, to April 19, at the congregation of Rev. F. Wambsganß, at Indianapolis, Ind. Those who certainly expect quarters, must have applied by March 20, to liev. P. ^KambsAanss, 713 8. St., Indiana. polis, Incl.

NU. The deputies are requested to bring their credentials to the opening service so that they can deliver them to a designated committee immediately after the service.

R. D. Biedermann, Secr.

Indication.

At the urgent request of the congregation at Good Thunder, Minn. the Minnesota and Dakota District will assemble June 15-21, instead of June 23-29.

F. Pfothenhauer, Präses.

Notice.

Series No. II of interest-free shares of St. John's Parish at Beloit, Wis. has become payable by lot. Holders of shares of this series would like to send the same to.

^Vin. 8amp, 412 Luelick ^V6th, Leloit, ^Vis.

For your consideration.

Mr. H. Bartling, Treasurer of the Jllinois District, reports that of the 84090. 65, stated in my report of Feb. 22 as received for the Synodical treasury from the Illinois District, 81147. 43 is specifically for debt redemption.

C. F. W. Meier,
Treasurer of the General Synod.

Income to the Illinois district treasury:

Synodical treasury: p. Lohrmann's congreg. at Millstadt 82. 85, k. Mary's congreg. at Danville 11. 30, p. Meyer at E. St. Louis v. N. N. 15.00, and Evensong coll. by P. Plehn's Gem. in South Litchfield 2. 64. (S. 831. 79.)

Missionink. PfundsGemeinChicago:Coll. k. Succops Gem. das. 53. 25.

Inner Mission: Fr. Th. Kohn in Chicago v. A. Strutz . 50 and Wm. F. Behnke . 75, P. Weisbrodt's Gem. in Mount Olive 4.00, Epiphcoll. Lochner's Gem. in Chicago 9. 18, Werfelmann's das. by Carl Mose 1.00, P. Grosse in Oak Park by Carl Schulz 1.00, Alb. Schneider Sr . 50 and Bertha Gotsch 1.00. (pp. 817. 93.)

Mission to Southern Illinois: Coll. by P. Dornseif's congregation at Troy 11. 50 & Landeck at St. Paul by Mrs. Maria Boye 1.00. (P. 812. 50.)

Negro Mission: Fr. Strieter's Gem. in Proviso 12.00 and k. Landeck in St. Paul by Mrs. Maria Boye 1.00. (S. 813.00.)

English Mission in Chicago: P. Werfelmann das. v. Carl Mose 1.00.

Emigrant Mission: Fr. Weisbrodts Gem. in Mount Olive 6. 25.

Heathen Mission: l>. Th. Kohn in Chicago by Hedwig Wegner 1.00 & Joachim Saß . 50, Great in Oak Park by N. N. 1.00 u. P. Mueller's Gem. in Echester 15.00. (p. 817. 50.)

Support fund: P. Ruhland in Altamont from Heinr. Fischer 1.00, P. Th. Kohn in Chicago from Ad. Voiat 2.00, l>. Drögemüller v. d. Arlington Heights Pastoralconf. 5. 50, k. Schwagmeyers Gem. in Neeleyville 10.00, Fr. Lohrmann in Millstadt from N. N. 1.00, Fr. Landeck in St. Paul from Maria Boye 2.00, Fr. Krebs in Tinley Park, Coll. at Braun-Wittes Hochz., 12.00 & Fr. Gräf in Blue Point 1. 98. (P. 835. 48.)

Students in St. Louis: By Peter Heuer of k. Strasens Gem. in Wine Hill f. M. Love 6. 80, by P. Große in Oak Park v. Jünglver. f. Edm. Brüggemann 4. 10, & by Jungfrver. 7. 90; by Chicago: Fr. Engelbrecht of the Disciples' Meeting f. A. Engel 10.00, Fr. Reinke from the Women's Association f. Leo. Schmidtke 18.00 u. P. Succop v. Jünglver. f. Edm. Brüggemann 20.00. (p. 866. 80.)

Students in Springfield: Coll. P. Büngers Gem. in Hamel f. H. Bornemann 12. 25, P. Werfelmann in Strasburg, Coll. at Creß-Wirths Hochz. f. Stud. Frankenstein, 5.00, k. Plehns Gem. in South Litchfield f. W. Strothmann 4. 45,

? Traub in Aurora from Jungfrver. f. W. Graf 10.00; from Chicago: P. Succop v. Jungfrver. f. D. Bella 15.00 and J. Froberg 15.00; P. Wunder v. Frauenver. f. H. Gehrke 5.00. (p. -66. 70.)

College students in Fort Wayne: From Chicago: ?. Wunder v. Jungfrver. f. Wahl 6.00, P. Werfelmann's Gem. in Strasburg f. P. Brunn's sons 27.00 and Coll. at MüllerHemmann's Hochz. 5.00. (S. -38.00.)

College students in Milwaukee: Fr. A. Reinke in Chicago v. Frauenver. f. Paul Ladwig 17.00.

Seminarians in Addison: From Chicago: Fr. Wunder v. Jungfrver. f. Heinemann 5.00, Fr. Engelbrecht v. Jungfrver. f. L. Sippe. 15.00, Fr. J. E. A. Müller f. Th. Kosche v. Jungfrver. 10.00 u. Jungfrver. 10.00, P. Succop v. Jünglver. f. L. Sippel 15.00 u. v. Jungfrver. f. O. Wegner 15.00; dch. Peter Heuer v. P. Strasens Gem. in Wine Hin f. A. Liebe 6. 80, ?. Werfelmann in Strasburg, Coll. at Meyer-Piepers Hochz. f. Otto FASTER, 4.00, P. Heyne in Decatur from the Youth Assoc. f. G. Witte 10.00, Fr. Große in Oak Park f. Carl Meier of the Young Men's Association 4. 10 & Young Fri. 7. 90, f. A. Heinemann by ?. Sapper in Bloomington by Young People's Rev. 12.00 & P. Meyer in East St. Louis v. N. N. 10.00. (p. -124. 80.)

Herm. Kowert in Concordia: Fr. Succop in Chicago v. Jünglver. 15.00.

Deaf and Dumb Mission: Fr. Weisbrodts Gem. in Mount Olive 5. 20.

North Detroit Deaf and Dumb Institution: Fr. Landeck in St. Paul v. Mrs. Maria Boye 1.00.

?. Hübeners parish in Zarben, Pomerania: ?. Piehler in Genoa by Mrs. Hermine Schmidt 1.00.

Church building in Murphysboro: half of a coll. by ?. Braun's Gem. in Nashville 1. 65.

Church building in Granite City: half of a coll. by ?. Braun's Gem. in Nashville 1. 65.

Parish in Hord: Fr. Müller's Parish in Ehester 20.00.

Church building in Granite City & Murphysboro: ?. Gruf in Blue Hoint, coll. at Hammer-Milzmann's high;., 1. 35, coll. at Huffer-Krüger's high;., 1. 52, v. Mrs. Phil. Wendling . 50, & a. d. God's box. 65. (S. -4.02.)

Arlington Heights nursing home: From Chicago: ?. Lochner, Coll. at Mrs. A. L.'s birthday party, 7.00 & P. Reinke from Mrs. W. 1.00. (S. -8.00.)

Orphanage at Des Peres: P. Heyne in Decatur v. Mrs. Augusta Herbrig 1.00, 1'. Dornseif's comm. in Troy 2.00, dch. Kassirer C. F. Querl v. Jungfrver. in East St. Louis dch. Miss Dora Meyer 5.00, v. H. H. Zimmermann in Harvel 10.00, ?. Herrmann v. N. N. in Nokonns 10.00, dch. Fr. Herrmann of N. N. in Nokomis for debt repayment 1.00, Mrs. F. Bückmann in Ehester, thank offering for happy recovery, 2. 50, ? Link in Red Bud from the Women's Association 5.00 and gift from the widow N. N. 800.00, Fr. Feddersen's congregation in Bethalto 6.50 and through W. H. Vahle from St. Jacob's in Quincy 10.00, Fr. Lohrmann in Millstadt from N. N. 2.00. (S. -855.00.)

Orphanage and Home for the Aged in Belle Plaine: ?. Bodes Gem. in Ash Grove 5. 80.

Orphanage in Addison: 15. 35. dls.KassirerG.Ritzmann will acknowledge over the individual items.

Ev.-luth. Kinder freund-Gs-sellschaft in Milwaukee: P. Wunder in Chicago v. Frl. E. Kiene . 50 u. ?. Count in Blue Point by Father H. Mejer 1.00. (p. -1. 50.)

Total: -1437. 17.
Addison, Ill, February 25, 1898.

H. Bartling, Kassirer.

Entered the Kansas district caste:

Synodal building fund: Gemm. of the ??: Westphal -7.09, F. Pennekamp, Alma, 14. 25, Häfner 3. 83, Polack, Bremen, 15.00, Grambauer 3. 58, Eggert, Topeka, 10. 45, Schmid 6.00. (S. -60. 20.)

Orphanage in Fremont: Gemm. der ??: Lüssenhop 12. 44, Kauffeld 2. 75, Polster 7. 82, Drögemüller 6. 20, Pennekamp, Alma, 17. 30, Eggert, Topeka, 5. 62. P. Wagner's Gem., Carson, 1. 41, von Wtt. Fortmeier, 1.00. P. Häfner, Hochz. Poppe-Wendtland, 4.00. P. Jacobs Sonntagssch. 1. 35, by H. Wilkening, Spring Valley, 5.00. P. Hafner's Gem. sent by H. Schott, 20. 19, by the Sonntagssch. 2. 56, in the Christenlehre 2. 25, by the Frauenver. 5.00. P. Hoyer by Mrs. Math. M. 5.00. Jac. Vollmer from the Coffeyville congregation 5.00. (p. -104. 89.)

Widows and Orphans Fund: Gemm. d. ??: LÜssenhop 12. 43, Mencke 8. 60, Pennekamp, Alma, 10. 75, Brewer, Ellinwood, 3.00, Pennekamp, Templin, 10. 50, Jüngel, Colorado Springs, 1. 50, Keller, Palmer, 14. 83, Vetter, Atchison, 9. 30, Schmid 6.05, Senne, Block, 5.00, Oesch 2. 60. Kassirer ?. Big 50.00. By P. Wacker, Stover, Mo., 2.00. (S. -136. 56.)

Mission in Hamburg: Mrs.?. Lüssenhop, Thank Offering, 1.00.

Hermannsburg Free Church: Fr. Frese's congreg. 3. 77. ?. Brewer's congregation, Ellinwood, 2.00. P. Lüssenhop v. H. Baden 5.00. (S. -10. 77.)

Inner Mission: Gemm. der?...: Mencke7. 40, Storm at Traer 15th 70, Schlobohm 4th 27, Senne, Block, 5th 50, Telle 3.00, Schilling, Netawaka, 5th 00, Kleinhans, Rusiell, 7th 53, Grambauer 40.00, Storm, Ludell, 11th 25, Mencke 9.00, Tews, Olpe, 4th 35, Brewer, Ellinwood, 5th 25, Keller 7th 50, Senne, Block, 5th 00, Wacker, Hillsboro, 9th.00, Hamm, Okarche, 3.00, Möller, Chepstow, 5. 35, Maklers Mill 3. 40. P. Maßmann of N. N. 30.00. H. Wilkening, Spring Valley, 10.00. P. Rauh of Joh. Delventhal 2. 50. P. Lüssenhop of H. Baden 30.00. From General Treasurer E. F. W. Meier 300.00. P. Voß of N. N. 2.00. (L. -526.00.)

Parish in Zarben, Pomerania: P. Brauer's Gem., Ellinwood, 2.00. Students at Winfield: P. Brauer's Gem., Rice Co. 4.00. P. Lüssenhop of H. Baden 10.00. (S. -14.00.)

(Conclusion follows.)
Leavenworth, Kans. February 1, 1898.

H. F. Oelschlager, Kassirer.

Incoming to the Minnesota and Dakota District coffees:

Debt repayment for college lots inSt.Paul: Gemm. of kk.: Michlau, Fair Haven and Corinna, -8. 58, Kaiser, Cologne, 27. 40, Daberkow, Cedar Tp., 5. 56, Hertrich at Plato 1st 50, Zitzmann, Morristown, 9th 75, Walther at St. Paul 4th 50, Pftenhauer, Hamburg, 28th 67, Gaiser at Elmare 10th 45, Böttcher, Wilton, 4th 20, Koehler, Mountville, 15th. 65, Daberkow at Galena 7. 20, Rosenwinkel, Woodbury, 3.00, Walther at St. Paul 2.00, Friedrich, Waconia, 33.00, Hertwig, Gaylord, 47. 70, Kollmorgen, Helvetia, 2nd Sdg, 16. 15. k. Nitschke v. Gemgl. in Albee 10. 80. teacher Trapp v. Gem.Gl. in Shible 35. 50. p. Hertwig pers. 10.00. from Wittwe Mathwich 10.00. from Mrs. Maria Harms in Benton 25.00. dir. Theo. Bünger from a Gl. of Zion's congreg. 5.00. k. Niebelschütz from Joh. Hartleib, St. Paul, 3. 50. (p. -325. 11.)

Inner Mission: gem. of kk.: Muller, Echo, 3. 18. Posen 23. 42, Seltz, Wylie, 3. 21, Ude, Willow Creek, 18.00, Kolde, St. Cloud, 3. 84, Melinat, Webster, 10.07, Daberkow, Cedar Tp. branch, 3. 50, Porisch at St. James 3. 16, Agather, Sauk Rapids, 2. 77 & 4. 75, Gilmanton, 2. 48, Strolin, Minnesota Lake, 6. 30, Beck at Madison 5. 47, at Bellingham 10. 41, Horst, Courtland, 46. 75, Zabel, Moltke, 8. 38, Weerts, Leaf Valley, 6.00, Kaiser, Cologne, 33. 50, Maass b. Blue Earth City, 8. 10, Nitschke, Milbank, 4. 61, b. Albee, 4. 84, Meyer, Millard, 16.00, Groh, Perham, 7.00, Gorman4.08, Loßner, Green Isle, 8. 50, Gahl at Elk River, 4. 33, Albrecht, Fairfield, 8th 50, Shible 9th 35, Penalties, Janesville, 11th 00, Schedler, Fisher, 7th 60, Bruß, So. St. Paul, 14th 57, Walther at St. Paul 13th 25, Malkow, T. Rost, 5th 75, at Lakefield 2nd. 86, Rolf, Hollywood, 11th 50, Becker, Josco, 8th 15, Fackler, Osseo, 15th 60, Hertrich at Plato 8th 10, Friedrich, Waconia, 35th 70, Th. Reuter, Princeton, 3rd 19, Luebke, Northville, 1st. 75, Kuntz, Silo, 12th 25, Starck, Green Meadow, 13th 24, Kretzschmar b. Watertown 2nd 87, at Watertown 1st 35, Schulenburg, Owatonna, 9th 66, Licht, Rosenberg, 6th 16, Centerville5. 79, Robert at Arlington 8. 05, Matzat, Elizabeth, 6. 25, Kollmorgen, Helvetia, 4. 30, Daberkow, Galena, 5. 57. k. F. Sievers by J. W. Bühne, Evansville, Ind. of, 10.00, by W. S., West Point, Nebr. of, 5.00, by a student at Springfield of, 1.00, by Reichmuth, Minneapolis of, 1.00. P. Beck by Mrs. Gruenhagen of, 1. 50. P. Albrecht by N. N. of, 1.00. k. Meyer, Menno, . 50. P. Friedrich of Th. Mueller, Waconia, 2.00. Stud. Wm. Janzow v. d. Gem. in Springfield 5.00. k. Steinmeyer by Karl Kopplo in Worthington 2.00. k. Light by Wm. Ganske at Lesterville 2.00. J. F. H., Algoma, Wis. of 1.00. Mrs. Hastedt at St. Paul 2.00. kl Kaiser of Mrs. Brüsehof at Benton 5.00. (S. -524.01.)

Orphanage at Wittenberg: comm. of kk.: Kollmorgen, Helvetia, 5. 46, Sievers, Minneapolis, 18.00, Agather, Sauk Rapids, 1. 72, Gilmantown, . 61, Beck at Madison 15. 52, at Bellingham 4. 10, Bartz, Trinity Comm., Alexandria, 6. 60, Muller, T. Posen, 9. 24, Becker, Josco, 3. 50, Waseca3. 76, Meichsner, Nashua and Wheaton, 8.00, Fackler, Osseo, 9.00, Schilke, Parkers Prairie, 9. 82, Nauss, Sherburne, 3. 45, Kimball, 5. 90, Schneider, Naper, Nebr., Fairfax & Bonested, S. Dak., 15. 41, Bode, Easton, 2. 50. P. Loßner, school children in Green Isle, 2. 90. Wm. Erdmann at Waseca, 1. 00. P. Becker of school children at Josco, 5. 71, of young people, 2. 00. k. Dreyer, school children in Glencoe, 3.06. P. Kohlmeier, school children in Pipestone, 1. 60. teacher J. Kruger, school children & young people in Hollywood, 10.00. (p. -148. 86.)

Orphanage at Fremont, Nebr.: k.Thusius'Gem. at Hartford, S. Dak., 3.00.

(Conclusion follows.)

St. Paul, February 1, 1898.
Theo. H. Menk, Kassirer.

Entered the coffee of the Western District:

Synodal treasury: Gemm. d. kk. Obermeyer in St. Louis -5.00, Plantz in Gordonville 5. 50, Müller in Lockwood 3. 76. (S. -14. 26.)

Progymnasium in Concordia: Fr. Dautenhahn's Gem. in Antonia 3.00.

General building fund: P. Th. Mießler v. N. N. . 75.

Inner Mission of the District: Gemm. d. kk. Obermeyer in St. Louis 6. 27, Hanser in St. Louis 33. 40, Demetrio in Emma 4. 65, Gübert in Stuttgart 2. 30, Müller in Beaufort 2. 30, Schwartz in Kansas City 8.04. Fr. Wangerin vom Jüngl.Ver. 5.00. Fr. Weseloh v. Mrs. Wagner 3.00. Fr. Germann v. L. 1.00. (P. -65. 96.)

General Inner Mission: M. Tirmenstein v. Ch. Hinrichs at Parker 1. 00, C. Reimers at Glen . 80, C. B. at Kingsley 1. 50, Eibe Käse at Kingsley . 75, B. Gehring at Helena 2.00, Bernh. Groth at Milwaukee 1. 65. Prof. Fuerbringer v. E. E. of Wisconsin 1.00. (S. -8. 70.)

Inner Mission in Minnesota and Dakota: M. Tirmenstein v. Joh. Scheelk in Edgerton 2.00.

City mission in St. Louis: Fr. Wagerin v. Jungfr.Ver. 5.00.

Negro Mission: P. Wangerin v. Jüngl.-Ver. 5.00. M. Tirmenstein v. Ch. Hinrichs in Parker 1.00, P. C. Bender in Red Wing . 50, C. Perch in Plymouth . 75, Joh. Aug. Schulz in Belle Plaine . 25, C. Kroll rn Taylorville . 50, Geo. Wuchert in New Britain . 50, J. R. Wolken in Dillon 1.00, H. H. Meyer in New Prague . 75, C. E. at Bonduel 2.00, P. Biltz v. Ad. Bergmann 2.00. P. Mariens v. Wwe. Märten 1.00. P. Weseloh v. Mrs. Wagner 2.00, v. Joh. Bäumner for school in Salisbury, N. C., 2.00. (S.-19. 25.)

English Mission: Fr. Biltz v. Ad. Bergmann 2.00.

Heathen Mission: M. Tirmenstein v. Chas. Neumann at Poplar Point 2.00, from "a friend" at Macomb 5.00. k. Griebels Gem. in Perryville 6. 30. P. Schurdel from Mrs. H. 1.00. Teacher Peters from the missionary box of sr. pupils . 50. k. Mariens v. Wwe. Märten 1.00. (S. -16. 80.)

Deaf and Dumb Mission: Fr. Wangerin v. Jungfr.-Ver' 5.00.

Indian ission: Caff. Th. Menk for Arizona 10.00.

Support fund: teacher L. Meyer in West Ely 2.00. k. R. Falke, coll. a. d. Hochz. L. G.-S. K., 2. 80. (S. -4. 80.)

Orphanage at St. Louis: 8. Obermeyer v. Father Horstkötter 3.00. M. Tirmenstein v. Mrs. E. Bollmann at Opechee 1.02. 8. Lentzsch at Craig, coll. v. Herm. Harms, 27.00. Miss Meta Hamm's pupils . 65. (S.-31. 67.)
Hospital in St. Louis: Kass. Theo. Menk 2. 25.
Taubstummen an st alt: M. Tirmenstein v. Joh. Scheel! in Edgerton 2.00.
Students in St. Louis: 8th Buchheimer's Memphis Gem. for W. Wishart 5.00.
Students in Springfield: Gem. in Alma for H. Reinitz 4. 17, v. Frauen-Ver. 10. 80, Coll. a. d. Hochz. HartwigDocter 3. 50; v. Frauen-Ver. for Joh. Hesemann 5.00. (p. -23. 47.)
Seminarians in Addison: 8th Rösener's congregation in Altenburg for Fr. Beyer 15.00. 8th Mießler's congregation in Des Peres for H. Bundenthal 5.00. (S. -20.00.)
Schoolgirl Fort Wayne: 8th Rösener's Gem. in Altenburg for C. Beyer 18.00; for Arth. Lohmann 18.00, v. Jünglings-Ver. 10.00. (S. -46.00.)
Pupils in Milwaukee: For Jac. Müller v. 8th Biltz' Gem. 7. 50, Coll. a. A. B.'s silb. Hochz. 2. 50; for Tb. Hömann, Coll. a. d. Hochz. Steffens-Schumacher, 5. 16. 8. Mary's for Norden v. s. Confirmands 4. 85, v. Miss Martha parts 1.00. (S. -21.01.)
Student at Winfield: 8th Mießler's Gem. at Des Peres for J. Bopp 4.00.
Church building fund: 8. Obermeyer v. Mrs. Wortmann 5.00. 8. Wangerin v. Jüngl.-Ver. 5.00. For Billings: Gemm. d. 88th Lauer in Palmyra 5. 75, Biltz in Concordia 5.00, Bartels in St. Louis 12. 75, Hedge! in Kirkwood 7.00. (S. -40. 50.)
Parish in Billings: 8. Möller's Parish inMora6. 75. 8. Falkers Parish in Forest Green 4. 20. (p. -10. 95.)
Dr. Luther-Walther-Monument: Kaff. Th. Menk. 50.
St. Louis, February 26, 1898. H. H. Meyer, Cassirer.

2314 & 14th St.

For the Deaf and Dumb Institution in North Detroit, Mich., the undersigned has received since March 1897: u. In money: Bys. W.Köpchen, Merioen, Conn. board money for Wenk Bros, -30.00, 20.00, 10.00, 10.00, 20.00, 20.00. 8. H. Kretzschmar, Watertown, Minn. coll. of his two gemm. 9. 23. Kass. Reisig, New Orleans, La. of, 5.00. N. N., Fresno, Cal. of, 1.00. A. Pretzer, Nassau, Minn. of, spec. for two poor students, 5.00. Of the88th. Engelder, Rather & Eyler, spec. for two poor pupils, 2. 25. Kass. Bartlmg, Addison, Ill, cost money for hand skirt, 8. 65. Carl Naumann, St. Louis, Mo, 1.00. Matth. Heinz, Mayfair, Ill, 2.00. 8. Trülzsch, North Detroit, surplus of a confcoll, . 54. Mrs. Frank, Cottonwood, Minn, spec. for Christmas, 2.00. Herm. Goetzing, Frankenmuth, Mich. from Mrs. Henry Goetz, 2.00. Lorenz Kern, 1.00. Mrs. Schaefer . 50. Dr. A. Speckhardt . 50. N. N., Detroit, for tin 1.00. d. On things etc.: A. Albrecht 1 bust of Luther, H. Knorr 2 doz. Bottles of Hienfong, Emil Knorr 6 Pr. shoes, F. Stendel 4 wash bowls, 10 knives, 1 pair of scissors, F. Schwartz 3 wash bowls, W. Stephan 6 combs, Miss Nagel 1 match and 1 comb container. Specifically for the sick room: C. Po ihmann 1 wire mattress, F. Deinzeren. 1 straw mattress, N. N. 1 bedstead and curtain, Mrs. Widow 1 sheet & pillow case, Mrs. Olms & Vorpapel 1 quilt, Mrs. A. Drewe washinggeschrrr, Mrs. 8. Smukal 1 white bedspread, 1 doz. Theelöffel. 8th Füllmg, Chicago, from Frauenver. seiner Gem. for Garbe 1 quilt, Walter, Krausmann L Kühn 2 Neckties, 1 Muffler, 1 collar, 4 Pr. gloves, 3 Pr. stockings, 40 handkerchiefs, 1 Pr. suspenders, Mrs. Vieler 1 Pr. stockings, E. Krapp 1 suit, Mrs. Petz 45 Ad. Gingham, G. Huser 3 autographs, Mrs. Wandrie ges. 1 package of old dresses, W. Ulrich 2 boxes of Jewelry, W. Scharf 7 boxes of Jewelry, Mrs. L. König 6 neck ties, 6 handkerchiefs, Bro. Storz 6 caps, Mrs. 8th Burmester several skirts, trousers, waistcoats, 1 hat and other, Mrs. Wendt 1 skirt and 1 hat, Miss Hübener 1 hat, C. Flach 1 shels. By Mrs. 8th Smukal 2 packages of tr. dresses. Dch. Mrs. Vogler 1 parcel of desgl. dch. Mrs. Radke 75 ad. Calico, 8 pr. stockings, 1 p. Gloves, 1 lady's coat, 1 parcel of tr. dresses, J. Traver 4 overskirts, 7 Pr. breeches, 3 doz. Boys vests and a number of caps, A. Arnhold, Cleveland, 1 box Remedy, Jos. Noecker 5 pr. underpants, 5 undershirts, 2Z ad. Veils, Miss Vonderheid 16 hats, 2 caps, 3 doz. Boxes paper collars, Mrs. Daske 1 coat, 1 dress, 1 Pr. shoes, Mrs. Rhode 1 confirmation dress, L. Weber 2 doz. Cups, hoop L Schwenk 1 autograph, picture books, games and other. From the Gem. Frankenmuth, ges. by H. Götzinger the., from Herauf L Kern 2 blankets, Mrs. P. Schluckebier 1 woman's hat, 11 Ad. Kattun, Gebr. Gugel 4 shirts, 2 Pr. gloves, Mrs. Adam Hubinger 1 cape, 1 woman's coat, Chr. Nüchterlern 1 cap, 1 undershirt, 1 apron, 1 shirt, Lorenz Hubinger 6 handkerchiefs, 4 Pr. wool. Stockings u. 4 Ad. Gingham, Mrs. F. Ranke 1 Pr. socks, 1 Pr. gloves, 4 Ad. Flannel, Mrs. H. Götzinger 1 cape, 2 dresses, 1 box Wechnachtssachen for Rojahn, Mrs. S. Riede! 1 bucket of jelly, 1 doz. Stockings, Matth. Hubinger 1 M. skirt, 2 pieces Calico, Mrs. Joh. Hubinger 2 undershirts, 1 piece Calico, Mrs. Adam Meier 5 ad. Flannel, Mrs. Fr. Weber 1 woman's coat, Mrs. Joh. Geyer 6 handkerchiefs, 1 K. overskirt, 1M. jacket, Mrs. H. Rau 1 dress, 3 jackets, 2 P. stockings, Mrs. Gottfr. Hubinger 5 caps, 1 M. cap, Miss Riede! 1 dress, 1 jacket, Mrs.8. Maier 1 K. jacket, 1 apron, 1 cape, 1 jacket, 1 ad. Lace, Aunt Heine 1 p. nuts & candy, Miss Schmandt 1 p. nuts. From the Women's Association for the Deaf and Dumb, Detroit, Christmas presents. - Many thanks to all the kind givers!

North Detroit, Mich, February, 1898, H. Uhlig.

Being seriously ill, I have received the following collections for my and my family's support: From members of the church 8. J. Siecks in Buffalo -67. 12. From the church 8. Laux' in Martinsville 30.00. From the New York and New England Pastoral Conference 32. 26. The Lord fei Allen a rich rewarder.

February 19, 1898. A. C. Grossberger, 8.

104 Oduucklor St., Woreostor, LluBs.

Received from E. E. of Wisconsin -1.00 for General Inner Mission and delivered to Kassirer H. H. Meyer.

L. Fuerbringer.

Received from Mr. Callies of 8th v. Gemmingen's congregation - 2. 50 for Omaha city mission.
With heartfelt thanks!
Omaha, Nebr. 28 Feb. 1898.

. F. S. Her.

For hymnals received from N. Schwartz, Pittsburg, Pa. of -5.00; from8. C. Lippert, Bennet, Pa., 5.00; from Oesterling 1. 50. - God Bless!
Pittsburg, Pa, February 28, 1898, Theo. Huegli, 8.

By 8th W. Kistemann, Shiloh Hill, Ill, from his comm. -3. 51, and 3.00, ges. a. d. Hochz. Weberling-Heitmann, received. God Bless!
Concordia Seminary, St. Louis.

M. Love.

I hereby certify, -15.00, ges. a. d. Hochz. Scherf-Ritz, to have received. - Courteous thanks and God's blessing to the kind givers!
Concordia Seminar, St. Louis, Mo. G. Naumann.

The undersigned hereby certifies the receipt of -24.00 raised in the parish of 8th J. P. Günthers. To all friendly givers heartfelt thanks and God's rich blessing!
Springfield, Ill.

H. Schmidt.

To have received from several members of Trinity Congregational Church, Peoria, Ill, -5.00, certifies with hearty thanks Concordia Seminary, Springfield, Ill, J. Schulz.

Correction.

In the last receipt of the Nebraska District read under "Heathen Mission": 8th Rademacher of C. Meyer -5.00 instead of 8th Rademacher 5.00.

Gerh. Rademacher.

The receipts of the cashiers C. A. Kämpe, C. Spilman and G. Wendt had to be returned due to lack of space.

New printed matter.

Thirteenth Synodal Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 1898. price: 25 Cts.

The synodal address of this report shows that the words: "To him that hath shall be given, that he may have abundance; but from him that hath not, from him shall be taken away even that he hath," Matth. 13, 12, "are quite timely words, especially in this jubilee year, for us and for our whole ecclesiastical body." The doctrinal discussions deal at length with the subject: "How Church and State should serve each other." The most diverse questions concerning the relationship of church and state are considered here. The speaker says: "That the two doctrines, that of the Church and that of the State, must be important to every Christian is obvious. We find, after all, citizens in both realms. The weal and woe of each is closely connected with the weal and woe of the state and the church. And again, these two are in many ways dependent upon each other. Not a day passes in our lives that our thoughts, our cares, our prayers do not move about both the one and the other kingdom. Even if we have nothing principally new to say about the Church and the State in our present negotiations, but only deepen our understanding of the truths in question, refreshing what our fathers have said not only before us, but also in a better form than we have, the divine blessing will not fail to come

Sermon on Gospel St. Matthäi 20, 1-16. delivered at the introduction of Rev. O. Hönecke ... by Ad. Hönecke, Prof, at the Theol. Seminary of the Lutheran Synod of Wisconsin, &c. St. 1898. printed by the Northwestern Publishing House,

Wis. 12 pp. 5X7. Price: 10 Cts.

This sermon, preached by the author at the induction of his son into the ministry at the Lutheran Bethel congregation in Milwaukee, Wis., deals in an excellent manner with the subject: "What is the noblest work of a preacher? J. That he may properly invite to the kingdom of heaven. II. That he may make the principles of the kingdom of heaven right clear." It is doctrinal, edifying, spiritual, popular.

L. F.

In the Forecourt. A Guide through Biblical Antiquity.

By H. Offermann, Lutheran Pastor. To be obtained through A. Bartels, Reading, Pa. 1898. 153 pp. 5X7. Hardcover. Price: 40 Cts.

The author "wanted to write neither for scholars nor for the educated, but primarily for the Lutheran Christian people, ... would like to serve them in their study of the Bible". (P. 7.) This aim has been accomplished on the whole. This useful little book instructs the diligent Bible reader on the land, people, religion, worship (with all its institutions and customs), domestic life, labor, trade, commerce, arts, and sciences of the people of Israel. Through

Illustrations illustrate what has been said. Some shortcomings have come to our attention. A little more could have been said about the forbidden degrees of kinship, p. 131 f. With respect to the polygamy found in the Old Testament, p. 130 f., Luther's remarks should have been utilized. We consider the meaning of the word Passover (and thus of the Passover feast) as given in Ill. to be incorrect. Passover does not mean "to enter, to pass over the threshold," but "to pass by, to spare." In the discussion of measures, weights, and coins, it would have been useful, indeed necessary, for the understanding of the readers, to refer to the measures, etc., now in use, for explanation. L. F.

Practical Geography for Common Schools. Illustrated with Diagrams, Colored Maps, and Engravings. St. Louis. Concordia Publishing House. 117 pages atlas size, bound in cloth. Price: 85 cents.

"The earth is the Lord's, and the things that are therein, the ground, and the things that dwell therein," says the Psalmist, Ps. 24:1; and "the earth hath he given to the children of men," Ps. 115:16. Therefore it is right that we Christians also should know something of the land of our pilgrimage, and that our children should learn something of it. The unbelieving world, however, is not very good at telling us and our children in a right way and in a right spirit what is to be said about the description of the earth, for it is not only blind as a bat in spiritual matters, but also looks at the world and earthly things with quite different eyes than we Christians do. Thus, for example, most of the present-day textbooks on geography, whether openly or in a more hidden way, are leavened and interwoven with the delusion that the earth was not created at the beginning of time as a finished work of God's creative hand, fitted up for the dwelling-place of men, but only became what it is in the course of many millennia through gradually progressing changes and developments. Other speculations, too, which at least in their development run counter to the words of Scripture, are to be found everywhere, and they are put forward with a confidence as if they were all settled matters. For these and other reasons, it had long been decided among us that we should have our own textbook of earth description for our schools. The production of such a book would, of course, be an extremely costly undertaking. Finally, however, we found a way to achieve what would not otherwise have been possible. We were able to reach an agreement with one of the largest cartographic institutes in America, according to which we are allowed to use the maps and illustrations and any parts of the text from the geography books produced for years by that company, Rand, McNally & Co, was granted to us under certain conditions, and the undersigned, by order of the Board of Directors of our publishing house and in agreement with the competent Book Commission of our Synod, took it over from the various books of the above-mentioned firm, with the deletion of everything that seemed wrong or unhelpful, and with the addition or expansion and increase of certain information, to produce a new book, which, after it had also been reviewed by the Synodal Commission, set with new types and printed exclusively for our Synodal Bookstore, is now available in excellent typographical design and excellent binding. It was considered expedient to publish only one book of this kind, which can be used by all classes of a multi-class school as well as in all mixed schools and, under certain circumstances, by all children of a family, and which makes it possible to avoid always having to purchase new books when the children are transferred to another class or to another school. The maps are among the most beautiful to be found in such books. The rich decoration of the pictures is not intended to serve as an ornament, but rather as a visual aid and to give the pupils an idea of the mountains and lakes, cities and regions, plants and animals, people and businesses and the works of people in the various countries of the world. The price of the book would have been justifiably higher, if one had wanted to look primarily at the business profit. Hopefully, at the price now set, the book will find all the more extensive use. Concordia Publishing House should be consulted about the conditions under which other geography books in use may be exchanged for copies of our book when it is introduced. A. G.

Changed addresses:

Rov. P. 6. Lrinkmami,
Llus Lattü Ott^, T'aribautt Oo., IUinn.
Rev. Tü. P. Henkel, 4ulietta, Llarion Oo., Inck.
Uov. R. brocke,
Vani^ambackl, IVlackras kremckenc: ^, L "8t Inckia.
Rev. k'. 8. lleu86Üke, Llomkorck, l8antt Oo., IUinn.
Rev. 8. Ramelotv, Lraritton, Oratvkorck Oo., Lan8.
Rev. I'r. T. Ruülanck, 18 Lenrin^or 8t., LuSalo, A'. V.
Rev. R. 0. Stroutsrt, Oocki, Oalikornia.
R. T. 8. front, 640 Tovvle 8t., Vammonck, Inck.

The "**Lutheran**" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages. To Germany the "Lutheran" will be sent by mail, postage prepaid, for \$1. 25. Letters containing business, orders, cancellations, funds, etc. are to be sent to the address: Vouvoräi" I^udlisdiux Rouss, ^etkersov Xvo. L Hllami 8t., 8t. I^ouis, La., to be sent here. Letters containing information for the paper (articles, advertisements, receipts, changes of address, etc.) should be sent to the editor at the address: "Qutderauer", Oouvorais, 8smioar^.



Herausgegeben von der Deutschen Evange
Zeitweilig redigirt von dem Beh

Vol. 54

In the dust I lie, O Lord, before Thee, My whole heart trembles
within me for trembling, fear and terror.
I find nowhere to rest, my spirit sighs under a heavy load, and no
one may discover it.

I have sinned against Thee
And thy wrath and thy curse upon me Loaded without lude.
Where shall I go in my distress?
from dusk till dawn I wring my hands.

when thou punishest me in thy wrath, dry up the spring of my life,
smite all my bones;
when with terror thou art my soul
Fill me, give me to death and hell, That day and night I weep:

This, O God, is a just judgment! I have not deserved mercy, For my
iniquity's sake.
And yet, O Lord, to Thee I cry:
Be merciful to me poor sinner, Fullest still my grief!

I flee to Thy goodness and mercy, Who promised me in the Word
forgiveness of my sins.
In mercy beseech me also (Who have done no good) And let me
find peace.

Your dear son also told me
Justice and peace with you
Acquired with his blood;
My sin also was upon him, For me also he bore thy wrath, Since he
died on the cross.

This makes my spirit happy, that you call me to come to you in my
JEsu name.
All my enemies must flee!
Thou, O Lord, makest mercy on me, and hearest my supplications.
Therefore I say with joy, Amen!

E. J. S.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., March 22, 1898.

No. 6.

(Sent by P. C. M. Z.)

**Brief Interpretation of the Doctrinal Pieces of the
Lutheran Catechism for the Common Christian.**

(Continued.)

e. From the communication of the majesty.

When heavy, solid, hard, dark, cold iron is put into a great and mighty fire-what happens? Then the cold iron becomes hot; the dark iron becomes bright and radiant; the solid and hard iron becomes soft and liquid; yes, it sparks and lifts up as if it wanted to blaze up after the manner of fire. What is this? The majesty of fire has seized the iron; the more powerful fire has imparted to the less powerful iron its fire qualities and its fire glory. It is true that iron's own nature is not destroyed by this. Removed from the fire, it will soon lie there again, cold, dark, hard, firm and heavy. But when it is united with the fire, the fire imparts its properties to it.

This is an equation. Now let the teaching follow.

In Christ, Deity and humanity are personally united. Because in Christ Godhead and mankind are united in one person, mankind, created in time, is seized by the eternal Godhead as iron is seized by fire. The divine majesty is shared with mankind, divine attributes are given to human nature. And so we have one Lord Jesus Christ in the glory of God. This glory is His own, eternal property according to His divine nature; according to His human nature it was given to Him in time, as soon as He took this human nature into His person, as soon as He became man.

We now look to the Scriptures.

"All power is given unto me in heaven and in earth," saith Christ Matt. 28:18. JESUS Christ is omnipotent. He is omnipotent according to His Godhead, because the Godhead is omnipotent in its essence; and He is omnipotent according to His humanity, because the humanity is given all authority by the Godhead, which is connected with Him.

The only thing that is "given" is that omnipotence is shared and "given" to the Godhead united to it.

In the same way JESUS Christ is omniscient, as Peter saith unto Him, "Lord, thou knowest all things." Joh. 21, 17.

We also see from the Scriptures that Christ is the source and fountain of all life, not only according to His divine nature, but also according to His human nature, and that He has the power to make alive, and the authority to forgive sin and to execute judgment; and we see that such divine majesty is given and communicated to Him by the Godhead according to His human nature. He saith, As the Father hath life in himself, even so hath he given to the Son to have life in himself... because he is the Son of man." Joh. 5, 26. 27. And, "I am the living bread, come down from heaven. He that eateth of this bread shall live for ever and ever. And the bread that I will give is my flesh." Joh. 6, 51. "He that eateth my flesh, and drinketh my blood, hath everlasting life." V. 54. And, "The Son of man hath power on earth to forgive sins." Matt. 9: 6. And, "The Father hath given unto the Son power even to execute judgment, because he is the Son of man." Joh. 5, 27.

Scripture shows that the divine honor of worship is given to the Lord JESU even according to His human nature. Paul writes that God "gave Him a name which is above every name, that at the name of JESU every knee should bow, of those in heaven and on earth and under the earth". Phil. 2, 9. 10. And the Lord JESUS Himself, standing as a man before the Jews, and expressly calling Himself before them "the Son of man," said, "Let all honour the Son, as they honour the Father." Joh. 5, 23. 27.

In sum: All divine majesty, which the Lord Jesus possesses according to His divine nature, is also given to Him according to His human nature. We have one Lord Jesus Christ in all the glory of God.

And he, O Christ, is thy dear Saviour. In him believe, in him trust, and build; in him love above all things; in him call in life and in death.

And know: He is always near you, He is always with you with divinity and humanity, with you He is as He once was with His disciples, only invisible now. For hear! The divine majesty of omnipresence is also communicated to His human nature.

How this can be, we do not understand. We do not know, or even suspect, how this happens. But that it is so, we know because the Scripture says so.

Does she really say that? Yes, she says it very clearly and precisely.

It reports first that Jesus said to Nicodemus, who wanted to investigate divine mysteries: "No one leads to heaven, but he who came down from heaven, the Son of Man, who is in heaven. Joh. 3, 13. Here the Lord Jesus, who truly stood on earth before Nicodemus, testifies that He also is in heaven: He, the Son of man. And when on another occasion Nathanael said to Him in amazement, "Whence knowest thou Me?" He answered, "Before Philip called thee, when thou wast under the fig tree, I saw thee." Joh. 1, 48. And from this answer Nathanael inferred that He must be omnipresent and all-seeing.-But of the ascension of the Lord JEsu St. Paul thus speaks: "Christ ascended up above all heavens, that he might fill all things." Eph. 4, 10. So when Christ ascended into heaven according to His human nature, He did not ascend into a distant place, but the ascension of Christ is such a thing, that even according to His human nature He fills all things in glory. - And what did He promise to His own, and also to us? "Where two or three are gathered together in My name, there am I in the midst of them." Matth. 18, 20. And: "Behold, I am with you always, even unto the end of the world." Matth. 28, 20. And when He says "I" truly He means Himself as He was: God and man in one person.

That which we are taught today, the Church calls: The communication of the Majesty.-

So, Christ. Now bow down to the ground, bow down to the ground in blessed joy of faith before this glorious Saviour who is near you, and ask Him to stretch out His hand of God over you and bless you. And again and again, again and again, turn to Him, bow before Him, leave and command yourself to Him.

How does the holy singer sing?

Yes, where I am, in what precinct, I wish JEsus were with me; Joy over joy, if I find Him; Blessed, if I can hold Him.

What I seek I now see, What I desire I already have; For love, O Lord JEsu, I am weak, My heart that flames and cries after Thee.

(To be continued.)

(Submitted.)

Our emigrant mission in Baltimore in 1897.

The fact that immigration via Baltimore was again lower last year than the year before is largely due to the still depressed times in this country. The fact that ships arriving from Italy, England, Holland, etc., are not able to reach Baltimore is also a contributing factor.

Last year I was in Philadelphia several times to receive passengers. The ships that first sailed to Philadelphia had loaded beet sugar for that port in order to avoid the new duty that was placed on sugar in April. To avoid having to feed the passengers until the sugar was unloaded and the ship came to Baltimore, the passengers were landed in Philadelphia. The people who thus landed in Philadelphia, but were destined for Baltimore, also dropped from the number of arrivals in Baltimore.

Nevertheless, I hope that I have not worked in vain among the small number of immigrants, which I can see from the fact that I subsequently receive letters of thanks from passengers. Several times I also had passengers who had to be detained by the authorities. It was a great blessing to them that someone was here to stand by them and offer them comfort and help. In one case in particular there would have been nothing left but to send the passenger back, if someone had not known the circumstances exactly and put in a good word. Our promise in such a case is that the person in question will not be a burden to the state. But before we make such a promise, we must know exactly the circumstances of the relatives here in America. There were also cases last year in which we had to lend small sums of money to immigrants, under their promise to pay it back again after arrival on the spot, but this did not happen. However, not all of them are dishonest, as the following case proves. We are not only asked for help by new immigrants, but also by others. Thus, in the spring, a family consisting of a husband, wife and three children were stranded here in Baltimore, and they had only \$1.50 left in their pockets. They asked me to assist them to get to a certain place; there the father could get work, and they would send the money again. The people looked honest to me, and I assisted them to get to the place. When several weeks had passed, I received the money again with a heartfelt letter of thanks.

I have also managed to find work for a number of people. For men, of course, this is difficult. According to all statements it is now much easier to get work in Germany than here. Only the wages in Germany are very low. Whoever therefore has work in his home country cannot be blamed if he does not come to America.

Last year, more people were sent back from here to Europe than in many other years. A few months ago, 47 Hungarians were sent back at once. The poor people were to be pitied, for they had been lured by agents from their home to the state of Louisiana in order to cut down stave wood there. This is supposed to be work that these people understand and can also endure. Not everyone can stand the work in those swampy areas. After over a hundred such people had traveled there, the authorities learned that they were contract workers. So they were brought back to Baltimore and then transported on to Bremen. On leaving here, these big, strong men cried like children, for they had



lost everything. One would think that those who deceive such poor people should pay for it. If it were severely punished, no one would so easily stoop to it. ...to induce the uninformed to violate the laws of our country... With all laws one often does not hit the one who deserves the punishment.

How it will turn out with the new immigration law, we have to wait and see. But the general opinion is that the Germans will have to suffer the least under the new law. There are few Germans who can not read and write.

In 1897, 8538 passengers landed at Baltimore, against 12,568 in 1896. Of these, 2320 were Russians, 2292 Germans, 1303 Hungarians, 1131 Austrians, 376 Bohemians, 1 Italian, 1 Portuguese, 1 from Turkey. So again last year the largest number was Russians, of whom most were Jews.

I picked up 275 passengers. My money turnover in ship's tickets was \$3783.00. \$35.00 was spent on the poor. I received 460 letters, wrote 375. 1100 calendars, 1600 tracts, a number of "Lutherans", "Missionary Dove", "City Missionary" and other writings were distributed among those who landed here.

Last year I also met passengers on their return journey from Germany who were from our congregations but had not visited our pilgrims' house in Bremen, or did not even know anything about this good hostel. Therefore I would like to ask the dear travellers to keep an eye on our Pilgrims' House, 26 Roßstraße, Bremen. There they are just as well catered for as in other people's houses. If the travelers have their ship tickets ordered through us, they will also be made aware of the Pilgrims' House; this would also help our cause here and in Bremen. We do not charge more for the tickets than any other honest agent.

I would also like to ask you this time not to forget our emigrant mission here completely. We ask the dear Lord to bless our work, and we continue to entrust our emigrant mission to Him.

H. Stürken,

19278t

., Baltimore, NE.

(Submitted.)

A word to the parents of our confirmands.

Palm Sunday is just around the corner. For thousands of our children, after careful preparation in school and Confirmation classes, this is the day of Confirmation. In this time of preparation, which is now coming to an end for the confirmands, teachers and preachers have done their often very sour work on these thousands in terms of teaching and exhortation, with God's gracious help, and have fulfilled their often very difficult duty. The dear parents of the children who are being prepared for Confirmation must not think that this leaves nothing for the parents to do. If the teachings and admonitions given to the children in school and in confirmation classes are to have the most fruitful effect possible in the long run, then the parents, too, may do the same in the time immediately preceding confirmation.

previous time at her Mithüfte nicht let lack, as that is unfortunately only too often the case.

There are especially two things by the omission of which parents often sin, - two things which parents often lack at a time when they ought not to lack them. These are, first, earnest exhortation to the Lord, and, secondly, fervent intercession for their children to be confirmed. As far as the first point is concerned, all outward preparations for the day of Confirmation, when things are to be done properly, must be put entirely in the background. Here, as elsewhere, school and Confirmation classes on the one hand, and the Christian home on the other, must work into each other's hands. In the time immediately before Confirmation, the pastor's instruction will focus more and more on the special preparation, on the confession of faith to be made by the confirmands, on the baptismal vows to be repeated, on the oath of faithfulness to be taken. The pastor will be anxious to have the confirmands direct their thoughts more and more to these points. It is a saddening fact, however, that in more or less sharp contrast to these efforts of the pastor, the parents do not zealously see to it that everything distracting is kept away from the confirmands, and that even in the parental home there is no lack of the right exhortation to the one thing that is needed. Through the fault of the parents, the external preparations for the day of Confirmation, which are unfortunately all too often exaggerated - the preparations for external adornment, new clothes, ornaments, gifts, and other things - often exert a very distracting influence on the confirmands. The result is that what the pastor tells the children about the proper preparation for Confirmation does not really penetrate, does not really take root. Christian parents, however, should not only show their children, by neglecting as far as possible all secondary preparations for Confirmation Day, that they too believe from the heart that it is above all a matter of the right preparation of the heart, but should also, for their part, earnestly exhort their children, who have been prepared for Confirmation, to the Lord, and ask Him to give them His Spirit and His grace for such earnest, emphatic, moving exhortation of their children, who have now grown up so far. If you parents fail in this, you neglect a sacred duty. You have God's command to bring up your children in discipline and admonition to the Lord. Parental exhortation to the Lord at home is not replaced by school and Confirmation classes, but must always be added to these, and especially so as the day of Confirmation approaches for your children. As the pastor does in confirmation classes, so you should exhort your children at home to serious self-examination, to faith, to holy earnestness, to a firm resolution, relying on God, to renounce the world forever and to remain faithful to God. How much more impression will then the exhortations of your pastor make on your children, if you work in the same sense on the hearts of your children! And only the last day will reveal what a lasting blessing your children preparing for Confirmation will receive from such earnest, insistent, moving, fervent prayer.

The child's parents have not given the child a confirmation reminder.

But where such parental admonition is not neglected, one does not forget to present the confirmands of our church and local congregation, but especially the confirmands from one's own family, to the Lord in special prayer. According to Matth. 6, 6, in important matters the Christian goes into his closet and prays to his Father in secret, in the certain confidence that his Father, who sees in secret, will reward him publicly. And is not everything that belongs to the spiritual welfare of our children for us parents, if otherwise we really mean well with our children, - is not all this for us a particularly important concern, well worthy to be presented to the Lord in prayer in particular? Must it not be a matter of the greatest importance to you, whose families are represented in this year's Confirmation class, that the Confirmands from your families should come to the altar properly prepared by the Holy Spirit, and thus make their profession of faith with the joyful opening of their mouths wrought by the Holy Spirit? Where is there anything that should be more dear to your hearts than that these children of yours should one day be found faithful, so that the Lord may also give them the crown of eternal life as an undeserved reward of grace? How? Should you not then make known your intercession for your children before God in special prayer and supplication, and in secret plead with your heavenly Father for them? In this, too, everything depends on God's blessing. But God wants to be asked, if he is to give something. Therefore, when you confirm your children, do not forget to pray for them with all your heart: "Begin to bless, for what you bless, O Lord, is blessed for ever." 1 Chron. 18, 27. As you once brought the little children to **baptism**, standing together with the godparents to God for them, so also now they do not pass away at their confirmation, since they are in special need of your and the godparents' intercession. Such strong intercession will be an unspeakable blessing for your children.

O that no one among you would deprive his children of this blessing by omitting such intercession, or that he would fail to give his children a sincere and urgent exhortation to confirmation!

C. Dreyer.

(Submitted.)

† Pastor H. Schmidt. †

(A memorial set by a friend.)

(Continued.)

Schmidt received a call from St. John's Lutheran Parish in Elk Grove, Cook Co, Ill, which had become vacant with the removal of Fr. W. Bartling. Since he learned that I was from Elk Grove, the bond of friendship that had already been forged between us became even stronger. Yes, it pained us that we were so soon to leave each other again, he to northern Illinois, I to southeastern Michigan. In Elk Grove Schmidt now found what he had wished for, namely a lot of work in the service of the Lord. After he had been ordained by Fr. Franke on February 22, 1863, and introduced into his office, he immediately gave himself to his profession with great zeal. He allowed himself rest from the beginning

only a little. His field of work was not small either. The actual congregation itself was extensive. If he not only wanted to supply it with Word and Sacraments, but also to practice pastoral care for the individuals, as was proper, he did not have much time left. But he also went beyond the boundaries of the parish and did missionary work among the churchless Lutherans who lived in the surrounding area. He went to West Wheeling, later Arlington Heights, to Ruffels Grove, later Lake Zurich, and built churches there. He often roamed about in the worst weather, seeking out people who were still distant from the church, or going from house to house among the church members to comfort the sick. To encourage the lukewarm, etc. How suitable he was as a missionary, since he had a wonderful gift for dealing with people and winning them over, was soon recognized by his fellow ministers and others who had the opportunity to see for themselves. Even the blessed Franke, who was not lavish with praise, once said that he would give a lot if he had such a talent for dealing with people as our dear Schmidt. He got on with everyone in the parish, but he never forgave himself anything and everyone had respect for him. As strict as he was and as much as he often scolded, for example, the ungodly, worldly dancing that he found, he did not repel, but old and young clung to him in great love and let nothing come out of their pastor. They felt **it** from him that he was moved by love for their souls. He also had a beautiful preaching gift bestowed upon him by God. There is no denying that he had the gift of preaching in a popular, gripping, interesting and captivating manner. It is a fact that in every congregation where he stood, the church filled up and he had full churches Sunday after Sunday. The church life, too, wherever he labored, awakened under his pastoral care. The congregation in Elk Grove was also properly proud of their pastor. When I revisited my youth home some time after he took office, I heard people in their dialect express themselves thus, "Sau'n Pstohr hew we noch nich e hatt." Of course, he was not praised by everyone and not always. To some he was also "gohr tau strengge", to others he preached too long, to others too loudly, to others he "scolded" too much; as it is always the case that one can never please everyone, least of all a preacher who means it faithfully. On the whole, however, the congregation was quite happy with their pastor and rejoiced in his blessing. Thus November 1867 had approached.

It was about November 5, when a large and heavy letter for "Rev. H. Schmidt" arrived at the post office in Elk Grove. "What kind of a big letter is this?" thought Schmidt, when he got hold of it, and with a beating heart he began to remove the wrapping. But his heart throbbed still more and his face became discolored with excitement when he unfolded the letter and saw that it began with the words, "In the name of God the Father, and of the Son, and of the Holy Spirit, we are called," etc. Yes, it was a letter of calling, Schmidt was called to another place in the vineyard of the Lord. But he had no idea of this, he was not prepared for it at all! "How?" he said to himself, "is it really the Lord who is calling me? The church at Dundee, it is true, gives important reasons; but are the reasons that are given for my

Do you not think it is just as important to stay here? O God, let me come to the certainty! I will present the matter to my congregation and see what they say. If they say it is God's voice calling me, I will acknowledge it for that; otherwise not, unless new motives are brought to me." So the matter came before the congregation. The congregation said that there was nothing easier to understand than that their pastor was as necessary to them as he was in Dundee. The profession was not more important and their pastor was therefore not allowed to leave. So Father Schmidt sent the job back again and the matter seemed to be settled. The tempers calmed down again. But the peace was only short-lived.

Just a month after that big letter arrived, another similar one arrived in the mail. Schmidt probably already suspected that it was a renewal of the profession. And so it was. The Dundee congregation had thought: a tree does not fall at one stroke. When the sent-off profession came back again, they became very sad, but not despondent, and one said to the other: "We have not spoken out clearly enough. The man writes that he does not recognize our profession as a divine one. If we had told him in a special letter and stated exactly how things stand with us and why we think that Father Schmidt is just the right man for us, then he would have understood that the calling is a divine one. And if we could convince him of that now, he would come too. We should try again!" And so, on the 1st of December, the profession was renewed, and now also accompanied by a covering letter, in which such grave reasons were given for accepting the profession, that

Schmidt thereby immediately declared himself overcome and also told his congregation that he had now recognized that the Lord was calling him. The congregation also could not refute the reasons and was finally convinced to such an extent that they let their pastor go in peace, even though with tears and a heavy heart.

On the Sunday of SIXDAY SIMILAR 1868 Schmidt was introduced by Richmann in the Lutheran Immanuel congregation in Dundee, Kane Co, Ill. If he had already had a lot of work in Elk Grove, he now had not less, but even more in Dundee. Here a short time before there had been a great ecclesiastical storm, caused by a scheming man who had kept school in the congregation for some time, but by his machinations had divided the congregation into parties and stirred them up against their pastor at that time, nay, had caused him to thank God that he had received a call to another church. The storm was now happily over, and that man had been exposed and fled; but the waves still ran high, and dear Schmidt, in spite of his energy, could well feel a sinking feeling in his heart when he looked over the situation. But it was said of him, "The matter and honor, O Lord Jesus Christ, is not ours, but thine." And the Lord helped him to calm the agitated minds and to reconcile the parties. The devil's plot had once again been put to shame. But Satan also wanted to show our friend Schmidt how much he was like Christ and his servants, and therefore soon stirred up another similar storm through a similar man, as in the year

before. Since the community had not been able to get a teacher for its children because there was a lack of candidates for the school board, and the person named had been recommended to it, the community had provisionally employed him to teach school. But it was not long before he was revealed as an immoral person, and now that he was to be removed, it turned out that he too had already gained an following in the congregation. But by God's grace the matter took a glorious outcome for the congregation and its pastor. The whole congregation was convinced by Schmidt's firm stand and won over to the right, and the troublemaker had to flee by night and fog in order to escape judgment.

Soon after, the parish appointed a school district candidate from Addison, who worked like a brother at Schmidt's side, is still a teacher in the same parish today, and has grown gray in such work. The same later often told me how restlessly Father Schmidt had worked in Dundee. When he came out of church on Sunday lunchtime, he did not as a rule sit down at the table to eat, but stood up to eat a little food and then hurriedly got on his horse to hold services again in the afternoon in a branch ten or fifteen miles away. For he was industriously engaged in missionary work here also. From Dundee he either went or rode or drove north to Crystal Lake and Woodstock, or west to Huntley, Belvidere, etc., and sought to plant churches everywhere. It was in this manner that our pastors in northern Illinois (and certainly not here alone) were then carrying on interior missions; and it was in this manner that, by God's grace, the many churches were established here. As Schmidt did, so did the pastors and professors in Chicago, Addison, and other places. And how abundantly God has blessed the faithful work of his servants, the many churches and schools in this region testify to this today.

Schmidt's nature seemed to be indestructible and, so to speak, of iron, but it could not withstand such efforts as he put it through here. In time, he felt this himself. Therefore, when on September 12, 1869, a call came to him from the Lutheran congregation in Schaumburg, Cook Co., Ill., he recognized God's voice in it, calling the servant to another place in the vineyard to work, and heeded the call, after his previous congregation had been brought, with great effort, to give him a peaceful release. But the only circumstance that prevailed with her was, that she perceived that Schmidt would have to succumb under such a burden, and yet would not relent, but would continue in the manner begun, if she could induce him to remain. The congregation at Dundee had grown so much under Schmidt's pastoral care that it needed a man's strength for itself. When, therefore, she again appointed a pastor, she did so with the express declaration that he should not at the same time be a missionary.

In Schaumburg, Schmidt now found what seemed to be a very quiet congregation, and there was not so much reason to undertake missionary journeys. However, he could not completely refrain from missionary work. He also preached in Palatine and Elgin until these places were also provided with local pastors. But there was no lack of work in the Schaumburg congregation. The rich farmers, who had to leave because of

The people, who lived far apart from each other because of the extent of their large estates, expected their pastor to visit them in turn. Also the sick and others had to be visited more often. But the roads in Schaumburg, as in many other places, were not yet paved and sometimes not very tempting. So it could happen that a single official visit was a full day's work. Schmidt had worked in Schaumburg for almost fourteen years, and it was thought that he would be allowed to stay here until the end of his working day. But no, in the summer of 1883 a call came to him from Pittsburg, Pa. which he accepted.

(Conclusion follows.)

For information.

We have been asked what is to be thought of a certain society bearing the name: "Mutual Support Society of the German Lutheran Synod of Iowa and other States." To this question we answer in brief as follows: The said society is nothing more nor less than a life insurance company with three classes of insurance. The lowest consists of those who are "holders of a Certificate for \$500." The Certificates of the second class are for \$1000. These two classes belong to the J. Division. In addition, according to the Constitution, there is a II. Abtheilung for such, which want to hold to the first Certificate still a second, thus the insurance sum on \$2000 can bring. The insurance money is paid out after the death of the insured to the persons designated by the insured. The funds necessary for these payments, together with the administrative costs, are raised by levying entrance fees, half-yearly contributions and assessments. The assessments are different for different age groups, lower for younger members, higher for older members. Whoever wishes to become a member of the association must present a satisfactory medical certificate about his state of health. The association shall consist of "pastors and members of the German Lutheran Synod of Iowa and other states and members of such Lutheran congregations which belong to synods or are served by pastors of such synods which the Lutheran Synod of Iowa recognizes as Lutheran synods and which are located in the area or in the immediate vicinity of such states in which the said Synod of Iowa is represented by congregations. An invariable provision of the Constitution states that "only members of the Lutheran Synod of Iowa and other States shall be eligible for election as officers of the principal Association." "The insurance shall commence as soon as the certificate is signed by the president and secretary, and attested by the local secretary. Whereas, under the state laws of Iowa, insurance ceases as soon as any member of this Association since ceases to be a member of the Lutheran Church." - "Any member of the Association who, while fully entitled to all the rights of the Association, joins a secret society, thereby ceases to be a member of the Association. Or if a member of the association should lead a disorderly life, thereby damaging his health, e.g. giving himself up to drink, etc., he shall forfeit all rights and claims and be expelled if he does not mend his ways in spite of the admonition of the local association to which he belongs.

Two-thirds of the members of the Local Association concerned shall decide in such case." - If a member fails to pay his subscriptions within 30 days from the time that the assessments are issued by the Secretary, he shall forfeit all rights and claims to the Association conferred by his certificate; he shall, however, be allowed to resume his rights if he pays within three months all subscriptions which have become due up to that time."

Since there is no mention of support in cases of illness, the company is wrongly named "Gegenseitiger Unterstützungs-Verein" ("Mutual Support Association"), since the members of the company do not support each other, but only provide their survivors with a certain sum insured. In general, the company is in no way essentially different from other life insurance companies that operate with assessments. In particular, the same game of dice is played with human life here as in other life insurance companies, in that the "insurance" begins as soon as a member has his certificate completely drawn up in his hands and has paid his admission fees, so that even if the person insured in this way dies after a short time, the insured sum must be paid out, just as if he had been a member of the company for many years.

While, therefore, there is to be said against this company all that we have for many years been saying against life insurance, this so-called benevolent society has still some things against it which are omitted in the case of secular insurance companies. According to the Constitution, members of the Iowa Synod and of such Evangelical Lutheran congregations belonging to synods or served by pastors of such as the Iowa Synod recognizes as Evangelical Lutheran synods shall be eligible to be members of the Association. Instead of letting the congregations to which these members belong decide whether they are to be excluded or not, Article 9 of the by-laws states: "Or if a member of an association should lead a disorderly life, thereby damaging his health, e.g. give himself up to drink, etc., he shall forfeit all rights and claims and be excluded if he does not mend his ways despite the warning of the local association to which he belongs. Two thirds of the members of the local association concerned decide in such a case." Thus the association as such interferes with the rights of the congregation, usurps a piece of church discipline, and even places the exercise of it in the hands of a two-thirds majority of the local association sitting in judgment on such a case. When it is stated in Article 11: "On the other hand, the insurance under the state laws of Iowa ceases as soon as a former member of this association ceases to be a member of the Lutheran Church," then the congregation, and only this congregation, should, according to a proper trial of church discipline to which it is entitled, pronounce the judgment which, according to the provision stated in Article 9, should be due to the local association. However, the fact that a member loses his rights in the insurance company by being excluded from the congregation is also a very questionable matter, whereby either the ecclesiastical ban becomes at the same time the imposition of a temporal penalty, or else an obstacle arises to the church discipline proceedings from the point of view of the membership in the association. The careful and conscientious handling of an ecclesiastical ban imposed by God

The church discipline which has been instituted in the first word is already a matter which often encounters many difficulties, and every Christian, every congregation, and every synod should be careful not to throw further difficulties in its way by means of such a machine of association. But even apart from this, it cannot be justified that any one should lose by his exclusion from a Christian congregation claims which he has bought for his money. We do not say that a member of an association who ceases to be a member in consequence of his exclusion from the church should be reimbursed for all he has paid in for years. It is a widespread but quite unjustified opinion that an insured person who has been a member of an insurance company for years should have the payments of all these years stuck in this company; for these paid-in monies have, in the main, long since been used up, paid out as administrative expenses and insurance monies after deaths have occurred. The insurance is not a savings bank in which the money paid in is accumulated, but he who takes out insurance buys insurance for his annual payments for one year, and when the year has expired he has had in that year what he gave his money for, namely the claim to a certain profit of -500, -1000, -2000, etc., for his survivors, if he had died in that year. On the other hand, equity required that he who would have been excluded from the insurance company before the expiration of his insurance year should be refunded that part of his payments for the year in question for which he would no longer have to claim insurance; for if he could no longer play the game, his stake should not be kept either.

After all that has been said, we must resolutely call out to our readers: Stay also with this life insurance company, as with a thing reprehensible in several respects, unworried! A. G.

To the ecclesiastical chronicle.

America.

The Statistical Yearbook, which will be sent out in about two weeks, again gives an overview of the present state of our Synod. We share some of the main figures in order to invite you to purchase and read the yearbook. The number of active pastors is now 1428 (if one adds the professors, assistant preachers, sick and infirm preachers listed in the calendar, 1564), the number of congregations 1986, of which 1081 belong to the Synod, while in addition 693 places are still regularly preached by pastors of our Synod and it has only not yet come to a congregational organization there. The number of souls has risen to 685, 334, of communicating members to 392, 651, of voting members to 95, 404. 89, 202 school children are taught in 1603 parochial schools by 781 parochial school teachers and 894 pastors holding school. 36, 903 persons were baptized, 19, 985 were confirmed, 692, 183 took part in Holy Communion, 10, 957 were buried, and 7948 couples were married. From the comparative table it is evident that these figures indicate almost without exception an increase over the previous year 1896. 67 fewer couples were married, 591 fewer persons were buried, and the number of congregations not belonging to the Synod (905) remained the same. On the other hand, the number of pastors

Our synod counted at the end of 1897 1294 more school children than in the preceding year, the increase in schools amounted to 76, in teachers to 25, in pastors holding schools to 64, in baptized to 670, in confirmed to 1818, in communicants to 18, 451. L. F.

While our Synod has increased in size according to the above figures, the income for non-parochial purposes in 1897 has fallen short of that of the previous year. The whole sum of money received and receipted amounts to -204, 397. 57, thus -11, 808. 64 less than in 1896. This total revenue is distributed as follows: For the Synodal Fund -15, 502. 80 were raised, -1590. 72 less than in the preceding year; for the Building Fund -10, 052. 46, -4906. 81 more; for the Benevolent Fund (and that for individuals, congregations, Free Churches, etc.) -26, 876. 13, -20, 124. 31 less; for the Teaching Fund -23, 760. 38, -3815. 81 less; for the Benevolent Institution Fund -43, 426. 28, -912. 32 less; for the Inner Mission Fund -62, 447. 77, -7442. 37 more; for the Outer Mission Fund (English, Latvian, Negro, Jewish, Gentile Mission) -21, 337. 15, -2287. 83 more; for the Emigrant Mission Fund -994. 60, -2. 49 less. At the mission festivals during the year were collected -32, 559. 77; the Collecte at the Synodal Jubilee yielded -16, 193. 74. Both items are included in the above total. L. F.

The following is to be reported on **the teaching institutions, charitable institutions** and some other sections of the yearbook: At the nine Synod institutions (including the private institution Walther College in St. Louis, Mo.) 1121 persons, 8 more than in the preceding year, are studying, taught by 57 professors and 9 assistant teachers. In the district of the Synod 10 orphanages are maintained, 3 old people's homes, 3 hospitals, 1 institution for the deaf and dumb, an institution in which orphanage and old people's home are combined, while a "Kinderfreund Society" takes care of orphaned children and places them in puffing Lutheran families. Each of the thirteen synodal districts is engaged in inner mission work, and the yearbook also contains the necessary information about the English Mission, the Negro Mission, the Emigrant Mission, the Deaf and Dumb Mission, the Jewish Mission and the Heathen Mission. In our publishing house 79 persons are employed, and 491, 812 books of all kinds, notebooks, tracts, etc. have been completed there. The eight periodicals published by the Synod are printed in 93, 600 copies, of which 27, 000 fall to the "Lutheran," and 38, 500 to the "Children's and Youth Gazette." The "Missionary Dove," published by the whole Synodical Conference, appears in 17, 200 copies, "The Lutheran Pioneer," equal to if published by it, in 4500 copies. 75 churches were consecrated in the past year, 7 more than in the previous year. - May these numbers move everyone in our Synod to heartfelt praise and humble thanksgiving to God, who has been with us and blessed us in the past year. At the same time, however, they are an admonition to be faithful in what has been entrusted to us, diligent in the use of the means of grace, zealous in the spread of the Kingdom of God, willing to do all works of love. Every careful reader and observer will perceive that, to mention but two pieces, things should be better with the use of Holy Communion, and with attendance at the parochial schools. L. F.

The addition of the sect preachers to lure the youth into the church by all kinds of worldly and sinful amusements already provokes the bitterest ridicule and scorn of the secular newspapers. A political newspaper widely circulated in the East of our country writes of this: "In New Jersey a Methodist clergyman has formed a bicycle brigade in his parish; another reverend, in connection with the

Church established a school of dance, and thus secured the attachment of the younger element. A St. Louis pastor went a step further and at a church festival had the young people enjoy a 'cake-walk.' Amateur theatricals and athletic productions at church festivities and at parties held in the church have also been reported; in short, it is difficult to say where the line will be drawn in these secular amusements which have the object of winning the youth to the church. Since the attempts made so far have turned out very favorably, one may well expect that one will continue in the direction taken. Perhaps some day soon an Anglo-American reverend will take into account the taste of young Americans for the noble game of poker, and form a 'Young Men's Methodist Poker Club,' or the amateur theatrical group of the church, yielding to the general urge of the times, will throw itself wholly upon vaudeville, and give a Tangel performance in the hallowed precincts of the church. And why stop half-way? Why make concessions only to youth? Surely there are other elements to be considered. For example, the how do you expect to convert the sinful drunkards if you don't first bring them into the church and try to make them members of the congregation? So how about a morning pint society for the older gentlemen of the congregation? In connection with the popular "free-lunch system," such an arrangement should have extraordinary appeal. A Methodist Episcopalian scat club would also do very well. ... Then, as it has already begun, the reverend will always try to outdo the other in the variety of pleasures offered, and finally that church will be the most successful which, according to the plan of **the Department Stores**', offers its members everything that can be offered in the way of pleasures, until it will finally come to such a point that the people will say: The N. is a terribly pleasure-addicted person; the whole day he does not come out of the church/ Only one thing is to be feared, that the Reverends **themselves** will have such a good time **with** all these means of attracting young and old, that they will forget - along with the purpose of the church 'side-shows' - the preaching." - Do you, dear reader, also thank your God that he has so far protected us by grace from this deception of the devil, and that we still have the old means by which we lure people into the church and also keep them in it, namely Christ's Word and Sacrament, which alone can make them blessed? Wilt thou not also watch and pray with us, that we may be preserved from this deceit of Satan, which consists in gradually taking away from Christians the Gospel of Christ, and giving them in exchange something which is not able to rouse men from their sleep of sin, nor even to cure them of their sickness of sin? "With small things we begin, and with great things we end." With all sorts of intrinsically innocent pleasures the sects began, and, because no moderation was kept in them, their appetites were more and more whetted, and, forgetting watchfulness and prayer, they have at last come to the point where they must allow themselves to be rebuked even by secular newspapers with bitter scorn and ridicule.

In fact, the hardship was indescribable. The father, an 82-year-old man, lay sick on a bed of straw and was covered with rags. The miserable hut was not heated at all; five children and four infants were pale from hunger, cold and misery. I saw that comfort was needed here, and I held up the promises of the Old Testament to the sick man. When he had listened attentively for an hour, he said, deeply moved: These are wonderful words of comfort from the Old Testament, which you, Pastor, have told me, an old Jew, for the salvation of my soul, and I thank you for them. But I know an even better medicine, which not only soothes the distress of the soul, but also heals the deepest wound, namely the blood of Jesus Christ, the Son of God, which cleanses us from all sin! When I asked him how he had come to this knowledge, a smile came over his face and his dull eyes shone, while with a trembling hand he pulled out a very worn New Testament from his bed of straw and said: 'This is the fountain of life from which light and comfort have flowed to my soul, there is Immanuel, God with us!' Moses, the prophets and the psalmist have cheered me up, but Jesus alone can save? How do you know the New Testament so well?" The old man laughed and said: 'I am like the man who found the treasure in the field, and went and bought the field, and got the treasure. Two years ago I traveled with Saul, my oldest son, to Riga, where a brother who had recently died was staying. On the way we stayed at an inn. We had our night's lodging in the hayloft, and there my son found the New Testament. However, we could not read in the darkness and were not allowed to light a candle there. The next morning we wanted to give the book to the innkeeper. But he looked at it and said: "This is a Hebrew book, I cannot read it. Old Simeon, who slept here in the hayloft these three weeks, must have forgotten it. But he won't come nnder for a while, so you can keep it all." In this way the treasure came into our possession. My eldest son died blessed by this book, though he left me his four children unprovided for. With a Lutheran pastor in Podolia he received baptismal instruction for a time, but it took a long time, and the minister's permission for his baptism did not come. In the meantime he had to return to his family, and a vicious typhus disease swept him away. His last word was: "Lord Jesus, remember me! For you who said to the thief on the cross: Today you will be with me in Paradise, although he had not yet been baptized, you also will not cast out my poor soul!" Then he turned on me and said, "Dear father, I am going home to JEsu; see that you and all your children and mine also come to JEsu!" His lips moved for a long time, and I heard him pray softly, "JEsu, JEsu, JEsu," until he passed away."

Thus told the old Jew. The pastor who reported this added: "I thank my dear Savior for letting me experience this. I have been a pastor for 36 years, but I have never experienced anything like this at a Christian deathbed. It has done me good, but at the same time it has made me deeply ashamed; for basically I have had no sympathy for the Jews."

E. T.

Obituaries.

The power of the word of God.

On 1 March Fr Wilhelm Bartling fell asleep gently and blessedly in faith in his Saviour. Already in April of last year he had to resign from his office at the local Jacobi parish because of his ill condition. He brought his earthly pilgrimage to 59 years, 2 months and 12 days. The funeral took place on Friday, March 4.

Chicago, March 6, 1898, W. C. Kohn.

Arthur Degner, from Friedensau, Nebr., a sextant of our institution, was allowed to enter into eternal rest on February 26. His body was buried in Christian burial on March 1. God raise up the sorrowful parents and grant us all a blessed journey home.

Milwaukee, March 5, 1898.

M. J. F. Albrecht.

Inaugurations.

By order of the Hon. President Succop, on the 2nd of Sonnt, n. Epiph. P. G. Wockenfuß in his parish at Dwight, Ill, introduced by A. W. Vogt.

By order of the Venerable Prefect Niemann, on Sunday. Quinquagesimä P. H. Bö st er introduced in his congregations at Tipion and Kappa, Ind. by N. F. Jensen. Address: Rev. 8th Hoestsr, liptou, luck.

By order of the Honorable Praeses Pfothenhauer, on Sun. Invocavit 8th, S. C. Brinkmann was introduced to his congregation at Blue Earth City, Minn. assisted by P. A. C. Bode, by C. F. W. Maaß. Address: Uev. Il. O. Lrinkvaauu, Cinema Lartü 6it^, Llluu.

At the request of the honorable Praeses Hafner, Father H. F. Maßmann was inaugurated on Sunday. Reminiscere in his parish at Ludell was inaugurated in his office by E. Mähr. Address: Uev. 8. r. Llassvaauu, ImfieU, Ravr1lL8 6o., Laus.

KivrhethnwethungVU.

On Sun. Septuagesimä the Trinity congregation at Spencer, S. Dak., consecrated their newly built church to the service of God. Festive preachers were: 88. A. Brauer, G. H. Büscher and J. C. Meyer (English). W. Marth.

On Sunday. Invocavit the dedication of the Lutheran St. Paul's Chapel at Nyack, N. D., took place. In the afternoon 8. S. Keyl preached, in the evening Aug. Winter (Engl.).

G. H. Schild.

Conferenz displays.

The next St. Louis one-day conference will be held the Wednesday after Easter. The same will be cancelled in May on account of the Missouri State Conference. A. F. Hoppe.

The Specialconserence of Springfield and vicinity will meet, s. G. w., from April 12 to 14 (Tuesday noon to Thursday afternoon) in P. Holfts township at Mount Pulaski, Ill. F. Schwandt, Secr.

The Northern Illinois Pastoral Conference will meet, s. G. w., from April 12 to 14 in the parish of P. H. Engelbrecht in Chicago. The same asks for timely registration, together with indication whether full quarters or only luncheon is desired. E. Zapf.

The Southern Michigan Pastoral Conference will gather April 13 and 14 in Woodmere, Mich. -Main papers are: Hermeneutics and 1 Tim. 4. To preach will be Fr. Dümling (k. Baumgart); the confessional will be by Fr. Theo. Hahn (k. Krüger). U. Lobenstein informs us that registration and deregistration is necessary.

O. Lübke, Secr.

The Aellow Bank Specialconserenz will meet on April 18 and 19 at Fr Beck's house. Sermon: Fr Bartling - Fr Maaß. Confessional: Fr Naumann - Fr Meichsner. Apparent contradictions of holy scripture: Father Bartling. The right use of the doctrine that among the false believers there are also Christians: Fr. Nitschke. Only those will be taken from the depot who notify me of the exact time and station of their arrival before April 5.

P. Beck, Secr.

The southeastern Specialconserence of Minnesota will assemble, w. G., at the home of P. W. Lange, at Hay Creek, April 19 and 20. Papers: P. Zitzmann: Exegesis on Matt. 5:33. ff. Fr. Dubberstein: Sanctification in the narrower sense. P. Schulz: Sermon on the criticism of the Epistle on Trinity Sunday. D. Kuntz: Casual question. Preacher: Father Kuntz - 8 Meyer. Confessional speaker: 8 Drews - D. Dubberstein.

Herm. Meyer, See. pro tem.

The Winnebago Teachers' Conference will meet, s. G. w., Char week, Monday through Wednesday, at Kaukauna, Wis. - First meeting Monday evening H8 o'clock. Early registration with the teacher loei is requested. The following work is on the program: practical. 1st catechesis: WaS is a sacrament? Nickel. 2. catechesis on the fifth petition. Showers. 3. Biblical story: Of the rich man and poor Lazarus. Vogelpohl. 4. Catechesis: meaning of baptism. E. Grütt. 5. Biblical story: centurion at Capernaum. Prahl. 6. biblical story: One thing is necessary.



Moselle. 7. transition from the number circle 10 to 20 (engl.). Goehringer. 8. Practieal Ds88ou ou ^apau. Elbert. D. Lectures. 1. What can the teacher do to combat the religious and moral damage in our school and public life, which is spreading like a cancer? Witte. 2. timetables for class and mixed schools. Marquardt. 3. otvU koverumeut. Grade. 4. Purpose and application of school punishments. Schmidt. 5. lecture of the teacher. Sperling. 6. Education for the love of the fatherland. Son.

F. Müller, Secr.

The Middle District

of the German Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., from Wednesday after Easter, April 13, to April 19, at the congregation of Mr. P. F. Wambsganß, at Indianapolis, Ind. Those who certainly expect quarters must have applied by March 20, to Lev. P. 1Vamd8Zau88, 713 8. Levr 3er8v^ 8t., lucklauapoUs, luct.

LL. The deputies are requested to bring their credentials with them to the opening service, so that they can hand them in to a designated committee immediately after the service.

R. D. Biedermann, Secr.

By the Liß; Lour the round trip will cost -8. 25 from Cleveland and -7. 50 from Grafton, so cold kare. Tickets are valid April 11-23 and should be ordered and paid for no later than April 1. Out-of-town Synod members will have their ticket mailed to them. However, those who cannot use the same for good reasons will have their money refunded. Of course the pastors and teachers are not allowed to use their pernnits this time, otherwise our deputies will have to pay lull tare. The train provided with a speeial pa1a.ee ear for us leaves the Duioi Depot Tuesday, April 12, 7. 30 "l. Arrival at Indianapolis 6 v. "r. Apply to the Railroad Agent of the Middle District Synod: J. H. Welcher, 383 Prospect 8t., EleveLauck, O.

Synod Eastern District.

The Synod of the Eastern District will meet, D. v., from the 4th to the 10th of May, at St. John's congregation, Brooklyn, N. U-, (? J. P. Beyer). The congregation urges that all registrations of those desiring quarters (pastors, teachers, and delegates) be sent in by April 15, whereupon they will be notified by postcard of quarters and how to get there.

Also those who wish to take lodgings with friends, etc., without the help of the congregation, are requested to give notice of this. Address: Rev. 3rd P. Le^er, 197 Alaujer 8t., Lrooklz-U, L. 15th Theo. Gross, Secr.

Announcements.

It serves notice that teachers J. F. Lindörfer at Cape Girardeau, Mo., and G. H. C. Burgdorf at St. Louis, who resigned two years ago, are again eligible for appointment. C. C. Schmidt.

x. F. Schneider in Regina, Wis. has forestalled suspension by declaring his resignation from the Synodical Union. I. Strasen, President of the WtSconfln District.

The Lutheran Parish of Trinity, Atchison, Kans. hereby gives notice that Series 10 of their interest free shares have been made payable by lot. Holders of shares of this series may send the same to Julius Kaaz, 1024 Daraiuie 8t., ^totiisou, Laus.

Proceeds to the Treasury of the Illinois District:

Synod Fund: Fr. Dorn's congreg. in Belleville -15.00, x. Engelbrecht in Chicago by Gustav Kühn 3.00, by Jul. Stolzenburg, Penitential Day coll. by Fr. Lükers Gem. in Bethlehem, 3. 75 & Fr. Güberts Gem. in Sigel 3.07. (p. -24. 82.)

Synod building fund for debt repayment: Gem. ?. Schwandts in New Berlin 3. 21.

Mission in?. Pfund's congregation in Chicago: From Chicago: Fr. Hölter of N. N. 1.00 and?. Leeb's Gem. 12. 56. (p. -13. 56.)

Inner Mission: by W. Balzer in Addison from the missionary boxes of the Gem. 4. 32; from the Gemm. d. ??: Haake in Elk Grove 9. 62, Schwandt in New Berlin 1. 20; from Chicago: P. Schmidt from Mrs. Marx 1.00, P. Hölter from A. Föde 1.00, P. W. C. Kohn from Elisa Weyel 1.00 and P. Wagner from I. Lentz 3.00. (p.-21. 14.)

Negro Mission: Fr. Reinke in Chicago v. Jacob Schwartz 5.00.

English Mission in Chicago: L. Pfotenhauer v. d. Gem. in Lemont 5. 33 u. L. K. Schmidt v. d. St. Jacobi-Gem. in Chicago 13. 24. (S. 818. 57.)

Heathen Mission: L. Ferd. Sievers in South Chicago v. Miss C. K. 1. 50.

Support fund: By F. Nergev. L. Heine's congregation in Rodenberg 12. 92, by L. Müller's congregation in Schaumburg 15.00, L. Bünger by the Chicago Pastoral Conf. 12. 20, L. Böttcher's congregation in Argenta 2. 60, L. Lücke in Chicago by Herm. Schmidt 2. 50 & W. Schmidt 2. 50, teacher F. Rieck v. Chicago teachers' conf. 31. 75, L. Hild v. Proviso pastoral & teachers' conf. 4.00 & dch. N. N. in Addison, Ueberschuß v. L. Brauer's Lebensbild, 4. 70. (p. 888. 17.)

Students in St. Louis: From Chicago: L. Lochners. O. Böcler a. d. student rifle 21.00 u. v. Jungfrver. 15.00, L. A. Reinke v. Jungfrver. f. Franz Albrecht 18.00, L. W. C. Kohn v. Frauenver. f. Edm. Brüggemann 5.00, L. Wagner f. L. Millies v. Frauenver. 10.00 a. Jünglver. 10.00; L. Mennicke in Rock Island f. F. Wyneken v. Frauenver. 5.00 u. D. Strecker 3.00. (p. 887.00.)

Springfield Laundry Fund: Prof. Simonv. Women's Club of Springfield 2.00.

Students in Springfield: L. Werfelmann in Chicago from Frauenver. f. Steffen 15.00 u. L. Wagner das. vom Frauenver. f. A. Spließ 10.00. (p. 825.00.)

College students in Milwaukee: From Chicago: L. K. Schmidt for Gehrs, Kaub & Mezger from Young Fr. 15.00 and Jüngl.-Ver. 15.00, L. W. C. Kohn v. Frauenver. for W. Glawe 5.00, L. Leeb of the mixed choir for A. Lahl 8. 50, L. Wunder v. Jüngl.-Ver. for Ad. Häntzschel 10.00; by H. F. Rathe from L. Feddersen's Gem. in Homewood for H. Oetjen 13.00, 1". Jaß in Peoria for G. Gundlach from the Women's and Young Women's Association 5.00 and from other members 7. 50. (p. 879.00.)

Seminarians in Addison: From Chicago: L. Lochner from Young Women's Association for Sipp! 10.00, Fr. Engelbrecht from the Women's Association for Wm. Meyer 15.00, L. Leeb from the mixed choir for W. Bachert 8.50 and L. Wagner from the Women's Association for Chr. Scheer 15.00, P. Müller's congregation in Schaumburg for P. Popp 16.00 and L. Heyne's congregation in Decatur for G. Witte 15.00. (p. 879. 50.)

XL. In my last receipt it should read under the above heading: "L. Succop für O. Wegner v. Jüngl.-Ver. (nicht Jungfr.-Ver.) 15.00."

Mission to the deaf and dumb: L. Leßmann's congregation, Okawville, 4.05 & L. Hölter's congregation, Chicago, 23. 58. (p. 827. 63.)

Church building in Murphysboro & Granite City, Ill: L. Wittes Gem. in St. Peter 5. 40.

Orphanage in Indianapolis: L. Wagner, Decatur, by Mrs. B. Seefurth 10.00.

Orphanage at Des Peres: L. Bergen at Litchfield, Hochz. Bahlmann-Schütte, 3.00 and teacher F. K. Hildebrandt in Troy v. s. pupils 1. 60. (p. 84. 60.)

Arlington Heights Nursing Home: From Chicago: Dch. L. Leeb for reports sold 1.00, L. Th. Kohn of ver St. Marcus comm. 6. 10 and L. Wagner of N. N. . 20. (S. 87. 30.)

Orphanage at Addison: 28. 67 and 264. 66. (S. 8293. 33.) XL. Treasurer G. Ritzmann will acknowledge the several items.

Mission in London, England: L. Schwankt v. the Gem. in New Berlin 4. 24 u. L. Hölter, Chicago, by F. Arndt 5.00. (pp. 89. 25.) Total: 8805. 98.

Addison, Ill, March 11, 1898.

H. Bartling, Kassirer.

Proceeds to the treasury of the Kansas district:

(Conclusion.)

Christmastide of the Negro children in New Orleans: L. Jacob's Sunday sh. 1. 35.

Orphanage at St. Lours: L. Kauffeld vonH. Grimm 1. 75, F. Sewing . 25, Mrs. A. Saßmann . 25, H. Brünger . 25, L. Teiles Gem. 6. 50, L. Eggerts Gem. of Topeka, 6. 00, L. Vetter, Atchison, of Mrs. R. T. . 25. (S. 815. 25.)

Negro Mission: Gemm. of LL.: Senne, block, 5.00, Frese 6. 30, Hoyer 14. 82, Senne, block, 5.00. L. Lüssenhop v. H. Baden 10.00. L. Kauffeld of N. N. . 25. L. Voß v. N. N. 1.00. (p. 842. 37.)

Synodal treasury: comm. of LL.: Wendt 6. 86, Pennekamp, Alma, 4. 15, Lüssenhop 18. 75, Wagner, Bern, 2. 13. (S. 831. 89.)

Students from Kansas: Gemm.d.LL.: Polack, Bremen, 7.00, Obermowe 12.00, Eggert 11. 94, Senne, Block, 5.00, Schmid 6.00. L. Jüngel of J. O. . 25. (S. 842. 19.)

Institution at Concordia: Gemm. of LL.: Hahn 6. 50, Drögemüller 10. 25, Hafner 10. 15, Jüngel, Colorado Springs, 1.00, Wacker, Hillsboro, 4.00. (S. 831. 90.)

Deaf and Dumb Institution in Norris: L. Polsters Gem. 7. 75. L. Eggerts Gem., Topeka, 5. 62. (S. 813. 37.)

St. Johns College, Winfield: Gemm. d. LL.: Grambauer 7th 44th, Kauffeld 2nd 00th, Hafner 1st 76th, Hildebrandt, Brazilton, 4th 75th (S. 815th 95th).

Heathen Mission: L. Rauh of Joh. Delventhal 2nd 50th L. Frese's Gem. 3rd 00th L. Hoyer's Gem. 14th 27th L. Brauer's Gem, Rice Co. 4th 45th L. Brauhahn, Diamond Highz. Geo. Thämers, 2nd 65th L. Voß v. N. N. 1st 00th L. Jüngel of H. Berg, Aspen, Colo. 1st 00th (p. 828th 87th).

Emigrant Mission: L. Kausselds Gem. 1.00.

Deaf and Dumb Mission: L. Kausselds's Gem. 1.00. L. Lüssenhop by H. Baden 5.00. (p. 86.00.)

Pupils inConcordia: L. Lüssenhop by H. Baden 10.00.

Mission in London: L. Lüssenhop by H. Baden 5.00.

Jewish Mission: L. Lüssenhop by H. Baden 5.00.

English Mission: L. Lüssenhop by H. Baden 5.00.

Home for the aged in Monroe, Mich.: L. Brauer's Gem., Ellinwood, 9. 60.

Kansas District Building Fund: L.RauhsJungfr.Ver. 5. 60. L. Möller's Gem., Chepstow, 4. 63. (S. 810. 23.)

Students at Springfield: L. Hildebrandt v. N. N. at Brazilton 5.00.

Indian Mission: Fr. Jacobs Sunday sh. 1.00.

Congregation at McCook, Nebr.: P. Oesch's Gem. 10.00.

Pupils in Milwaukee: P. Oesch's Gem. 2.00.

Saxon Free Church: P. Voß of N. N. 1.00.

Total: 81149. 39.

Leavenworth, Kans. February 1, 1898.

H. F. Oelschläger, Kassirer.

Incorporated into the Michigan District Caste:

(February.)

Synodal treasury: Monitor 85.00.

Heathen Mission: Bay City 7. 65. miller (for East Indies7. 25. P. Fackler v. Mrs. C. Hanck 2.00, Mrs. F. Behm, Grand Haven, 1.00. (P. 817. 90.)

Mission to London: Frankenmuth 6.00.

Mission in Hamburg: Frankenmuth 6.00.

Inner Mission: Fr. E. G. Franko, sr. Branch . 57, by N. N. 1.00. Ludington 3.02. (p. 84. 59.)

Negro Mission: Monitor 3. 50. P. Hügli v. s. Confirmanden 1. 25. Sebewaing 11. 63. (p. 816. 38.)

Benefit Fund: Detroit, Trin. - Youngst. - Association, 16. 81. Richville 9. 40. Frankenmuth 36. 55. P. F. Tresselt 2.00. P. Meineckes Gem. 10. 45. P. Wuggazer 1.00. Adrian 8. 65. teacher J. G. Rocker 2.00. (P. 886. 86.)

Deaf and Dumb Institution: Fr. Meinecke's Young People's Society, 5.00, from the Gl. sr. Gem. 11. 50. Fr. Hügli, coll. by Mrs. Germer, 2. 25. Fr. Kionka, Hochz. by W. Holm, 1. 45. Frankenmuth, Hochz. Fischer-Hildner, 5. 80. Benona4. 95. (S. 830. 95.)

Home for the aged rn Monroe: P. Meineckes Gem. regular contribution, 35.00. Jonia4.10. (p. 839. 10.)

Michigan students: teacher Dammes v.J.-M.-Ver. 7. 10. Tawas City 3. 25. (S. 810. 35.)

Students at Fort Wayne: Trin.-Fr.-Ver., Detroit, for K. Krothke 18.00.

Orphanage in Wittenberg: Reed City 3. 30.

Total: 8244. 43.

Detroit, February 28, 1898. G. Wendt, Cassirer.

572 IValed ^V6.

Entered the Minnesota and Dakota District caste:

(Conclusion.)

English Mission: Fr. Albrecht of N. N. . 50.

Synodal treasury: Gemm. d. ??.: Horst, Courtland, 25.00, Albrecht, Fairfield, 6.00, Shible 7. 60, Geith, Hoffenthal and Landestreu, Assiniboia, Can., 6. 40, Bruß, So. St. Paul, 7.00,

Hitzemann, Dreieinigkeit's-Gem, Long Prairie, 6. 89, Fackler's Filialgem. 5. 22, Destinon near Stanford 3. 60, Kuntz, Stockton, . 81, Lange, Hay Creek, 8. 73, Sell, So. Branch, 5.00. P. Richter in Unity 2. 15. P. Hertwig in Gaylord 5. 60. P. Albrecht of N. N. 1.00. (S. 890. 50.)

German Free Church: P. Kollmorgen's Gem., Helvetia, 3. 65.

Danish Free Church: P. Kollmorgens Gem., Helvetia, 3.00.

Ev.-luth. Kinderfreund-Gesellschaft: Präses Pfotenhauer von H. F. B. in Hamburg 5.00.

Emigrant Mission: Fr. Albrecht of N. N. . 50.

Support Fund:?. Sievers' Gem. at Minneapolis 4.00. P. Horst v. Wwe. Bode at Courtland 5.00. P. Maaß, Haase-Schwartz' wedding at Blue Earth City, 8. 40. Praeses Pfotenhauer of H. F. B. 5.00. P. Albrecht, Risch-Judischs Hochz., at Fairfield, 5.00. P. Frey's Gem. at Fairmont 5. 60. contributions d. ??.: Walther 5.00, Fackler 5.00,

Destinon 2.00, Hertrich 5.00. Wm. Erdmann, Waseca, 1.00. P. Maaß of Aug. Weise 5.00. P. Nitschkes Gem. in Albee 2. 65. Dir. Th. Bünger at St. Paul, contribution, 5.00. (p. 863. 65.)

Negro Mission: Fr. Niebelschütz by Fr. Horst 1.00, Fr. Oesterreich 1.00, Bertha Raasch . 50. Gemm. d. ??: Ströun, Minnesota Lake, 2. 60, Weerts, Leaf Valley, 7.00, Nitschke, Albee, 4.00, Rosenwinkel, Woodbury, 2. 50, E. Rolf, Hollywood, 6.00, Sell, S. Branch, 3. 50, Matzat, Freiberg, 3. 75. ?.. Horst's Branch, T. Brighton, 1.00. P. Albrecht . 50. (S. 833. 35.)

Heathen Mission: P. Horst's Brighton branch 1.00. Gemm. d. ?!': Schedler, Fisher, 5.00, H. J. Mueller at Lester Prairie 3. 30, Dreyer, Glencoe, 7. 41, Lange, Hay Creek, 6. 16, Biedermann at Atwater6.05, Klingbeil at Howard Lake 4. 77, ?. Alb. Brewer v. Chr. Herrmann rn Freeman 10.00, Fr. Frederick v. Theo. Muller at Waconia 2.00, P. E. F. Muller by Aug. & Wm. Timm 1. 25, by Wm. Ganske in Lesterville 2.00. ?. Light by Joh. Kropneske in Centerville 1.00, by A. Kruse that. . 25. (S. 850. 19.)

Judenmission: P. Nitschkes Gem. bei Albee 3. 16. ?. Albrecht v. N. N. . 50. P. Rosenwinkel's Gem. at Woodbury 4. 48. Wm. Erdmann, Waseca, 1. 00. p. Friedrich v. Theo. Muller at Waconia 1. 50. (P. 810. 64.)

Deaf and Dumb Institution: Fr. Niebelschütz v. Bertha Raasch, St. Paul, . 50. Fr. Nauß v. N. N. 2.00. Fr. Albrecht v. N. N. . 50th P. Freys Gem. in Fairmont 1.00. Wm. Erdmann, Waseca, 1.00. P. Hertrich, Time Writing, 2.00. (P. 87.00.)

Church building fund: P. Horst's Filialgem. in Brighton 1.00. ?. J. Fackler, bequest of the late F. C. Schütte in Maple Grove, 50.00. (p. 851.00.)

Parish at Spencer, S. Dak.: Gemm. d. ??.: J. Brauer, Hart, 12. 50; Dubberstein, Wykoff, 9. 50; Ferber, Belvidere, 4. 40; Lincoln 3. 40; H. Meyer, Mayville, 18. 50. (S. 848. 30.)

Parish of Springfield, Minn.: Fr. Frey of some members of his congregation in Fairmont. Fr. Fackler from H. Rohlfs in Osseoü.M. (p. 87. 75.)

Household in St. Paul: P. Albrecht's comm. in Fairfield 6. 50.

Necessity sufferers from yellow fever in the south: k. Geo. Groh v. Frau Dahrens 2. 25.

Synod Building Fund: P. Nitschkes Geyr. in Albee 19. 25.

Poor Students: Fr. Råvekes Gem. in Carver 7. 80, in Chaska 11.00. (S. 818. 80.)

Students in St. Louis: P. Schilke, Wandrie-Brockoffs Hochz. f. H. Baumann, 3.00.

Pupils at St. Paul: Porisch's congregation at St. James f. Marquardt 2.09. Fr. Bartz, Hochzcoll. f. Gebr. Hitzemann, 5.00. Fr. Meichsner's congreg. at Nashua & Wheaton 4.00. (S. -11.09.)

Students in Milwaukee: Bartz v. young people f. Helmstetter 22. 50. Wm. Erdmann, Waseca, 1.00. P. Ferber's comm. in Jacksonville f. E. Vomhof 5. 35. (S. -28. 85.)

NR. In last receipt read under "Gemeinde in Spencer": k. A. Brauer's Gem. in Heubronn (instead of Freeman) 5.00; under "Unterstützungskasse": contributions: P. A. Brauer 5.00, teacher Großmann 2.00, teacher Wenzlaff 5.00, instead of: P. A. Brauer 12.00.

St. Paul, February 1, 1898.

Theo. H. Menk, Kassirer.

Incoming to the Middle District Coffee:

Synod treasury: Gemm. d. ??: Tirmenstein, Logansport, by H. W. Hoppe -10.00, Hschoche, Soest, 16. 25, Markworth, Jonesville, 5. 55, Huge, Bmgen, posttr., . 50, Rathert, Newburg, 17. 75, Kaiser, Huntington, 6.00, Matthias, Preble, 7. 20, Eyler, Dountown, 6.00, Querl, Toledo, 9. 36, Markworth, Waymansville, 4. 50, Kleist, New Haven, dch. J. Brudi 6. 89, Heinicke, Evansville, 4. 15, Knust, Milford, 5. 85. bequest v. Jac. Roth, Defiance, by F. W. Match 150.00. (p. -250.00.)

Building fund: P. Schufts Gem., Holgate, 5.00.

Inner Mission: Gemm. d. ??: Rehwaldt, Valparaiso, 4. 45, Zschoche, Soest, 7.00, Jungkuntz, Zions-Gem., Columbia City, 5.00, Diederich, Hoagland, 5.00, Schmidt, Seymour, 12. 25, Schmidt, Elyria, 21. 60, Weseloh, Cleveland, 17. 75. ?.. Lothmann, Akron, by L. B. . 50, by N. N. 1.00. P. Diederich, Hoagland, by M. T. 1.05. J. G. Thieme, Fort Wayne, for Kansas 3.00. P. Schmidt, Seymour, by Mrs. Beuckmann 1.00, by J. A. 1.00, by F. Sch., Thanksgiving offering, 1.00. Louis Gerke of Fr. Franke's parish near Fort Wayne 5.00. Fr. St. of ?. Wambsganß' congregation, Indianapolis, by F. Buddenbaum 1.00. P. Weseloh, Cleveland, by F. Dres 3.00. (S. -90. 60.)

Negro mission: I*. Tirmenstein, Logansport, 2.00. ?. Kretzmann, Vincennes, a. d. missionary b. . 30. P. Sauer, Cleveland, of the school c. of teachers: Horst 1. 75, Brackensühler 1.05, of female teachers: Jda Franz, . 35, Olga Franz . 35. p. Schwan, Cleveland, by Mrs. R. 2.00. p. v. Schlichten, Cincinnati, by N. N. 4.00. p. Heinicke's Gem., Evansmille 2. 50. (S. -14. 30.) Mission to Jews: Mrs.?. Scholz, by F. Buddenbaum, Indianapolis, 1.00.

Heathen Mission: P. Rehwaltds Gem., Valparaiso, 4.00. ?. Left Gem., Laporte, dlh. L. Schumm 13.07. (S. -17.07.)

English Mission in Akron: Fr. Lothmann's Gem, Akron, 7:00 p.m.

EnglishMission in Cleveland: P. Ratherts Gem., Newburg, 14.00.

Emigrant Mission in New York: P. Thieme, South Bend, by Miss H. Engel 2.00. P. C. F. W. Scholz dch. F. Buddenbaum, Indianapolis, 1.00. (S. -3.00.)

(Conclusion follows.)

NR. In the "Lutheran" No. 2 read under "Inner Mission": ?. Zorn, Columbus (instead of Cleveland), 10. 53. Fort Wayne, February 28, 1898.

C. A. Kämpe, Kassirer.

Incoming to the Coffee of the Eastern District:

Synod treasury: R. S. -5.00. Gemm. der??: Körner 15.00, Dubpernell 1. 50, F. Brand 14. 31, Ebendick sen. 20. 30. (S. -56. 11.) Pilgrim House: P. Gram v. J. W. Gram 1.00.

Progyrnasium: P. Ohlinger of O. Hesse 2.00, A. Anmann 1.00. Gem. P. Ebendicks sen. 20. 30. (S. -23. 30.)

Progyrnasium-Baukasse: P. Beyer u. s. Gem. 841. 50. Gemm. d. ??: G. Mühlhäuser 25.00, Lauterbach 7. 25, Körner 20.00, Bröcker 422.00. Women's Association of the congregation P. Stechholz' 10.00. Martini congregation, Baltimore, 14. 13. congregation in Bridgeport 5. 85, Frl. E. L. 1.00. P. Ohlinger v. Gememhardt Sib. 2.00, H. Lochner 1.00. (p. -1349. 73.)

Emigrant Mission in New York: Gem. P. Guschkes 14. 25.

Inner Mission: Jubilcoll. d. Gem. Fr. G. Mühlhäusers 15.00. Fr. Gram v. J. W. Gram 6.00. (S.-21.00.)

Inner Mission in the East: Gemm. d. ??: G. Mühlhäusler 15.00, Körner 30.00, Beyer 12. 50, Gram 6. 28, Koch 7. 25, Ohlinger 7. 25, Hanewinckel 8.00, Ebendick sen. 12. 50. D. M., Baltimore, 100.00. Frauenverein d. Gem. P. Stechholz' 5.00, G. K. 1.00, Wwe. Franz 1.00. P. Kühn, ges. von Frl. E. N., 4. 80. mission k. by Gem. P. Schilds 4.00, Mrs. G. 5.00. Martini congregation, Baltimore, 4.04. St. Matth. congregation, Hastings, 7.00. Triune congregation, Washington, 12.04. H Z., N. N-, 3.00. S.-S. of P. Schumms' congregation, 2. 25. Unionville congregation, 2. 85 & 1.00. Missionary Society of P. W. G. Holls' congregation, 4.00. St. Stephen's congregation, New Dork, 2. 50. P. Bröcker of etl. congregation, 101.00. Kingsville congregation, 8. 13. (S. -367. 39.)

P. G. Muehlehäuser's congregation, 6. 82. St. Andrew's congregation, Buffalo, 15. 42. P. Körner's congregation, 10.00. S.-S. of St. John's congregation, New York, 7. 42. Unionville congregation, 2.00. ?.. Gram by J. W. Gram 2.00. Shall, at a meeting of the S.-S. teachers of St. Paul's congregation, Baltimore, 30.00. P. Luebker by Mrs. Erbe 1.00. (S. -74. 66.)

Jewish Mission: Gem. P. Körners 10.00. Kaff. Wendt 5.00. P. Steup v. G. A. Brinker 1.00. P. Lübker v. N. N. 1. 50. (S. -17. 50.)

Negro Mission: P. G. Muehlhäuser's congregation 5.00. Women's Association of Christ Church, Hartford, 5.00. Dch. P. J. H. Sieker 1. 25. congregation of P. Körners 10.00. H. Z., N. D., 1.00. P. Gram v. J. W. Gram 3.00. (S. -25. 25.)

English Mission in Harrisburg: Gem.?. G. Mühlhäufers 2.00.

Mission in Wall: Fr. F. Brand by Miss A. Backhöfer 2.00, Frl. N. N. 5.00. (S. -7.00.)

Lettenmission: Frauenv. d. Gem. P. Ebendicks sen. 5.00.

Slovak Mission: St. Paul's Parish, Baltimore, 5.00. Emm. Parish, Buffalo, 6.02. Missionary Office of the Parish of Fr. Germanns 2.02. Women's Office of the Parish of Fr. Ebendicks, Sr. 5.00. (S. -18.04.) Parish in Menno, S. Dak.: Gem. G. Mühlhäusers 2.00.

Congregation at Bridgeport, Conn: Bro. Körner's congregation 12.00. Bro. Dubpernell's congregation 1. 50. Bro. Tilly's congregation 6.00. Bro. Germann's congregation 3.00. Unionville congregation 2. 25. St. Stephen's congregation, New York, 2.00. (S. -26. 75.)

Hülfsfonds: Gem. P. G Mühlhäusers 5.00.

Lutheran Free Church in Germany: St. Andrew's congregation, Buffalo, 7. 13. congregation of P. Körner's 8.00. Denmark: St. Andrew's congregation, Buffalo, 7. 13. (p. -22. 26.)

Students in St. Louis: Gem. Fr. G. Muehlehäuser's 50.00 f. H. Bauch. R. S. 5.00. St. Matthew's Congregational Fund, New York, 25.00 f. H. Naumann, 20.00 f. A. Schmidt, 10.00 f. L. Lren. P. Senne v. etl. Gemgl. 8. 50 f. W. Juhnke. (S. -118. 50.)

Students in Springfield: Missionary Society of St. Matthew, New York, 20.00 f. J. Friedmann. P. G. Muehlehäuser's 3.00 f. O. Hitzeroth. (S. -23.00.)

Students at Fort Wayne: R. S. 5.00. Gem. at Bergholz 5.07, Gem. at N. Tonawanda 7.05 f. E. Rudnick. (S. -17. 12.)

Pupils in Neperan: By Fr. J. H. Sieker 9.00, Missionsver. d. St. Matth.-Gem., New York, 9.00 f. A. Witt. U. Grässer of the congregation 10.00 f. King. (S. -28.00.)

Poor students: Jungfrver. d. Gem. P. Steups 5. 50.

Deaf and Dumb Institution: Gem. P. G. Mühlhäusers 10.00. R. S. 5.00. P. Stechholz v. Mrs. Mappes 3.00. P. Gram v. J. W. Gram 3.00. P. Bröcker v. Wittwe A. Kemper 5.00. (S. -26.00.)

Wartburg-Heimath: By P. J. H. Sieker 62.00. Coffee Cr. of St. John's Parish, New York, 10.00. (S. -72.00.)

Hospital in East New York: Hospital Sunday coll. of St. Mark's parish, Brooklyn, 43.00, Fr. Frey 5.00, Anna Langbein 5.00. Desgl. of the parish Fr. Beyers 222. 55. Dch. P. J. H. Sieker 46. 38. coffee cr. of St. John's parish, New York, 10.00. parish P. Steups 14. 25. (p. -346. 18.)

Orphanage at West Roxbury: congregation of P. G. Muehlhäusers 5.00. St. Andrew's congregation, Buffalo, 20.00. teacher Demgen v. pupils of congregation of P. Henkels 3. 37. P. Gram v. I. W. Gram 3.00. (S. -31st 37th.)

Orphanage at College Point: Fr. A. E. Frey of Anna Stradal 1.00. By Fr. J. H. Sieker 31. 37. Gem. ?. Körner's 15.00. Orphanage of the parish of Schilds 4.00. S.-S. of St. John's Parish, New York, 7. 38. Women's Association of the parish ?.. Grässers 10.00. (p. -68. 75.)

Pittsburg Orphanage: St. Andr. Comm., Buffalo, 16. 89.

Widows' Fund: Gemm. of kk.: G. Mühlhäuser 5.00, Körner 10.00, Senne 21. 58, Kuhlmann, Lonaconing, . 70, Barton 1. 65. Emm.-Gem., Buffalo, 6. 50. (S.-45. 43.)

Total: -2836. 98.

Baltimore, February 28, 1898, C. Spilman, Cassirer.

Income to the Western District coffers:

Synodal treasury: Gemm. d. ??. Kowert in Point Prairie -1. 10, Bundenthal in Augusta 2. 12, Demetrio in Emma 4.00, Christus-Gem. in St. Louis 5. 25. (S. -12. 47.)

Progyrnasium in Concordia: 8. Roschke's Gem. in Freistatt 9. 57. 1^a. Biltz's Gem. at Concordia 8 p.m. and 10 p.m., from out of town 5 p.m. (p. -44. 57.)

Inner Mission of the District: Gemm. d. kk. Obermeyer at St. Louis, 17. 90; Kowert at Point Prairie, 3. 20; Rohlfing, Farmington, 4. 50; Rohlfing, Alma, 25.00. (S. -50. 60.)

Inner Mission in the Northwest: Prof. Gräbner v. F. S. 20.00.

Negro Mission: Prof. Gräbner v. F. S. 20.00.

Heathen Mission: Fr. Lehr's congregation in New Wells 6. 25.

Emigrant Mission: Fr. Rohlfings Gem. inAlma6.00.

Support Fund: Prof. Gräbner of F. S. 20.00. St. Louis Teachers' Conf. 5. 25. P. Lauer's congreg. m Palmyra 5. 75. P. Rohlfing's congreg. in Alma 10.00. (S.-41.00.)

Orphanage near St. Louis: Prof. Gräbner by F. S. 20.00. P. Bundenthal's coll. in Seoalia 2. 90. P. Lentzsch in Craig, by Herm. Harms coll., 14.00. P. Schrader, coll. a. d. Hochz. Demger-Koch, 3. 50. l>. Frederick's Sunday School at Knoxville, 4. 80. P. Biltz, coll. a. d. Hochz. Bammann-Bruns, 4. 70. (p. -49. 90.)

Deaf and Dumb Institution: Prof. Gräbner v. F. S. 20.00. 1?. Demetrios Gem. in Emma 7. 64. (p. -27. 64.)

Seminarrians in Addison: Teacher Niermann in Washington of etl. members for H. Koch 6. 60.

Students at Concordia: P. Hecks Gem. at Osage Bluff for Wm. Klindworth 12. 40.

Church building fund: P. Richter in Washington from Wilhelmine K. 50.00, from the Gem. 9. 50. P. Pflantz in Gordonville from H. Weffel 5.00 and from Wm. Wessel 5.00. P. Harre in Meinert by N. N. 2.00 and 1.00. P. Schrader's congregation in Manning 4. 10. P. Gänßle's congregation in Corning 6. 25. P. Pflantz by Bro. Großheider 3.00. P. Rohlfing's congregation in Alma 10.00. (p. -95. 85.)

Billings congregation: Gihring's congregation in Freedom 2. 30. Fr. Pflantz's congregation in Gordonville 10.00. Fr. Falke of Joh. Heddeshaimer 50. (S. -12. 80.)

St. Louis, March 12, 18W. H. H. Meyer, Cassirer.

2314 N. 14tü 8t.

Income to the Wisconsin District coffers.

(until March 1, 1898):

Inner Mission: Gemm. d.: H.C. Mueller, Center, -2. 31, Hanover 2. 95, Prekel, Muscoda, 3.00, Huebner, Adell, 12. 50. Fr. Wolbrecht v. Women's Ass. in Sheboygan 15.00. 4". Rowold of Ad. Klenk 3.00. P. Prekel v. etl. limbs 3. 85, v. J. Muller, Muscoda, 1.00. Teacher Möhlmann by C. Zerler. 25. Lochner, contribution, 10.00. (p. -53. 86.)

Negro Mission: Fr. Wrlhelms Gem., Mayville, 2.00.



k. A. Plaß' Gem. 2.00. P. F. Lochner, contribution, 10.00. (S. -26.00.)

English Mission in Milwaukee: Fr. Rowold by Wittwe Kluck 3.00.

Jewish mission: P. Lochner, contribution, 5.M.

Heathen Mission: Fr. William, Mayville, Coll., 6.00.

Support Fund: P. Wilhelm, contribution, 4.00. k.

A. Plaß, Coll. at Mayville for widow Markworth, 5.00. k. Feiten, Sheboygan, of N. N. 5.00. P. Baumann, Coll. at Saliers, 3. 35. P. Baumann, contribution, 5.00. Milwaukee Pastoralconf. 15. 55. (S. -37. 90.)

Students in St. Louis: P. H. C. Müller of N. N.

1.00. P. Eggers, Sievers-Kollmers High;., 5. 10. (S. -6. 10.) (Conclusion follows.)

Milwaukee, Wis. March 3, 1898.

G. E. G. Kühle, Kassirer.

2820 Stat6 8t.

Received for the orphanage at Addison, Ill:

From churches, etc., in Illinois, for current expenses: By teacher A. Hoffmann, Belvidere, from Mrs. F. Rücklein -1.00 Dch. Prof. Srmon, Springfield, from k. Luecke's Gem. by Kath. and Marg. Wehrmann 2.00. P. Wagner's Gem., Chicago, 45.06 & by Mrs. Krietenstein 1.00. 1>. Strieter's Gem., Proviso, by E. Leubner from W. F. Wesemann 2.00. P. Krebs, Tinley Park, Hochzcoll. Witte-Stoehr, 6. 75. k. Heine's Gem, Roselle, dch. F. Nerge 12. 92. p. Ullrich, La Grange, v. s. Gem. 5. 70. p. Great Gem., Addison, dch. W. Ahrens 45. 70, dch. H. Heuer 28. 50 & 1. 25, dch. A. Dammeier 17. 50, dch. Ed. Schaper 42. 50, dch. 135. 45. P. Merbitz's Gem., Chicago, 6. 68. P. Gieschen, Matville, Coll. d. Gem., 5. 81. k. Blanken, Buckley, Hochzcoll. Trusheim-Vosberg, 4th 30. k. Bruegmann, Nashville, by Miss N. N. 2. 50. p. Witte, St. Peter, thank offering by Aug. Borchelt, 3.00. p. Plow, Chenoa, Hochz. Collecten: Ehrhardt-Seemann 3. 30 u. Schwager-Beier 5.M. (p. -242. 77.)

Of children, etc., in Illinois: 58. 51. (Quoted in the "Children's and Youth Gazette.")

Board money: From J. P. Hansen, Lake Linden, Mich. for his daughter 4.00.

Addison, Ill, March 12, 1898. G. Ritzmann, Cassir.

Received from Concordia Jungmänner-Verein for H. Lindner - 5.00; from Maria Hartenberger in Newton, Kans. 2.00 for Th. Hömann.

Milwaukee, March 5, 1898, M. J. F. Albrecht.

I hereby certify that I am represented by? G. Hempfing, Wenona, -4. 50, ges. a. d. Hochz. Brauer-Timm, and 4.00, s. a. d. Hochz. Metzger-Schwanke, were properly received. - To all sinful givers my heartfelt thanks, with the wish that God may reward them abundantly and bless them for it.

Concordia College, Springfield, Ill. G. Lange.

Mr. N. N. many thanks for the books sent. - God bless!

Room 44, Concordia Seminary, St. Louis, Mo.

The receipts of Messrs. Kassirer H. F. Harms, I. Knechtel, P. A. Lörsch and F. Nammacher had to be postponed due to lack of space.

New printed matter.

Songs for male choirs. 4th booklet. Concordia Publishing House. St. Louis, Mo. 12 pp. 8X11. Price: 20 cts. by the dozen \$1. 50.

Nine songs are presented to our male choirs in this booklet: Farewell to the Forest. The Gypsy's Farewell to the North. The Mill in the Forest. Frog Concert. The Beautiful World. Sunday morning. Lord, it will be evening. In the quiet of the night. Sing for me your song. So the songs are different in content, serious and cheerful, nature and mood songs alternate. But all will find lovers, even (as we are assured) the Froschconcert; for the music is appealing, the text unobjectionable, the decor exemplary. And the last we wish to emphasize for once in comparison with the many indistinct and unattractive musical scores of our time, even if they are cheap. L. F.

Statistical Yearbook of the German Lutheran Synod of Missouri, Ohio, and Other States for the Year 1897. St. Louis, Mo. Concordia Publishing House. 1898. 115 pp. Price: 25 Cts.

This publication, some of which is included elsewhere in today's issue, gives the reader an insight into the state of the Synod and of each individual congregation. The following is the exact list of contents: Officers of the Synod. Annual reports of the district presides. Parochial reports. Missions. General Support Commission. Educational Institutions. Private charitable institutions. Concordia Publishing House. Periodicals. Report of the Treasurer of the General Synod. Monies received. Dedications of churches. Necrology. L. F.

Changed addresses:

Usv. vudcwitL, 8ali8lmrv, 6üariton 6o., Llo.

Rev. H. wacker, Oole 6amp, Lenton 6o., IUo.

L. 6rottii6, 3434 Hickory 8t., 8t. I-oui8, Llo.

I'. lünckoerter, Lox 321, 6ape Kirarckeanu, Llo.

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Herausgegeben von der Deutschen Evangel.
Zeitweilig redigiert von dem Lehr

Vol. 54.

Easter

was also celebrated by the believers in the Old Testament. In the days of sweet bread the faithful Israelites with their wives and children flocked to Jerusalem to eat the Passover lamb and to rejoice together before the Lord and praise him aloud. But as everything in the Old Testament: the people of Israel, Canaan, Jerusalem, the temple, the ark of the covenant, the high priests, priests and Levites, the kings and prophets, the feasts and sacrifices and other things and ceremonies were shadows of Christ and the New Testament, so also the glorious, joyful Passover of the Jews was only a dim image of the blessed Easter which we celebrate in the New Testament. The Fathers in the Old Testament had, as it were, only the image in the water of the incarnate Easter sun which shines and laughs for us in the New Testament. We Christians who sing in these days: "Christ is risen from the torment of all, we shall all rejoice, Christ will be our consolation", we have the real, true, true Easter.

The true Easter we have, because we have the right Passover lamb. The fathers in the Old Testament also had a Passover lamb. And it was not a bad, despicable lamb, but the best lamb in the flock. It was carefully chosen. It had to be male and without defect and not more than one year old. For its noble purpose it was to be separated from the rest of the flock for several weeks, then slaughtered without breaking a leg, roasted on a wooden spit and eaten by the Israelites. Israel was to notice that God had given them something exceedingly delicious in this paschal lamb. And yet all this was but a shadow of that which we have in the New Testament. We have the right, true Passover lamb. Our Lamb is not a mere living but unreasonable being, neither is our Lamb a mere rational, immortal soul, yea, neither is our Paschal Lamb a mere sinless, human person, but the God-man, the Lamb seen of God, set apart of God, slain of God, and sacrificed on the curse-wood of the



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., April 5, 1898. No. 7.

The Passover Lamb is Christ who died for us on the cross and was offered to us by God in Word and Sacrament for our blessed enjoyment. Our Passover Lamb is Christ who died for us, rose again, ascended into heaven, seated at the right hand of God, and worthy to receive glory, honor, and adoration from eternity to eternity. Our Paschal Lamb is the Shepherd of the flock, the High Priest Himself, who sacrificed Himself for us, the Lamb of God who bears the sins of the world, the Lamb of whom all the lambs and sacrifices in the Old Testament were only images and from whom alone they received meaning and power.

Yes, we have the true Easter in the New Testament, because we also have the true blood of Easter. At the Passover feast of the Jews in the Old Testament, the blood played an important role. At the first celebration in Egypt, the blood of the Lamb had to be smeared on the lintel and posts of the door of the house, so that the strangler angel who struck the firstborn of Egypt would pass by the houses of the Israelites smeared with this blood. And when the paschal feast was celebrated in Jerusalem, the blood had to be sprinkled by the priest on the altar and painted on the horns of the altar. The Israelite thus solemnly and publicly confessed that, although he too, like the Egyptian, deserved death and had forfeited life, God in his mercy had found and accepted another sacrifice for him and in his place. The blood of the Passover was the blood of atonement and reconciliation, which freed Israel from God's wrath, vengeance and judgment. But all this only in a shadowy image. For we Christians in the New Testament have the true paschal blood and therefore also the true Easter. Our paschal blood is not the blood of sheep and lambs, but the blood of Jesus Christ, the Son of God. Our blood is the perfect, holy, innocent, pure blood of God Himself. In the blood shed for us on the cross, the Son of God Himself gave His life to die for us. With this blood our sin is paid for, God is reconciled, his wrath is satisfied, his grace and mercy are purchased for us, righteousness is earned for us, death, Satan, and hell are conquered, paradise is opened for us, and blessedness is purchased for us. Yea, that the fathers also in the old testament, in the blood of their lambs had atonement and forgiveness came solely because it pointed them to the blood of the New Testament, for whose sake we glory in our Easter.

The Easter of the New Testament is the true Easter, because we have the right Easter good. The people of Israel also knew how to boast of an Easter good. In the days of sweet bread, one hallelujah pushed another up to heaven in Jerusalem. The Passover was the memorial day of the Israelites of their deliverance from the house of Egypt, from the slavery of Pharaoh, and from the reproach of Egypt. The Passover was the birthday of their liberty, the feast commemorating the divine securitization of their God's people and inheritance of Canaan. Truly, not a contemptible, but a glorious Easter good, which the Jews praised! And yet it is but the dim image of the paschal good of the New Testament, which is Christ Himself with all His goods and treasures. All that Christ acquired by His suffering, death, and resurrection is our Paschal good. All that Christ brought with him from the grave Easter places in our bosom. Freedom from the chains and bonds of sin, death, hell, and the devil, the forgiveness of sins, life and blessedness, free access to God, the gift of the Holy Spirit, the pledge of our sonship to God, and inheritance of eternal life, - these are the goods that Easter brings us. Of these glorious treasures, the goods which the fathers boasted of in the Old Testament were but shadows. Indeed, the believers in the Old Testament could not have rejoiced if their bodily goods had not reminded them of the spiritual goods of the New Testament, which God had also prepared and intended for them. Just as the shadow is nothing without the body, and indeed cannot be without it, so the Easter of the Old Testament has meaning, power, and significance only through our New Testament Easter.

And finally, we have the true Easter, because our Easter is eternal and imperishable. Of course, God had also commanded Israel to celebrate their Passover not just once, or just a few times, or just a few hundred times, but

annually, as long as Israel would be in Canaan as a people, until the Messiah would come, the Lamb that all the paschal lambs in all the Testaments pictured. Only then would the shadow cease, when the body itself would come. So Israel also celebrated the Passover for fifteen hundred years. But now there is no longer a Passover of the Jews. It is almost two thousand years since it was celebrated. And what the unbelieving Jews celebrated as the Passover during that time was a fool's game, without meaning or significance. What also is the purpose of the shadow, after the body itself has appeared? But the Easter of the New Testament is an eternal, never-ending feast. We have the body with the goods themselves. We have no perishable but the eternal paschal lamb, no perishable but the eternal paschal blood, and no perishable but the eternal paschal good. Our Paschal Lamb is Christ, who once sacrificed Himself for us, and once entered into the Holy of Holies with His blood, and found an eternal redemption, but now dies no more, but lives and reigns forever. And as long as our Paschal Lamb, Christ, abides, so long do our Easters abide, - a morning without an evening. We celebrate the Easter feast once a year, not because our Easter will come and go and end, but to remind us that in Christ we have an eternal sacrifice for our sins, and that we live in an eternal Easter.

Well then, let us also keep Easter as we ought in the New Testament. Our life here on earth should be a constant celebration. Not merely outwardly, but inwardly in our hearts: in earnest struggle, willing suffering, and glad thanksgiving. As Israel in the days of sweet bread swept out the old leaven, so let us daily rid ourselves of sin by true contrition and repentance. As Israel enjoyed only unleavened sweet bread in the days of Easter, so let us make a point of truth, sincerity, and godliness. Just as the Israelites had shoes on their feet, belts around their loins and staves in their hands when they ate the Passover meal, and were thus ready to flee from their enemies and set out without delay on the march to Canaan, so let us always watch and pray and fight to flee Satan, the world and the flesh, and - as soon as God wills - to take our heavenly Canaan. As Israel ate the Passover lamb spiced with herbs in remembrance of the long and arduous wilderness wanderings, so let us also prepare ourselves for all kinds of trials and sufferings which God may lay upon us for testing, purification and probation on our pilgrim way. And in battle and strife, in cross and suffering, let us nevertheless always be joyful and praise and thank God aloud for all that He has given us in and with Christ, our Paschal Lamb. As in the days of Easter within the walls of Jerusalem there resounded psalms and songs of praise, so let our Easter rejoicing not cease, but continue throughout life, until it pours forth into the song of praise which all the blessed offer without ceasing for all eternity to the Lamb, the Paschal Lamb, who was slain for us and rose again.

F. B.

This cannot be sufficiently inculcated: The person is infinite, consequently his doings and sufferings are also infinite.
(Luther VI, 685.)

The rich blessings of frequent communion.

During the silent week in which we accompany the Lord in spirit on his difficult path of suffering, the Christian Church has from time immemorial celebrated another day of remembrance, the so-called Maundy Thursday, in addition to Char Friday, the day of our Saviour's death. Unfortunately, this day has either been completely forgotten in many of our congregations, so that it is no longer celebrated at all, or it is regarded as very unimportant and secondary. And yet Holy Thursday is also a day of remembrance of an important kind, for on it we remember that the Lord "on the night when he was betrayed," immediately before his bitter suffering and death, out of heartfelt love for his Christians, instituted his Lord's Supper, in which, as in a testament, he communicates to his own all his goods, treasures, and benefits, which he acquired through his life, suffering, and death. We are to use this day to remember this glorious means of grace and to thank our Saviour from the bottom of our hearts for the great love he has shown us by vividly reminding us of the abundance of grace our dear Lord has placed in this heavenly banquet. On this day, however, we should also take a moment to reflect on ourselves and examine how we have treated this gift of the Lord's grace up to now, whether we have partaken of Holy Communion only rarely, as it were only forced and compelled, in order to fulfil a Christian duty, or whether we really approach the Lord's table with pleasure and joy, often and gladly, in order to fill our souls with the rich goods of his house and to become drunk with lust, as with a river.

We are in great need of such an examination. Especially with this part, with the diligent and regular enjoyment of Holy Communion, things are not as they should be in many, yes, one can well say, in most of our congregations. If we compare the figures in our last statistical yearbook, we see that in our dear Synod the Christians hardly go to Holy Communion twice a year on an average. Since we know that in every congregation there are a number of Christians who partake of the sacrament more often, three or four times a year, and since some congregations have a much higher average number, it is clear that there are many Christians among us who use this precious means of grace from the Lord only once a year, and even less often. Things should be better among us in this respect. All congregations, all pastors, and all individual Christians should strive to prevent this disregard for the sacrament among us.

But how are we to help and improve here? Nothing can be done here with outward commandments and laws. God has not commanded his Christians when or how often they are to go to Holy Communion, and so we are not allowed to make laws and commandments here either. And Christ does not want a forced service here either; he does not want his disciples to be compelled by outward laws to come to his supper. Such a forced supper would not be one pleasing to God, not a blessed one. The Lord wants willing guests at his table of grace. So let it be, that the Christians provoke, entice, and drive themselves, that they may be willing from the heart.

and be glad to come to the table of the Lord. But what makes us Christians willing and eager to use Holy Communion is this, that the Lord himself instituted and instituted the sacrament, not that we should despise it, but that we should use it diligently, and that he instituted it in remembrance of him. In Holy Communion we remember our Saviour, and especially his bitter suffering and death, that he went to his death for us and our sins, as the apostle also writes: "As often as ye eat of this bread, and drink of this cup, ye shall proclaim the death of the Lord, until he come." (1 Cor. 11:26.) Should not this already make a Christian willing and cheerful to go often and diligently to the Sacrament, that here he may proclaim his Lord's death, that here he may publicly confess his faith that this Jesus Christ, true God and man, was also given to death for him, that here he may praise and thank his Saviour for such bitter sufferings? "Now if thou hadst no other cause nor benefit in this Sacrament," Luther once says (St. Louis Edition, Vol. X, Col. 2181), "than such remembrance alone, shouldst thou not find in the same motive and stimulus enough? Should not thy heart therefore say unto thee, Well, if I have no other use of it, yet will I go to praise and honour my God, and help him to keep his divine honour, and also be instrumental in making him a true God? And even if I could do no more, I still want to receive the sacrament for the very reason that I may confess and testify with such reception that I am also one of them who wants to praise and thank God, and thus I want to receive the sacrament in honor of my God. And such reception shall be my remembrance, that I may remember his grace, and give thanks for it, shewed me in Christ."

But, secondly, and above all things, it makes a Christian cheerful and willing to appear gladly and often at the table of grace of his Saviour, when he remembers the great unspeakable blessing which Christ has placed in his Supper, which we receive by the believing enjoyment of it. Wherein this great blessing and benefit consists is well known to us all. We have been taught this from our youth in our small catechism. There, in answer to the question, "What is the use of such eating and drinking?" it says: "This is shown to us by the words, 'Given and poured out for you for the remission of sins,' namely, that in the Sacrament we are given remission of sins, life, and blessedness through such words. For where there is forgiveness of sins, there is life and blessedness." As often as we go to Holy Communion, we hear again and again the comforting words that JESU's body is given for us, that his blood is shed for us for the forgiveness of our sins. And these words are God's word, they are spirit and life. What these words tell us is solid, unchanging truth. What they tell us they also give and bestow, forgiveness of sins, life and blessedness. What poor sinner, groaning under the burden of his sins, should not come here with joy to receive such treasures of grace?

It is true, my Christian, that as often as you hear the gospel, you are told exactly the same thing. In the preaching of the gospel of the free grace of God in Christ, in the preaching of Christ's bitter suffering and death, of his victorious resurrection and ascension, you are also told exactly the same thing.

The same goods are offered and given to you, and if you believe and accept the gospel, you certainly and truly have forgiveness of sins, and with it life and salvation. But still the blessing and comfort of the Lord's Supper is by no means superfluous. The sermon resounds into the great house, into the whole congregation. In the sermon it is proclaimed to all in general that Christ has borne the sins of all men and has done perfectly enough for them, that God for Christ's sake forgives the sins of all, even of the greatest sinners, that He will be merciful to them and accept them as His dear children, and that each one must then conclude for himself: So I too am meant, my sins too are blotted out, God accepts me too and gives me life and blessedness. But it is precisely this conclusion of faith that often becomes so difficult for us, becomes so difficult for us precisely when we feel the burden of our sins, when our conscience accuses us, when Satan wants to persuade us that our sins are too great to be forgiven. Many a one thinks, "Yes, if my Saviour Himself were to stand before me, and lay His blessed hand upon my head, and say to me, as He did in the days of His flesh to that poor palsy-ridden man, "Be of good cheer, my son, my daughter, thy sins be forgiven thee," how gladly would I then believe, how cheerfully and confidently would I then be, how I would let go all tormenting doubts! Behold, the Lord does all this in the holy supper. There the Lord takes you apart from the people; there the Lord comes to you and deals with you alone. In the holy supper thou hearest through the mouth of his servant his sweet voice, and how kindly he speaketh unto thee, even unto thee, saying, Be of good cheer; this my body is given for thee, this my blood is shed for thee, for the remission of thy sins. Therefore be of good cheer, all your great and many sins are forgiven; I have cast them into the sea of forgetfulness, that they should be remembered no more for ever. You are my dear child, an heir of eternal blessedness. Thus the Lord speaks to each one in Holy Communion, and apportions to him the consolation of the forgiveness of sins. But the Lord does still more. That we may have no more cause for doubt, the Lord gives us in this sacrament an outward sign and pledge of the forgiveness of sins. And what a sign and pledge! He gives us his body to eat in bread, and his blood to drink in wine, given and shed for us for the remission of sins; he gives us the ransom which he paid on Golgotha's hill to ransom us, to purchase and win us from all sins, from death, and from the power of the devil; he gives it to you as a pledge that this ransom has been paid for you also. As surely as you receive Christ's body and blood in the Lord's Supper, so surely may you be that all Christ's merit belongs to you, that your heavenly Father has forgiven your sins, that heaven with all its blessedness is yours. Therefore Luther also says (Vol. XIII, Col. 947): "In the Lord's Supper Christ's body is given to you especially in the bread, and his blood in the wine, and it is said to you especially: His body is given for you, and his blood is poured out for you; so that you should not doubt, but accept such a sacrifice as your own: for the body and blood of Christ are put into your mouth and given to you as your own, that you may eat them for yourself alone.

and drink. God hath never dealt with any man, neither speaketh Does a man who disdains Holy Communion and only rarely he to any man, but to thee, that findest thyself at such a supper, comes to this table of grace to satisfy and refresh his soul? and eatest and drinkest as he hath commanded." Certainly not, if he has recognized how great this blessing is.

What an important means of grace, then, is Holy Communion. Since Christ deals here with each individual and wants to obtain the blessing of Holy Communion in its full assures him of the forgiveness of sins, this sacrament serves measure, he must use this means of grace not only rarely, in precisely to ward off all doubts, to strengthen and increase the long intervals, not only once here and there, but often and weak and feeble faith, to raise up the frightened and sorrowful regularly. If earthly food and drink are not only to keep our life hearts and consciences, so that they may become joyful and in need and prevent death, but also to make our body healthy, confident in their faith, so that they may place all their trust in strong, and fresh, so that it can cheerfully go about its business, their Saviour alone in flesh and in death and, with the apostle, we must not only take food and drink once in a while and then confidently say: "But I live; yet now not I, but Christ liveth in wait until the body is exhausted, for then it will never regain its me. For what I now live in the flesh I live by the faith of the strength, but we must see to it that it receives the food it needs Son of God, who loved me, and gave himself for me." (Gal. often and at the right time. It is similar here. If we wish to 2:20.) And if our faith is strengthened, so that it grasps Christ obtain the full blessing of this heavenly food, we must enjoy it with all his merit and all his righteousness in living confidence, often. In the case of many Christians, it costs them a certain so that it becomes so truly certain of divine love and grace, then spiritual effort every time they bring themselves to go to the our love also becomes more and more fervent for him who first Sacrament again. When they come to the Lord's Supper, they loved us so highly, and out of love for him we learn to love our make a new start in Christianity. But soon after they have taken brethren, yes, all men, more and more; out of love for him we the Lord's Supper, the old, lukewarm, dull manner gradually strive to keep all his commandments more and better. The returns, until, after half a year or more, they again remember stronger a Christian becomes in faith, the firmer and more that it is time for them to go to the Lord's table. Thus they can steadfast he stands in the battle with the powerful enemies of never grow happily and healthily in faith, love, and his faith, in the battle with the devil, the world and the flesh. sanctification, so that they become more and more complete The stronger these enemies attack, the closer he clings to and mature more and more into the right manhood in Christ. Christ, his Saviour, and overcomes them through His power. And the longer such Christians put off coming to the Lord's The stronger a Christian becomes in faith, the more joyful and table, the more uneven and unfit they become to do so, and the certain he becomes in his hope of the imperishable, undefiled, more obstacles the devil throws in their way. It must become a and unfading inheritance that is kept in heaven, and the more habit with us Christians to use the sacrament often and patient and joyful he is in all the troubles and sufferings of this regularly. Luther also gives this advice. After he has spoken of time, knowing that they are not worthy of the glory that will how the devil so gladly makes Christians reluctant to go to the surely be revealed in him one day. Thus through Holy Sacrament, and tries to hinder them in every way, he continues: Communion the new man is strengthened in us, and our "Of this I know well what it does when one keeps away from spiritual life is preserved and increased. His body and blood, the Sacrament for a time; I have also been in such fire from the devil that the reverend Sacrament became so strange to me that which Christ presents to us in the banquet of his love, is, if we the longer I went to it, the more reluctant I was. Take heed to partake of it in faith, the right food, the heavenly manna, by this, and be accustomed to go to it often, especially when you and thus lead us safely through the manifold trials and are skillful, that is, when you find that your heart is heavy and temptations of this life. As Elijah once lay under the juniper, dull for sins; that you forget not our Lord and Saviour Jesus Christ, and remember his sacrifice and death; for he desires despondent and weary to death, and was fed by an angel, and nothing else of us." (Vol. XIII, Col. 315.) This, however, is not then in the strength of this food walked forty days and forty to say that a Christian should go to the Lord's Supper merely nights through the wilderness to the mountain of God Horeb (1 out of habit; no, it is to say that: We Christians must accustom ourselves to consider at all times in what distress and danger of Kings 19:4-8.) God also will feed and water our souls, which the devil, of the world, and of our flesh we daily stand, how are often weary with death, with this heavenly food, with his weak our faith, how cold our love, in what danger we are of body and blood, that we may walk in the power of this food, falling away, how we daily need the grace and power of our and not grow weary, and run, and not faint, through the Saviour; we must accustom ourselves, when in such distress of wilderness of this world, unto the heavenly Canaan, unto the our sins our hearts and consciences become stupid and despondent, to go with haste to the Sacrament, and there again city of God, which is Jerusalem above. to the forgiveness of sins.

If a Christian believes this from the heart and considers how great the blessing is that our dear Saviour has placed in his Sacrament, what a rich grace he offers us through this means of grace, then he will certainly not need long exhortation and coaxing to come diligently and to take grace after grace from this abundance; he will drive, provoke, and entice himself to it. Or should he himself want to spoil such a great blessing by not taking advantage of it?

And we shall be assured, and our faith shall be strengthened, Hoping once more to regain his strength. And behold, in the and we shall receive new strength, and new courage to fight warm south he recovered. And seeing that his son-in-law was against flesh and blood. This would be a blessed habit. If we overloaded with work, he could not stand idly by for long, but Christians were in such a habit that we often remembered our soon began eagerly to help run the missionary work in Texas. need, felt in our bosom to see whether we still had flesh and And visibly God's blessing rested upon his work. The old fire blood, looked around us to see whether we were still in the of his spirit once again began to glow. At a pastoral conference world, and remembered that we also had the troublesome devil he was asked to begin the mission work in Austin. He did so, around us, who with lies and murders day and night leaves us and God blessed his work so that a congregation was formed in no peace inwardly or outwardly, that through such distress we Austin, which soon after built and dedicated its own little might be moved and driven to come often and diligently to the church. From Austin Schmidt went on to Honey Grove, where, table of the Lord as grace-hungry sinners, what streams of grace according to God's counsel, he was to do his last work in the would be poured out upon us from this means of grace! How vineyard of the Lord. On Sunday he preached and during the the individual Christians would grow in the inner man, what a week he, the seventy-year-old old man, held school with the lively spiritual life would unfold in our congregations, how the little children with whom he could still become a child. He numbers in the list of communicants in our statistical yearbook continued to work in this way until he was no longer able and the Lord Himself gave his servant a break. After Pentecost 1895 would soon speak a completely different language. God grant he was struck by a stroke of nerves, as a result of which his that it may happen. G. M. whole body trembled and he became increasingly weak. On June 30 he preached his last sermon in Honey Grove, but then collapsed so completely in the church that he had to be taken home. Even now he hoped he would soon recover and then return to school for the week and preach again the next Sunday, "if it were God's will." He said that he could not suspend school, since he had admonished the parents after the sermon that they should all send their children. If the children came and he was not there - that would not work! But this hope was not fulfilled. He had to spend two long years in complete inactivity; certainly a very heavy cross for him, all the heavier since he was not bedridden and yet did not even have enough strength to be able to read something for entertainment. His cross, however, might have been still heavier to him if he had retained a perfect clearness of mind and memory. But as a result of his nervous breakdown, he gradually became unable to keep a clear idea of time and circumstances.

(Submitted.)

† Pastor H. Schmidt. †
(A memorial set by a friend.)

(Conclusion.)

On the 15th Sunday after Trinity in 1883 Schmidt was inaugurated in his office in Pittsburg and now, after long work in the West, also began his work in the East. But what a distance! From the free, fresh, bright and healthy country life of Schaumburg, Schmidt and his family came to the dull, dark, smoky and dusty city life of Pittsburg! But that is easy to get over. A faithful servant of Christ always has the one great goal in mind, to lead souls to Jesus, to save them. What does he care about smoke and dust! But there was a smoke and dust of a very different kind in Pittsburg, against which he had to fight as Christ's servant. This was the lodge system, hostile to Christ and His Church, which, by producing darkness, even eclipsed the smoke of Pittsburg. Through the struggles against these powers of darkness, which seem to be of but little success, his strength was consumed, his life embittered to him. True, he was still full of fire and life in his demeanor and outward appearance; he also still served a small congregation nearby at the same time; but he felt it nevertheless that his strength was broken. Also the approaching age already asserted its right. Therefore, after almost six years of struggling and working, he received a call from a small country parish in Cowling, Wabash Co., Ill. He accepted it and was ordained there on Rogate Sunday 1889 by Father G. Mohr. But here his stay was not long, because he could not stand the climate and was almost always plagued with fever. Yes, more and more the days came for our dear friend of which one says, "I don't like them." The sharp knife was worn out; should it be able to be sharpened again? Although Schmidt once again took a job in northern Illinois, he became weaker and weaker and finally went to Texas on the advice of his relatives. There he visited his son-in-law, P. M. Heyer, and his family, and also the

And behold, in the and we shall receive new strength, and new courage to fight warm south he recovered. And seeing that his son-in-law was against flesh and blood. This would be a blessed habit. If we overloaded with work, he could not stand idly by for long, but Christians were in such a habit that we often remembered our soon began eagerly to help run the missionary work in Texas. need, felt in our bosom to see whether we still had flesh and And visibly God's blessing rested upon his work. The old fire blood, looked around us to see whether we were still in the of his spirit once again began to glow. At a pastoral conference world, and remembered that we also had the troublesome devil he was asked to begin the mission work in Austin. He did so, around us, who with lies and murders day and night leaves us and God blessed his work so that a congregation was formed in no peace inwardly or outwardly, that through such distress we Austin, which soon after built and dedicated its own little might be moved and driven to come often and diligently to the church. From Austin Schmidt went on to Honey Grove, where, table of the Lord as grace-hungry sinners, what streams of grace according to God's counsel, he was to do his last work in the would be poured out upon us from this means of grace! How vineyard of the Lord. On Sunday he preached and during the the individual Christians would grow in the inner man, what a week he, the seventy-year-old old man, held school with the little children with whom he could still become a child. He continued to work in this way until he was no longer able and the Lord Himself gave his servant a break. After Pentecost 1895 he was struck by a stroke of nerves, as a result of which his whole body trembled and he became increasingly weak. On June 30 he preached his last sermon in Honey Grove, but then collapsed so completely in the church that he had to be taken home. Even now he hoped he would soon recover and then return to school for the week and preach again the next Sunday, "if it were God's will." He said that he could not suspend school, since he had admonished the parents after the sermon that they should all send their children. If the children came and he was not there - that would not work! But this hope was not fulfilled. He had to spend two long years in complete inactivity; certainly a very heavy cross for him, all the heavier since he was not bedridden and yet did not even have enough strength to be able to read something for entertainment. His cross, however, might have been still heavier to him if he had retained a perfect clearness of mind and memory. But as a result of his nervous breakdown, he gradually became unable to keep a clear idea of time and circumstances.

Of his children, each was eager to have their father with them to care for him. At last, however, he was with his youngest daughter at Elgin, Ill. His faithful wife, who was always at his side, had to tend to him the last months of his life as to a child, so weak and decrepit was he. At Elgin, Father Früchtenicht was his pastor; and though the latter visited him often, and comforted him with God's word, yet the time was always too long for him before his pastor returned. He, who had so often given comfort, was now so much in need of comfort himself. His condition was a sad one and therefore his sickbed a heavy one. The doctor attending him declared to the son-in-law: He could not think of a sadder condition. At first the sick man sometimes wanted to become impatient, but then he allowed himself to be rebuked with God's word, and later he never complained again and was always patient. Such patience in Schmidt, who was such a fiery man, was evidently an effect of God's grace and not of himself. In his momentary mental disorder Schmidt often called upon his pastor to give him the funeral oration, and then talked of himself as of one who had died and was now to be buried. But he always immediately revived and lighted up anew, as soon as

When God's word was spoken to him, his mind was clear and he became eloquent. This was certainly due to the fact that God's word lived in him. He had prepared himself for his end long before, and had made various arrangements for his burial. One of them was that in the house of mourning the verse "Christ's blood and righteousness" etc. should be spoken. Another was that a sermon should be preached in church about the parable of the workers in the vineyard, but that "as little as possible should be said about the deceased, but all the more the grace of the Father of the house should be praised. A week before his death he received Holy Communion for the last time and prepared himself godly for his end. Only three days he lay still, after a heat stroke had hit him. A few hours before his death

he could no longer speak a word, but again and again he held out his hand to the bystanders to say goodbye and pointed his finger upwards to indicate that the hour of his departure had now come, and his eyes shone with joy. Under the prayers of the bystanders he fell asleep gently and blissfully on July 7, 1897, just after midnight, just as his birthday was approaching, on which he turned 72 years old.

On Saturday, June 10, his weary body was laid to rest in the churchyard at Elgin. At his funeral, at which all his children were present, all his expressed wishes were considered as much as possible. Many members of the local congregation, pastors and teachers, were present, carried the dear body and accompanied it to its final resting place. In the house spoke k. Fruchtenicht, his pastor, spoke words of comfort following the verse mentioned: "Christ's blood and righteousness," etc. In the church I preached on the text Matth. 20, 1-16. At the grave x. Müller von Schaumburg closed the sermon.

Finally, I cannot help but add a testimony for the deceased from the mouth of his son. It reads: "I can say that the example of my dear father has always been in my mind during my life in office. How he lived so completely for his office! What devotion to duty filled him! Where his office was concerned, everything else had to remain silent and give way. If the duties of his office called him, then there were no obstacles for him; then he dared everything, put his health at risk, etc. And how precisely and conscientiously he fulfilled even the seemingly slightest duties of the same! How often, how often he told us: 'The churches are not there for our sake, but we for the churches' sake!'"

May the brother who has gone home now hear the word of his Lord and Saviour: "O thou devout and faithful servant, thou hast been faithful over a few things, I will set thee over many things. Enter thou into the joy of thy Lord!" C. Steege.

(Submitted.)

The Progymnasium at Neperan, N. Y.

On June 7, 1881, the New York Pastoral Conference asked St. Matthew's parish in New York to establish in its academy a sexta and, if possible, also a quinta, i.e. the lowest two grades of a grammar school. After careful consideration, the congregation agreed and in the

September 1881 the beginning was made with twelve pupils.

Already in May of the following year, the institution was offered to the Eastern District of our Synod and accepted by them for a year. On this occasion, the reasons were stated which made it desirable to have a Progymnasium in the eastern part of our country, namely: "Partly because of the greater distance from Fort Wayne, and because it was thought that such a change of climate at so early an age would not be beneficial; partly because more forces could thereby be supplied to the church, and in general an opportunity should be afforded for a further Christian education." Especially the latter reason was grave; for in the following year, when the institution was finally accepted and the third lower class (Quarta) established, the Honorable General Herr Präses recalled: "The need of the Church was great, and although annually a not insignificant number of such as wished to help build the Lutheran Zion left our institutions, yet we were not able to meet even approximately the demands made upon us."

For nine years no great change occurred. Quietly and diligently work was done in New York in our Progymnasium. The number of students gradually increased from 26 to 52; it was hoped that the growth would be even greater in another place and therefore decided in 1802 to establish another class (Tertia) and to move the institution.

Here's how it happened. At Unionville, a village on the New York & Harlem R. R., the synod purchased Eastern District a plot of land of about 17 acres and built a building on it, in which the school is now held. At the last Synod of Delegates the institution was taken over by the General Synod, but at the same time the Tertia was given up again.

Unionville (or, as our government calls it, Neperan) is situated 28 miles from Grand Central Station, New York, and about 15 miles from the northern boundary of the city, in a lovely valley. If you come from New York, you will see the stately building on a hill to the left, and quite a decent mountain in the background, from the railroad. Of the village itself one will not get a high opinion, because there are not many houses and the few are still quite scattered, so that one will probably assume considerably fewer inhabitants than really exist. But if you are a nature lover, you will have much to admire in the summer, for the view is magnificent on every side. And those who like to indulge in historical reminiscences will also find plenty of material in our neighborhood. At White Plains, about six miles from us, General Washington fought with the English. At Tarrytown, 3 miles from us, the English spy André was captured in 1780, and a monument marks the spot. There is also the famous Sleepy Hollow churchyard, with the grave of the well-known American writer, Washington Irving, and the river, bridge, and old Dutch church, which he mentions in his "Legend of Sleepy Hollow." A little south of it is Sunnyside, his home, and the like.

But let us return to the asylum. We enter a large brick building. In the basement there is a dining room, a kitchen, a pantry, a boiler for heating the building and a coal room;

on the first floor the apartment of the caretaker, four classrooms and the assembly hall. On the second floor are the students' study rooms, 12 in number, not all of which are used. In each of these there is a large study table and bookcases on the walls. One of these rooms has been used as a reading room for some time and through the kindness of several friends we have about 200 books and a number of magazines in it. One stairway up are the dormitories, which contain iron bedsteads and wardrobes for clothes. Above these is another room, which can be converted into rooms, but so far has only been used for drying laundry on rainy days. On the second and third floors are laundry rooms. In the halls we burn gas, which we produce ourselves from gasoline by means of a machine, while oil lamps are used in the study rooms. The students' laundry is done in the institution.

The schedule of classes and the agenda differ little from those in Fort Wayne and Milwaukee, which have already been described in the "Lutheran". We try to achieve the same goals and use the same textbooks for the most part, so that our students can continue their studies without great difficulty in one of the institutions mentioned. In general, we use the English language more often as a teaching aid than in the other institutions, but otherwise I know of no difference in the curriculum. We have lessons on Mondays, Tuesdays, Thursdays and Fridays from 8-12 and from 1-3, on Wednesdays from 8-12 and on Saturdays from 8-10. In addition we have singing lessons on Wednesdays and Saturdays. Every morning from 7. 30-8. 30 and every evening from 6. 30-9. 30 are work hours. All students go to bed at the same time.

We do not have a gymnasium, but we could use one, especially in winter when the paths are bad. In summer and autumn the students have enough opportunity to relax through all kinds of physical exercises. They play ball, football and the like. In the fall they search for nuts in the woods and do good in the orchard, which has borne abundantly so far.

It is certainly not superfluous to mention once again that no completely unprepared or degenerate boys should be sent to our institutions, and it would be desirable that an entrance examination should also take place here, and that it should be a uniform one for all institutions.

Many things are still lacking in a young institution, but one thing is most dear to our hearts: we have lost our Tertius class with great regret, and would like to have it back. Well, the Lord make it with us according to his good, gracious will.

H. Feth.

The treasury for heathen missions had an income last year of -4, 938. 28, while for inner missions \$14,737.59 was received. Whoever reads the above figures, and thinks of the great Synod, must certainly be surprised that it does not raise more. Even if the sums raised within the Synod for orphanages are not included in the above compilation, the sum collected for institutions and missions falls short of that in other Synods. For the Missouri Synod, of course, the publishing house in St. Louis is a rich source of income." Since the "Kirchenzeitung" does not fully report the income of our treasurer, and since it has a completely wrong view of this treasury report, some counter remarks on our part are necessary. According to the account in the "Kirchenzeitung", it could seem as if no more than -34, 874.09 (excluding the sums received for the various orphanages) had been raised by the congregations within our Synod during an entire year. But this is a great error. The "Kirchenzeitung" should have included the donations for the institutions - the building fund (-4995.04) and the mission to the Jews (-466.45) - which are expressly mentioned in the report. But even the resulting sum of \$40, 335. 50 does not yet represent the fifth part of the money collected in the district of our Synod during the past year for non-parochial purposes. The total sum of the receipts, as was already reported in the previous issue of this paper, is -\$204, 397. 57. In our Synod we have the arrangement that the funds collected within the boundaries of one of our 13 Synodal districts and then used within this district do not pass through the hands of our general treasurer, but only through those of the respective district treasurer, as can be seen by anyone who sees the receipts in the "Lutheran". Only the money appropriated for the general purposes of the Synod is sent by the District Treasurers to the General Treasurer. The above-mentioned sum of -14, 737. 59 was for the general inner mission; in addition, -47, 710. 18 was raised in the individual districts for the inner mission, so that the total sum amounts to -62, 447. 77, as all this has been reported in No. 6 of the "Lutheraner". We remember that two years ago the "Kirchenzeitung" also gave its readers quite incorrect information about the same thing. At that time the total income amounted to -238, 733. 93. In this connection the said newspaper remarked: "Well understood: this last sum refers to twelve years from 1884 to 1894 (inclusive)", although in the "Lutheran" as in the "Statistical Yearbook" it was expressly stated that it was the income of one year, the year 1895. L.

Soul Lottery. A missionary in Pueblo, Mexico, Francis S. Borton, reports, according to the Independent, that he read the following notice in a Roman Catholic church there, "Raffle for Souls." At the last Raffle for Souls, the following numbers received the prize, and the fortunate holders of the same may be assured that their beloved relatives are forever delivered from the flames of the purgatory. No. 841. the soul of Advocate James Vasquey is delivered from purgatory, and introduced into heavenly joys. No. 41. The soul of Madame Calderon is made eternally happy. No. 762. The soul of the aged widow, Francisca de Parros, is forever saved from the flames of purgatory. Another lottery of souls will be held in this same holy church of the Redeemer, at which four bleeding and tormented souls will be saved from purgatory to heaven, according to the highest four numbers in this most holy lottery. Tickets are one dollar and can be purchased from the officiating priest. Do you want

To the ecclesiastical chronicle.

America.

The "Church Newspaper" of the Ohio Synod, in its number of March 19, gave some figures from the report of our general treasurer, which was published in No. 4 of the "Lutheran", and attached some remarks to it. It says: "Into the treasury of the Missouri Synod, during the period from February 1, 1897, to February 1 of this year, there flowed from the various districts and from school funds from the institutions the sum of -15, 198. 30. The Concordia Publishing House in St. Louis yielded a net profit of -46, 808. 37. The expenses exceeded the receipts

let your dear relatives burn in purgatory for ages because of the small sum of a dollar?" What Christian is not horrified at this most shameful fraud practiced by the Pabstical Church under the name of Christianity to the detriment of immortal souls! Worse than in this "Redeemer Church" the holy and perfect merit of our suffering and dying Saviour JESu Christ cannot be blasphemed.

L. F.

Abroad.

The scattered Lutherans in Brazil are now being churched from Germany by the Lutheran God's Box Associations. At first these associations, in connection with the local Iowa Synod, tried to start the work in Brazil. However, since this failed, they went ahead on their own and sent a Bavarian-born Pastor Kuhr, who had already worked here in Kentucky and most recently in Salt Lake City, to Brazil in December of last year. His attention had been drawn to a German colony in the State of Santa Catharina and he was able to take over a congregation of 2000 souls there immediately, which professed to be Lutheran. Since the Bavarian Gotteskastenverein is in charge of the work, more missionaries will soon be sent from the institution in Neuendettelsau to penetrate deeper into the country and gather new congregations. It is evident from German papers that great hopes are placed in this Brazilian mission, especially as this country has a great future as a destination for German immigration. A special Colonization Society for Brazil has been formed in Hamburg, headed by Dr. Fabri, the former Mission Director in Barmen. So far there is only one Unirte Synod among the Germans of Brazil, which maintains a connection with the Hülfsverein in Barmen. L. F.

How the pope and his church princes live. The Roman Catholic Archbishop of Santiago in Chile says in a "Letter of Justification": "The Archbishops of Paris, Madrid, Berlin (?) and Ireland live in magnificent palaces with every luxury and comfort. Moreover, the splendor of the Vatican (the papal residence) far exceeds that of any European court. When some years ago we had the honour of being admitted to the residence of the successors of Peter (?), we were completely overwhelmed by the display of oriental luxury that confronted us everywhere, and the Cardinal-Treasurer impressed upon us in the strongest possible terms that we should send in large sums as commitment money to the Holy (?) Father. . . . Our way of life is no more worldly than that of the great princes of the Church elsewhere, and we intend to continue it in splendor for the increase of the splendor of our Church and religion and for greater glory to God." This, then, is the express aim of the Roman - Catholic princes of the Church: to lead lives of glory and joy, of splendor and honor, and thereby to attract the attention of the world, not to the honor, but rather to the shame and disgrace of JESu Christ, who said before Pontius Pilate, "My kingdom is not of this world." Joh. 18, 36. In order that they may attain this end, their church members are burned in every possible way; and in order to be able to raise only a rather handsome St. Peter's penny and send it to Rome, it is lied to the simple-minded followers of the great Antichrist that the pope is a poor prisoner who is shut up in a cell and has to sleep on bare straw, etc. In fact, pictures of the pope depicting this situation were sold to simple-minded Catholics some years ago.

L. F.

Spiritualists, as is well known, are those who think they can have intercourse with the spirit world and pretend to receive information from the spirits about all kinds of questions. Thus the Berlin Spiritualists want to receive a letter from the other world from their

years deceased senior have received. He first complains about the disunity among the followers of Spiritualism, whose different directions probably fight each other and accuse each other of fraud in Europe just as they do here in America. But then he says: "As far as I am concerned, it was of course easy for me to find my way in the new situation after my death, and yet there were many surprises for me that had to be overcome soon. Especially walking or flying was quite difficult for me at first, I staggered like a drunkard sometimes forward, sometimes sideways, until I felt enough strength in me through my will to get a hold and to push forward. Thanks to my spiritual friends and my dear wife, whom I call Emilie again, I became acquainted with many a beautiful thing. Most of all I rejoiced in my own condition, especially in my eyes, which can see far, far into the distance. Beside the grandest abundance of beauty I found the deepest absorption of spirit. My favorite occupation is the same as on earth, the enlightenment of spirits in lower spheres, who absorb my spiritual outpouring with avidity." The conclusion of the letter, which the "Freimund" communicates, is the admonition to do everything in one's power to enter the other world already as a "refined spirit." But is it not astonishing, dear reader, that there are so many people both here and there who believe such clumsy frauds, such eye-catching deceit? But that is what men come to when they no longer care about the law and testimony, about the holy Scriptures, but ask the dead. Isa. 8, 19. 20. Because they have not accepted the love of the truth, that they might be saved, God sends them strong error out of righteous judgment, that they may believe the lie. 2 Thess. 2, 10. 11. Out of unbelief they sink into the most foolish superstition.

L. F.

From World and Time.

The largest gambling den in the world is still located in the infamous Monte Carlo in the small Italian principality of Monaco. The prince has received \$400,000 from the profits of the gambling house again in the past year as payment for allowing him to live splendidly and in joy. From the revenues, churches are built, Roman priests are paid, theatres are maintained, municipal facilities are built, etc. This is blood money in the full sense of the word. This is blood money in the fullest sense of the word. No less than 35 unfortunate gamblers, male and female, have taken their own lives in Monte Carlo, in spite of all the precautions taken by the authorities. \$40,000 have been used alone to thwart suicide attempts and to get impoverished gamblers happily across the border, so that the number of victims is much higher. The total income of the bank is said to have amounted to more than \$7,000,000. After the payments had been made, the Prince of Monaco visited the burial place of the suicides and laid numerous wreaths decorated with paper flowers on the graves, not without sometimes smiling with emotion, as a political newspaper reports.-The events in Monte Carlo are well known. But how great the victims of the gambling devil are elsewhere in the world is beyond calculation. What numbers would otherwise result, what horrors and atrocities would otherwise become known!

L. F.

"I thirst." Joh. 19, 28.

Years ago, on a Char Friday afternoon in a tavern, a party sat together around a gaming table on which the filled brandy glasses stood. The people were playing and drinking, being merry and



They were in good spirits, spoke many a useless word in idle chatter, enjoyed all kinds of mischievous jokes, and did not think of the fact that it was Char Friday, the day of the Saviour's death. While one of them put his glass to his mouth, his eyes fell on the clock hanging on the wall opposite him. It was pointing to the third hour. Then he scoffs: "How good we have it! We can sit and drink so beautifully, and he who was on the cross must thirst!" Then he empties his glass with a comfortable draught. "He who was on the cross must thirst!" repeat some of the comrades with impudent laughter. But to one of them the word makes his heart tremble like a voice of thunder. It goes through his very marrow. A terrible fear comes over him. In vain he tries to suppress it - "He who was crucified must thirst!" it rings on and on in his ears, he cannot stand it any longer, it drives him out. He comes home, there he goes into his closet. He sinks to his knees and pleads: "Lord Jesus, you hung on the cross and thirsted! You prayed for your murderers: Father, forgive them! Thou didst also receive the thief into thy mercy! Oh, have mercy on me too! Have mercy on me also, and forgive me all my sins!" And behold, the word, "He who was on the cross must thirst!" abides in his heart. From that day on he became a different man, and from then on he was no longer seen, either on Char Friday or at any other time, at the gambling and drinking place.

Without Christ and with Christ.

About ten years ago two coffins were unearthed near Thessalonica, one of which was from the pagan period, the other from the Christian period. The coffin from the pagan period bore the inscription, "In death no hope!" On the coffin from the Christian era, on the other hand, was written, "Christ is my life!" There we have death without Christ and death with Christ side by side. There hopelessness, here joyful hope. Such a difference was brought about by the gospel. It was not for nothing that Paul preached Christ the Risen Lord there in Thessalonica; it was not for nothing that he addressed to the very church of Thessalonica the glorious words, "We would not have you, brethren, to cease from them that sleep, lest ye sorrow, as others do, who have no hope. For if we believe that JESUS died, and rose again; even so them also which are asleep through JESUM will God bring with him." 1 Thess. 4:13, 14. Did the bones of any of the Christians in Thessalonica, to whom this word was first addressed, who first comforted, refreshed, raised themselves up in the same, perhaps slumber in that Christian coffin? We do not know. But this we do know, that there is a great, heaven-wide difference whether we die with Christ, or whether we go into the graves of our own without Christ, and look forward to our own. In the former case we have a certain, well-founded hope; in the latter we have no hope, and are the most miserable of all men. Consider this in these days, dear reader.

Ordinations and introductions.

By order of the Honorable President Pfothenhauer Cand. N. H. Bohsen was ordained and introduced at Parker, S. Dak. by K. Karstensen. Oculi ordained and introduced at Parker, S. Dak. by K. Karstensen. Address: Rev. n. Loksen, Larker, Turner 60., 8th vak.

By order of the Hon. President Pfothenhauer, on Sunday. Quinquagesimä L. A. Müller was inducted into his office at Ottertail, Minn. by Geo. Groh.

By order of the Venerable President G. J. Wegener, on Sonnt. Oculi L. G. Lienhardt inducted as missionary for Wharton, Tex. and vicinity by A. Wenzel. Address: Rev. 6th Lienärut, ^Vüarton, ^Vüurton 60., Tex.



By order of the Honorable President C. C. Schmidt, Father H. Wacker was introduced on Sunday. Lätäre in his congregation at Indian Creek, Mo. introduced by J. Höneß. Address: Rev. 8th IVaeker, 6ole 6amp, Leutou 60th, Mo.

By order of the Hon. President C. C. Schmidt, on Sunday. Lätäre 8th, J. W. Duckwitz was introduced into his parishes of Salisbury and Moberly, Mo. assisted by 8th Bernreuther, by H. F. C. C. Grupe. Address: Uev. . 7. 7V. vnekwitz, Lox 135, Lalisdurz , Ldariton 6o., Mo.

On sund. Judica, 8 W. G. Lan go nig in his congregation at Jackson, Mo. assisted 1". F. J. Geskes by order of the Hon. C. C. Schmidt, president, introduced by J. W. Lehr. Address: Rev. 7V. 6. imuMüeuul^, Jackson, Mo.

Conferenz - Ads.

The Saginaw Specialconference will meet, s. G. w., April 12 and 13, at the church of 8 E. Partenfelder, in Saginaw. Preachers: 8 Moellmer-8th Reininga.

C. Waschilewsky, Secr.

The Middle District Conference of the Minnesota and D a c o t a - Districts will meet, s. G. w., from noon the 12th to noon the 14th of April, at the parish of the undersigned. Registration necessary. A. Baumhöfener.

TheSpecialconference of Springfield and vicinity will meet, s. G. w., from April 12 to 14 (Tuesday noon to Thursday afternoon) at P. Holsts church at Mount Pulaski, Ill. F. Schwandt, Secr.

The Eastern Michigan Pastoral Conference will meet at St. Clair on April 13 and 14. Preacher: p. Meinecke; substitute: p. Smukal. Confessional speaker: p. Wüst; substitute: p. Gugel. Work: Continuation of exegesis on Heb. 11 - K. Trülzsch. The office of overseer on the basis of 1 Tim. 5, 17. - k. Arendt. Catechesis on the image of God - P. Trülzsch. Catechesis on the fifth petition - Fr. Wilson. - It is requested that you register with Mr. J. Sebald, teacher, St. Clair.

A. Donner, Secr.

The southeastern special conference of Minnesota will meet, w. G., at the home of P. W. Lange, at Hay Creek, April 19 and 20. Papers: P. Zitzmann: Exegesis on Matt. 5:33. ff. Fr. Dubberstein: Sanctification in the narrower sense. P. Schulz: Sermon on the Critique of the Epistle on the Sunday of Trinity, k. Kuntz: Casual Question. Preacher: Father Kuntz - Father Meyer. Confessor: Fr Drews - Fr Dubberstein.

Herm. Meyer, Secr. pro tam.

The Southwestern Minnesota Special Conference will meet April 19-21 at the congregation of the Rev. Th. Schlüter in Fulda, Minn. Work has been done by the UU. Becker, Brinkmann, Schmiede and Punish. Sermon on criticism: UU. Böttcher, Brasch. Preachers: UU. Strölin, Ude. Confessional speakers: UU. Grabarkewitz, Habekost. Requested by the P. lod to register soon along with whether to go with the Odiea^o, Milwaukee L 8t. Uaul or with the 6üiea^o, 8t. Paul, Minueapolis L Omaüa train; the former getting off at Fulda, the latter at Lime Creek.

P. Scherf, Secr.

The Park Region Specialconference will meet, w. G., April 19-21, at the church of the Rev. Th. Andres at Brainerd, Crow Wing Co, Minn. Preacher: P. F. W. Brandt -U. A. Bartz. Confessor: P. W. Rörig-U. K. Reuter. Registration with time of arrival should be made by April 12.

Jul. Clöter, Secr.

The Specialconference of Southeast Nebraska will meet, s. G. w., April 19-21, at the church of P. Jungs, Louisville, Cass Co., Nebr. Confessor: P. Dahl (UU. Eckhardt, Grupe). W. Mahler.

The Northern District Conference of Iowa will meet, s. G. w., April 19-21, at Westgate, Iowa, p. Noack, preacher; UU. Hesse-Behrens, confessional speaker; p. M. Brueggemann: exegesis on Hab. 2, 4. p. C. A. Guenther: paper on reception and discharge of members on the part of a local Lutheran church. Please register with Fr. Iool. - The night train does not stop. Trains are due: from the west (St. Paul) at 1. 58 n. m., from the east and south (Dubuque, Des Moines, Waterloo) at 7. 15 m. and 3. 10 n. Ll. Hugo Grimm, Secr.

The mixed pastoral conference of Milwaukee and vicinity will meet, v. v., April 25-27, at Milwaukee, Wis. within the congregation of the 8th A. Pieper. Papers: P. H. Sieck: Of the person and work of the Holy Spirit. Substitute: 8 Chr. Bergmann: Doctrine of the Church. Further: 8 B. P. Nommenfen: On the Germania Association. Preacher: Father Röhrs; substitute: Father Schlerf. Confessional speaker: P. Rudolph; substitute: U.G. Schmidt. Timely registration with the local pastor desired.

Ed. Albrecht, Secr.

The joint pastoral conference of Sheboygan and Manitowoc counties will meet, s. G. w., April 26 at?. Karth. Preacher: ?? Duerr-Huebner. Works: P. Feiten: The Difference in the Lutheran and Unirthodox Doctrine of the Person of Christ. P. Bräuer: Necessity, content and manner of prayer. The brethren traveling via Sheboygan will be met at Fr. Wolbrecht's on Monday afternoon between 3 and 4 o'clock. Those coming from the north, if they come by the evening train Z7 o'clock, will find wagons at Haven to pick them up. Those who can come more comfortably with their own wagons will find feed, etc., for their horses. Registration is urgently desired, stating where you wish to be picked up, or whether you are coming with your own carriage, so that all may be well arranged. L. G. Dorpat, Secr.

The Winnebago mixed conference will meet, w. G., April 26-28 at noon in Weyauwega, Wis. Work: Exegesis on Gen. 2 - Hoyer. Has a teacher the right to give religious instruction in our schools? - Müller. Doctrine of sin - Theobald. Difference between Synodal Conference and Ohio - J. Schulz. Preacher: Helmes (Hensel). Confessional speaker: J. Schulz (Schlei).

I. Zuberbier.

The mixed Central Conference will meet, s. G. w., April 27 and 28, at P. C. Strafen's, Watertown, Wis. Preached by P. J. C. Spilman; substitute: P. Chr. Sauer. Confessional address: P. M. Pankow; substitute: P. H. C. Müller. Work: 1. exegesis on Isa. 53, 9K. ff.: Prof. Dr. Notz- ?. J. Haase. 2. the doctrine of the Antichrist, and whether and to what extent it separates the Church: P. Joh. Körner. 3) How do we keep our confirmed youth in the church? 1'1'. J. H. Brockmann and C. Strafen. 4. How does a Lutheran pastor preach repentance? YOU. Chr. Sauer and F. Guenther.

I. A. Petri.

The Pastoral Conference from the State of Missouri will meet, s. G. w., May 5-9 (tnol.) at the church of ?. E. T. Richter at Washington, Mo. speakers will be Professors Gräbner and Stöckhardt. Registration, rs8p. Cancellation requested of the local pastor before April 24.

C. C. E. Brandt, Chairman.

Synod Eastern District.

The Synod of the Eastern District will meet, D. v., from the 4th to the 10th of May, at St. John's congregation, Brooklyn, N. A., (? J. P. Beyer). The congregation urgently requests that all registrations of those desiring quarters (pastors, teachers, and delegates) be sent in by April 15, from which they will be notified by postcard of quarters and how to get there.

Also those who want to take lodgings with friends etc. without the help of the municipality are asked to give notice of this. Address to: liev. 3. P. Lozer, 197 Naujor 8t., LrooüLM, 1^ V. Theo. Gross, Secr.

Acknowledgement from Pomerania in Germany.

From the most diverse districts of the dear Missouri Synod we have received gifts for our church building in Zarben, in unexpected amounts, through requests and understanding. Next to your faithful God, who has guided the hearts, we are wholeheartedly grateful to all dear brothers and sisters in Christ, who have so lovingly taken care of our needs, and since all individuals are not available to us, we want to express this publicly herewith. May the Lord bless all the dear givers and also the gifts, so that they may not be unjustly used, but may produce much fruit for eternal life!

Zarben, February 25, 1898. W. Hübener, ?.

Herm. Butenhof f.
Aug. Lüpke.
Ferd. Bellin.

Notice.

Since the Board of Directors of Walther College has recognized that a partial reorganization of the institution would be profitable and useful, it has decided to take this need into account and to begin by giving a little more time to the Classical Department, i.e., the department in which ancient languages are taught, in accordance with a wish that has long been cherished by the faculty of the institution. This is to be done in such a way that, from now on, the school year for the Classics Department will not begin in September, but immediately after Easter, thus gaining a whole quarter for this Department. It is therefore very desirable that all pupils who

who wish to take part in the teaching of the ancient languages should not wait until September, but should enter the Institute immediately after Easter.

At the same time, the Board of Directors of Walther College offers to admit free of charge all students who enter the class section at Easter this year and to teach them free of charge from Easter until the beginning of the summer holidays at the end of June.

In addition to the classics, Walther College also offers a scientific course, an English course, and a business course. In the latter, young people are given the opportunity to acquire a proficient business education in a short time. Admission to the institution is also open to girls, who receive special instruction in all kinds of female handicrafts.

Pupils who join one of these courses at Easter this year will also have the advantage of receiving free tuition for the quarter from Easter to the end of June.

Admissions for new students will be held on Tuesday after Easter, April 12.

Those who wish to make use of this opportunity are asked to register as soon as possible, so that the Administrative Council has time to make arrangements for an extension of the room, should this prove necessary. The registrations can be made either with the pastors or with

A. C. Burgdorf, Director,
1033 8. 8tk 8t., 8t. Douis, ^1o.

Incoming to Illinois District Coffee:

Synodal funds: Fr. Landeck's congregation in St. Paul 810.00, ?. Schmidt in Chicago, bequest of weil. Ferd. Schulz, 50.00 and Fr. Hempfing's congregation in Wenona 6.00. (p. 866.00.) Mission in?. Pfunds Gemeinde, Chicago: D.J.E. A. Müllers Gem. in Chicago 20.00.

General Inner Mission: Fr. Schmidt in Chicago, bequest from weil. Ferd. Schulz, 50.00.

Inner Mission: From Chicago: P. Hölter v. N. N. 5.00, ?. Schmidt from Gertrud Eggers 1. 50 and Mrs. Walk 2.00, ?. Succop from Mrs. A. Halbröder 1.00, Pauline Mäde 2.00, Wwe. Franke 3.00 and Wm. Streger 3.00, P. Budach from Mrs. N. N. 1.00 and P. M. Füllung from Mrs. Fricke 2.00; P. Mariens, Coll. sr. Gem. in Danville, 10. 60. (p. 831. 10.)

Negro Mission: Teacher Mertens in Joliet v. Mrs. N. N. 2.00, Fr. Schröder v. Miss Agnes Stöh in Hinckley . 50 and ?. Schmidt in Chicago by N. N. 1.00. (p. 83. 50.)

English Mission in Chicago: From Chicago: P. J. E. A. Mueller's Gem. 16. 60, P. Engelbrecht's Gem. 17.00 and H. Stüven 1. 25, P. Schmidt v. N. N. 1.00. (P. 835. 85.)

Jewish Mission: Fr. Schmidt in Chicago v. N. N. 1.00. Emigrant Mission: Fr. Schmidt rn Chicago, Vermächtniß v. weil. Ferd. Schulz, 5.00.

Heathen mission: communion coll. by P. Zahn's congreg. in Quincy 6. 25, P. Schmidt in Chicago by N. N. 1.00, P. Succop by Wm. Streger 2.00, & P. Hempfing in Wenona by d. Schutt. 1. 43. (S." 810. 68.)

Unter st ützungskasse: Teacher Th. Mertens in Joliet 3.00, ?. M. Wagner in Decatur from P. C. Holst 5.00, P. Molthan, Coll. at Bartels-Wordelmann's wedding in Hinsdale, 3. 10, ?. Kühn in Staunton by N. N. 10.00, J. F. 1.00 & contribution by himself 2.00, P. Schmidt in Chicago, bequest by fart Ferd. Schulz, 10.00, P. Succop das. by Wm. Streger 2.00 & ?. Döderlein in Marengo from the Fox River Specialconf. 4. 50. (p. H40. 60.)

Students in St. Louis: Fr. Schmidt in Chicago, bequest by weil. Ferd. Schulz, 10.00, Fr. Kirchner in Secor v. M. A. u. M. D. f. A. Dallmann 10.00 a.m. and Fr. Wunder in Chicago by Frauenver f. M. Liebe 10.00. (p. 830.00.)

Laundromat in Springfield: Mrs. Elis. Hoffmann in Jacksonville by Women's Assoc. 5.00 & Mrs. Geo. Willms in Peoria from Women's Assoc. of the Tri-Community 6.00. (p. 811.00.)

Students in Springfield: P. Kühn in Staunton v. N. N. 10.00, P. Jbens Gem. in Prairie Town f. H. Kolb 6.00, ?. Kirchner in Secor v. N. N. f. Th. Sieving IO.G), P. Hild in Elmhurst f. Aug. Bergmann v. L. Balgemann 1.00, W. Martin 1.00, Carl Roßmann 1.00 and Edw. Heinemann . 50. (S. 829. 50.)

Pupils in Milwaukee: P. J. E. A. Müller in Chicago v. Jungfrver. f. F. W. G. Müller 20.00.

PupilAddison: Fr. Schmidt in Chicago, Vermächtniß v. weil. Ferd. Schulz, 10.00, Fr. Schröder in Squaw Grove s. A. Sieving from the church 8.00 and from himself 5.00, Fr. Succop in Chicago for Otto Wegner 15.00. (p. 838.00.)

Pupils in Concordia: Teacher Bunjes in Gilmer v. s. Schül. f. d. beiden Waisenknaben 2. 10.

Deaf and Dumb Institution in North Detroit: From Chicago: P. Füllung v. Frau Fricke 2.00 u. P. Schmidt, Vermächtniß v. weil. Ferd. Schulz, 5.00. (p. 87.00.)

Deaf and Dumb Mission: From Chicago: P. Schmidt from N. N. 1.00, P. Succop from Wwe. Franke 3.00 and Wm. Streger 3.00, P. A. Reinke from Friedr. Ottow 1.00 and Jda Behnke 1.00; ?. Arthur Reinke of P. Janzow's congregation in St. Louis 20.00. (S. 829.00.) Concordia Parish of Chicago: Fr. Great Parish of Oak Park 20. 76.

Church building in Murphysboro: P. Brust v. d. Gem. in Golconda 1. 25. Saxon Free Church: Coll. by P. E. Berthold's congreg. in Danville 10.00.

Orphanage in Des Peres: Fr. Kühn in Staunton v. N. N. 10.00.

Walther College in St. Louis: P. Schmidt in Chicago, Vermächtniß v. weil. Ferd. Schulz, 5.00.

Arlington Heights nursing home: From Chicago: ?. Wagner v. Jungfrver. 25.00, v. d. Gemm. d. ??: W. C. Kohn 6. 15, Dietz 1.00 & Füllung 1.00; by H. C. Zuttermeister in Chicago: from Kassirer E. F. W. Meier m St. Louis 3. 55 & from the estate of Henry F. C. Dovenmühle 150.00. (p. -186. 70.)

Orphanage in Addison: Fr. Schmidt in Chicago, bequest from weil. Ferd. Schulz, 5.00, Fr. Krietemeyer in Sands from the parish 5. 55 and from the Women's Assoc. 3.00, P. Brust in Prairie v. N. N. for Confirmands 2.00 u. 1'. Hempfing in Wenona v. d. Schult. 2.00. (S.-17. 55.)

Orphanage in New Orleans: By?. Langehennig in Columbia 1. 60. Total: -683. 19.

Addison, Ill, March 25, 1898. h. bartling, cassirer.

Incorporated into the Minnesota and Dakota DistrictS caste:

Inner Mission: Fr. Porisch, Hochz. Czar Blankenburg near St. James, -2. 50. P. Rosenwinkel v. Mrs. Maria Vollmer 1.00, comm. in Woodbury 4. 57. P. Schoknecht's comm. in Valley Creek 4. 70. P. Hudtloff v. Gebr. Jahnke m Wisdom, Mont. 10.00. P. Buescher of Mrs. H. in Sioux Falls 1.00. ?. Achenbach v. H. Aschenbeck in Minneapolis 2.00. P. Hinck, Hochzcoll. b. Höss in Great Bend, N. Dak., 5. 75. (S. -31. 52.)

Negermissron: Fr. Rosenwinkel v. Mrs. Maria Vollmer in Woodbury 1.00. Fr. Kuntz' Gem. in Silo 20.00. (S. -21.00.)

Heathen Mission: Fr. Roberts Gem. at Arlington 5.00.

Mission to the East: Fr. Horst by Mrs. Pohlmann 2.00.

Mission in London: P. Sell, Hochz. Krumrei-Bicknäse in So. Branch, 8. 50.

Orphanage in Wittenberg: P. Krüger, Hochz. HoppePfeil at Billfry, 7th 25. P. Oberheus Gem. at Wentworth, S. Dak., 8th 25, Madison 2nd 35. P. Leyhes Gem., Wolsey, S. Dak., 12th 30. P. Alb. Brewer by P. Schamber at Freeman, S. Dak., 5. 00. P. Porisch, silver high coll. at Bro. Abel's at St. James, 8. 75. (S. -43. 90.)

Mission in the East Indies: P. Beck, Hochz. AbramowskyVietzke in Bellingham, 3. 55.

Support fund: P. Baumhöfeners Gem., Doung America, 9. 25. teacher C. Ehlen in Hamburg 3.00, H. Ehlen in Wacom" 4.00, W. Gierke in Lewiston 1.00. P. Achenbach of H. Aschenbeck in Minneapolis 1.00. (S. -18. 25.)

Students in Milwaukee: P. Kaiser of Mrs. M. Vinkemeyer in Benton for H. Ries 5.00. P. Horst, Hochz. DorowWendt at Springfield, Minn. for Hermerding, 6. 31st (S. -11. 31st).

Students in St. Louis: P. H. Ehlers Gem. in and near Groton, S. Dak. for H. Bouman 21. 25.

Students in St. Paul: Fr. Grabarkewitz's Gem. in Good Thunder 23. 90.

Collegelots in St. Paul: Fr. Achenbach of H. Aschenbeck in Minneapolis 2.00.

Parish at Spencer, S. Dak.: P. Rumsch's Parish, Claremont, 5.00.

St. Paul, Minn, March 1, 1898.

Theo. H. Menk, Kassirer.

Incoming to the Middle District caste:

(Conclusion.)

Students in St. Louis:?. Pohlmann's congregation, Sauers, for H. Frey 18.00. P. Wesel's congregation, Cleveland, f. J. Schmidt 14. 40. P. v. Schlichten's Virgins' Assoc., Cincinnati, f. Th. v. S. 18.00. P. Schumms Women's Assoc., LaFayette, f. O. S. 10.00, v. Young Fr. the. f. O. S. 5.00. Fr. Eahardt's congregation, Cleveland, f. K. 15. 45. p. Schwan's young frver. f. H. R. 10.00. ?. Weseloh's congregation, Cleveland, f. P. Schulz 3. 10, v. Fr. Dres f. W. Bewre 2.00, v. H. Wischmeier f. dens. 1.00. (S. -96. 95.)

Students in Spring fielo: Frauenver. in Minden f. C. Lange 2.00.

Students at Fort Wayne: P. Fischer, Napoleon, Hochz. Herm. Behnfeld f. B., 6. 30, P. Wesel's parish, Cleveland, f. O. Turk 14. 40, v. C. T. f. dens. 5.00, P. Sauers Gem., Cleveland, f. dens. 10. 50, P. Barth's Gem. far, f. G. B. 12.00. ?. Schumm, LaFayette, by A. Heiser 5.00. Fr. Zorn's Gem., Cleveland, f. Frtz Jordan 21.00. P. Heinicke, Evansville, s. W. H.: by Joh. Stephen 2. 50, by Carl Buschmeier 5.00. (S. -81. 70.)

Students at Addison: P. Eckhardt's Women's Ass., Cleveland, for B. 5.00. P. Baade, Otis, v. etl. limb, f. G. Witte 3.00. (S. -8.00.)

Students at Winfield: P. Sauer, Cleveland, v. N.N. f. Dornseif 2. 50.

College household in Fort Wayne: P. Links Gem, Lavorte, by L. Schumm 16. 21.

Orphanage in Indianapolis: Fr. Niemann's Women's Association, Cleveland, dch. H. Hesse 10.00. P. Schumms Virgins' Association, LaFayette, 10.00. P. Zschoches' congregation, Soest, 7. 60, v. L. Färber 5.00. P. Markworth, Jonesville, v. N. N. 1.00. ?. Schumms Gem, LaFayette, 27. 50. P. Huges Gem, Bingen, 9. 42. bequest by Jac. Roth, Defiance, by F. W. Match 150.00. P. Eckhardt's Gem., Cleveland, 8. 50. P. Markworth, Jonesville, Hochzt. Fierbeck-Winter, 3rd 45th P. Heinicke, Evansville, by Lillie Stephan, Hilda Becker & Franz Mayshofer each. 25, by Alma Bühne, .Eddie Bühne & Caroline Schnerder each .05th ?. Weselohs Gem., Cleveland, 8.00. (p. -241. 37.)

Deaf and Dumb Institution:?. Niemann's Wives' Association, Cleveland, dch. H. Hesse 10.00. P. Zschoche, Soest, 5.00. P. Werfelmann's congregation, Marysville, dch. J. Scheiderer 16. 20. P. Weseloh's congregation, Cleveland, 9. 77. (p. -40. 97.)

Mission to the Deaf and Dumb: P. Fischer, Napoleon, by Heinr. Rosebrock 1.00. P. Miller's Gem., Fort Wayne, by F. E. W. Scheimann 6. 42. P. Timmenstein's Young Reformers, Logan's Transport, 5.00. (S. -12. 42.)

Fellow believers in Germany: J. G. Thieme, Fort Wayne, 3.00. P. Wambsganß, Indianapolis, of etl. limb, by F. Buddenbaum 10.00. (S. -13.00.)

Benefit Fund: Southwest Indiana Pastoral Conf.

u. Vincennes congreg. 21. 30. P. Schülke, Crown Point, by Val. Sauermann 2.00, by R. Schmidt . 50th P. Jungkuntz's Zion's Gem. by Columbia City, 4.00. P. Diederich's, Hoagland, by D. W. 5.00. P. Schuff's, Holgate, 2.00. P. Hassold's Gem, Fairfield Centre, 4. 15. P. Eirich's Gem., Aurora, by F. W. Isselhardt 8. 74. P. Heinicke's Gem., Evansville, 2. 50. (S. -50. 19.) Total: -979. 28.

Fort Wayne, February 28, 1898.

C. A. Kämpe, Kassirer.

Proceeds to the treasury of the Nebraska District:

Inner Mission: Gemm. d. ??: J. D. Schröder dch. Alb. Schmidt -17. 50, Catenhusen b. Marysville, Feb. coll. by E. Rapert, 4.00, H. Schulze at La Porte 11. 50. P. J. G. Längs Gem. u. Predigtplätze 20.00. P. Schabacker, Hochz. Hoffmann-Junge, 7.00. Coll. d. Zions-Gem. in Riege dch. Ch. Dittmer 7. 95. (p. -67. 95.)

Heathen Mission: J. Niedel v. Conr. Elmshäuser 3.00. J. Riedel 3.00. Teacher A. H. E. Schulz of N. N. 15.00. ?. Harms, Feb. coll. s. Gem., 6. 12. Alb. Schmidt of Father Dankert 4.00, of F. Witt 1.00. P. Brakhage of N. N. 1. 50. ?. E. Just 1.00. (p. -34. 62.)

Negro Mission: J. Riedel v. Conr. Elmshäuser 1.00, v. Th. Elmshäuser 1.00. P. E. Just 2.00. (S.-4.00.)

Widows and Orphans Fund: Alb. Schmidt from P. J. D. Schröders Gem. 20.00. E. Rapert a. d. Klingelbeutel ?. Catenhusens Gem. 10.00. P. Wambsganß from N. N. 2.00. ?. E. Just 2.00. (S. -34.00.)

Orphanage in Fremont: Alb. Schmidt from Father Dankert 1.00. J. Riedel from Conr. Elmshäuser 3.00. P. Theo. Möllerings Gem. 25.00. J. Riedel 2.00. E. Rapert a. d. bell bag P. Catenhusens Gem. 10.00. P. W. Harms, Hochz. Kohlmeier-Petersen, 8.00. P. M. Leimer, quarterly coll. s. Gem., 7. 25, coll. on Schneider's Hochz. 2. 55, Hochz. Löwe-Ott 10. 65. (S. -69. 45.)

New construction in Fremont: P. A. W. Frese's Christus-Gem. at Bismarck 15. 52.

New construction in Seward: P. J. P. Kühnerts Gem. 15.00.

Necessity sufferers in Nebraska: Kassirer E. F. W. Meier 2. 61.

Poor students: ?.J.P. Kühnerts Gem. 3.00, in Dreihausen 1. 15. P. M. Leimer, Hochz. Feyerherm-Leimer, 11. 30. (S. -15. 45.

Deaf and Dumb Institution: E. Rapert a. d. Klingelbeutel ?. Catenhusens Gem. 10.00.

Congregation in McCook: Fr. F. Mießler's congregation, Abdm.Coll., 6. 50. Fr. W. Brakhaae's congregation 10.00. Fr. H. Willens' congregation in Minden and Funk 12. 19. Fr. Gerh. Rademacher from some members of his congregation. 8.00. (p. -36. 69.)

Total: -305. 29.

- Bancroft, Nebr. March 1, 1898, F. H. Harms, Cassirer.

Incorporated into the Wisconsin District Caste.

(until March 1, 1898):

(Conclusion.)

Springfield students: P. Chr. Becker, Coll. at Sandusky for O. Steffen, 5.00.

Students in Milwaukee: by E. Keller, Coll. d. Walther League, Milwaukee Distr., 6. 18. P. F. Lochner, contribution, 5.00. P. F. Randt, Wisconsin Centralconf. for C. Pluntz, 4. 10, this, for F. Scheelk 4. 10. (S. -19. 38.)

Students at Addison: P. Schlerf, foundation coll. of comm. choir for E. Buntrock, 4th 40th By E. Keller, coll. d. Walther League, Milwaukee Distr. 6th 17th P. Schlerf v. F. 1.00 & v. Kri. . 80. (S. -12. 37.)

Orphanage at Wittenberg: Gemm. d. ??: Drögemüller, Town Washington, 17th 91, Pulcifer 17th 24, Town Unterhill 5.00, P. Friedrich, Coll. in Fall Creek, 1st 75, P. Randt, Coll. in W. Duluth & W. & S. Superior, 12th Jan. Dch. Teacher Ahrens, subsequent of Teacher Buuk's school children, 1. 10. ?. Baumann by L. Schröder . 50. P. Matthes, subsequent of school children etc., 6.00. P. Schlerf by Emma Wehle . 15. p. Feustel, Hochz. Frädrich-Hempel, 6.00. Fr. Löber, Milwaukee, by the school children of Martini-Gem. 34. 20. Coll. of women's clubs in Milwaukee at a joint celebration 25. 50. (p.-127. 36.)

Deaf and Dumb Institution: Fr. Löber of the Young Reformed Association in Milwaukee 5.00.

Mission to the deaf and dumb: P. Wolbrecht, Coll. in Sheboygan, 20. 23.

South Superior property fund: P. Baumann, Coll. at 30. 55. P. Siebrandt, Merrill, Coll. at 7. 50. (S.-38.05.)

Lutheran Children's Friend Society: P. Löber of Young Women's Association in Milwaukee 4. 80. P. H. A. Brandt, baptismal coll. of A. Christian, 1. 35, v. H. Lauersdorf 1. 85, v. F. Kühns 1. 75. Coll. of Women's Associations in Milwaukee at a joint celebration 25. 55. (S. -35. 30.) Total: -400. 55.

88. In my last receipt read under the above heading: ?. Körners Gem. 4.00 instead of ?. Körner's 4.00.

Milwaukee, Wis. March 3, 1898.

G. E. G. Kühle, Kassirer.

2820 Stat6 8t.

Entered the caste of the Western District:

Synod Fund: Fr. Obermeyer's congreg. in St. Louis -5.00. Immanuel's congreg. in St. Louis 16.00. (S. -21.00.)

Inner Mission of the District: Von E. in St. Louis 6.00. Bethlehem's congreg. in St. Louis 5.00. Fr. Meyer v. Karl Purzner 1.00. Fr. Köstering's congreg. in St. Louis 25. 90. ?. Ehlers v. N. N., "Passion Offering," 4.00. P. Nethings congregation in Lyons 3. 55. (p. -45. 45.)

City Mission in St. Louis: Fr. Kösterings Gem. 50.00.

Mission School in Rock Spring: Imm.-Gem. in St. Louis 10.00.

Negro Mission: Fr. Kretzschmar by Bertha Kunz 2.00. ?. Fritz' Gem. in Pilot Knob 6. 25. Fr. Nething in Lyon by N. N. 1.00. (S. -9. 25.)

Heathen Mission: Fr. Nething v. N. N. 1.00.

Deaf and Dumb Mission: Nething v. N. N. 2.00.
 Emigrant Mission: Fr. Mießler v. Gottf. Mertz . 50.
 Support Fund: P. Hanser, Thank Offering by W. Hühner, 5.00.
 Praeses Schmidt's Gem. in St. Louis 33. 49. (p. -38. 49.)
 Orphanage near St. Louis: 8th Kretzschmar of N. N. 2.00. F.
 Meyer at Jefferson City 1st 65th P. Ehlers of N. N. 5.00. (S.-8th 65th).
 Students in St. Louis: P. Wangerin v. N. N. for A. Voll 5.00.
 Students at Springfield: P. Ehlers, Coll. a. d. Hochz. Hesterberg-
 Schwabe for H. Hellmann, 4. 65. P. Nething v. N. N. for Paul
 Dautenhahn 2.00. (S. -6. 65.)
 Seminarians in Addison: Fr. O. Hanser v. Jungfr. Ver. for W.
 Hoffman" 15.00. Fr. Rösener's congregation in Altenburg for H.
 Bundenthal 18. 35. 8. Mießler's congregation in Des Peres for H.
 Bundenthal 5.00. (p. -38. 35.)
 Student Concordia: 8th Nething v. N. N. for Mart. Muller 2.00.
 Pupils at Milwaukee: P. Nething v. N. N. for T. Hömann 2.00.
 Pupil at Winfield: P. Mießler's Gem. in Des Peres for J. Bopp 2.00.
 Church Building Fund: Gemm. derLobeck at Cape Girardeau
 10.00, Schwartz at Kansas City 13. 30, Griebel at Perryville 7. 90,
 Meyer at Jefferson City 7. 35, Hüschen at Uniontown 8.00, Muller at
 California 5. 25. P. Ehlers v. N. N. 1.00. (S. -52. 80.)
 Retirement Home in Arlington Heights: P. Richter's Gem. in
 Washington 6.05.
 Parish in Billings: Immanuel's parish in St. Louis 13. 60. P.
 Drögemüller's parish in Kureville 1. 50. (S. -15. 10.)
 Parish of Nebraska: P. O. Hanser v. Math. Hermann 1.00.
 St. Louis, March 26, 1898. H. H. Meyer, Cassirer.
 231414 . 81.

Received for orphanage in Fremont, Nebr:

In February: From the Women's Ass. P. Hafners (through H. F.
 Oelschläger), Leavenworth, Kans. 3 dresses, 8 pants, 1 petticoat, 9
 pr. stockings, 1 coat. H. Knorr, Detroit, Mich, 24 fl. of Hienfong
 essence. Heinr. Niederhoefer, Arlington, 3 bu. Potatoes. Caspar
 Mueller, Hooper, 2 qts. Honey, 4 lbs. butter. Alfr. Dolge L son, New
 York, 1 autoharp. Mrs. McDonald at Wind Cave, S. Dak. for W.
 Burkhardt, 1 pr. gloves. Unknown 6 dd. Clothes. Wilh. Harting,
 Washington Co, Nebr, 1 bag of tr. apples. Joh. Moll das. 1 sock of
 beans. Ooneorkia kublisluluA 8ov8e, St. Louis, Mo., 6 bibles.
 Fremont: Mrs. Aug. Kuntzmann 1 bag of cakes, Mrs. King 1 box of
 tr. garments, Mrs. Teacher Trapp work on various garments. - God
 Bless.

Fremont, Nebr. 4 March 1898.

F. N am mach er, orphan father.

Received for the orphanage at Fremont, Nebr:

From the women's ver. 1[^]. Flax 20.00. P. H. Wallner's congreg.
 to Mira Creek 5. 45, to St. Paul 1. 50, to Ord 2.00. P. A. Leuthäuser,
 Hochzcoll. Sukstorf-Backhus, 7. 60. from Wm. Miller for Emilie
 Klusendorf 28.00. From Nick Theede for his children 10.00. From A.
 Schwer for the children Klare 15.00. Part of a Coll. of the Gem. 1".
 J. Hilgendorfs 1.00. From Mrs. Zimmermann, Omaha, . 10.
 Fremont, Nebr. March 1, 1898.

John Knechtet, Kassirer.

Received from members of the congregation at Blue Point by ?.
 Count for the building of a church for the congregation at Hord, Ill, -
 8.00. God reward the kind givers. F. Sattelmeier, I".

To have received from Mr. H. F. Mueller, St. Louis, Mo., for F. W.
 Bösche -25.00 attested, sincerely thanking him,
 Jefferson City, Mo. March 15, 1898, F. Boesch.

Received by 8. H. Nitschke from his congregation at Albee, S.
 Dak., -21. 88 for the Lutheran Zion congregation at Waubay, S. Dak.
 - God's rich blessings to the kind givers!
 Waubay, S. Dak. 26 Feb. 1898, A. L. Oetj en.

Certify hereby to have received -7.00 from P. A. Merting of
 Sherrill, Iowa. - Many thanks to all dear givers and God bless!
 Chicago Heights, Ill, March 26, 1898. H. C. Ebeling.

HV" The receipts of the cashiers P. A. Lörsch and A. C. Reisig
 will follow in the next issue.

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Hev. L. 81arek, ^inüler, Llaniloba, Oan.

L. 1). 8e^l, kckonnll Olive, Llaeonpln Oo., III.

kreck 4. kroedll, Llonnl Olive, III.



**Herausgegeben von der Deutschen Evangelischen
 Zeitweilig redigirt von dem Lehre**

Vol. 54.

(Submitted.)

A now and then necessary admonition about the physical care of the preachers.

"Eat and drink what they have: for a
 labourer is worthy of his hire." Luc. 10,
 7.

God's most noble and important business with regard to us poor, damnable sinners is to bring us to eternal blessedness, which we do not deserve at all. This is the wonder above all wonders, which even the holy angels long to behold. In order to bring about our blessedness, God's unfathomable love did not spare even the greatest sacrifice, for "God did not spare even His own Son, but gave Him up for us all. And for our salvation, for the forgiveness of our sins, to purchase for us life and blessedness, flowed the blood of the only begotten Son of God, "who gave himself for us." But what God's Son has purchased for us is now set forth in God's Word and Sacrament, and is graciously offered to us freely and gratuitously in these means of grace. By these means the Holy Spirit is active to kindle, increase, and maintain faith in us, through which we take hold of Christ and all that he has purchased for us, so that Christ and his merit, his righteousness, life, and salvation purchased for us, become our own.

Now it is strange that in this so important matter of the bestowal of salvation in Christ through Word and Sacrament, God does not want to deal with us directly, nor through his holy angels, but through weak, mortal men in need of salvation, whom he has chosen for such service. The words above are taken from the teaching which the Lord Christ once gave to the seventy disciples, whom he chose for the preaching of his word, called, equipped as was necessary, and then sent forth. The ministry that preaches reconciliation is to be administered by men to men. It is certainly significant in this respect that the Son of God, the true prophet, took on human nature. He who is now in contact with the blessed



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., April 19, 1898.

No. 8.

Whoever does not want to be satisfied with the gospel of Christ because it is preached by men; whoever holds the ministry in low esteem because it is administered by poor men who are themselves in need of salvation; whoever wants to wait for God to speak to him directly from heaven or to deal with him through his holy angels: he questions God's love and wisdom, despises God's clear order, sins grievously, and cheats himself out of salvation.

But in the words quoted we are reminded of a circumstance that should give us food for thought. It speaks of the eating and drinking of the servants called by Christ to his special service of the Word. After the Lord has called a man to be a preacher of His Word, he who is thus called is by no means removed from all temporal and bodily needs. He still needs food and drink and many other things, just as other people do. According to Scripture, it is not an immutable rule, but it is a common one, that a bishop, that is, a preacher of the word, is the husband of a wife who has obedient children. But a bishop's wife and children have need of exactly the same things for this life as the wife and children of any other man. Therefore the Lord God also provided for the bodily sustenance of his ministers of the word, and of the members of their households. To this we will turn our attention. It is true that this is a subject of which many do not like to hear. Nor do preachers themselves like to speak of it, because such things are easily misinterpreted as if they were only concerned with a good life on earth. But this is a matter about which God himself has given us light in his word. But when God gives us light, he certainly does not mean that we should hide it under a bushel, never speaking or hearing of it, but that it should be set on a lampstand, that is, that it should be taught and learned. This is all the more necessary when it is found that the right knowledge of this matter is often lacking. Moreover the Lord Christ gives his messengers to their hearers the

Command, "And teach them to observe all things whatsoever I have commanded you." So he does not leave it free, but commands them to teach his will to their hearers in every respect, thus also in connection with the thing mentioned. Thus let us once seek to know from Scripture what God's common way of bodily providing for his servants in the word is.

God himself is not bound to any way in which he provides bodily care for his servants in the Word. He can go many ways in this matter, and he has done so. But he has chosen a common way in this matter, a common order, and it is not proper for us to say when God should do something extraordinary and depart from his common way and order. We are bound by the common order clearly indicated in his word; we have nothing else to do than to follow it among ourselves, unless it pleases God himself to depart from it in special cases.

First, let us see what is not God's common way or order in this matter. For example, it is not God's way that, in order to provide his servants with bodily sustenance, he intervenes in the common course of nature, and thus, by some obvious miracle, feeds, waters, clothes, and so on, his servants. He can do this very well, for with him no thing is impossible. He has done this at times, and it is not impossible that he will do it again. For example, he kept his servant Moses on Mount Sinai for forty days and forty nights without food or drink. Deut. 9:9, 18: He provided the prophet Elijah with daily bread for a time by means of ravens that brought it to him. Soon after he let him find food in the house of a poor widow in the city of Zarpeth. She had only a handful of flour in her cad and a little oil in her jar, just enough for a single miserable meal for herself and her son. Then these two thought to die of hunger. And it came to pass, that, while there was famine and hunger in the land of Israel at that time, they had

This widow and her son together with Elijah had enough to eat, because "the flour in the cad was not eaten up, and the oil jar was not lacking, according to the word of the LORD, which he had spoken through Elijah. 1 Kings 17:16. Another time God had his prophet Elijah fed by an angel. Elijah was on the run and lay down under a juniper because of exhaustion. Certainly, in times outside of the Bible, God has also miraculously fed his servants in times of need, without this being generally known. But the example of the reformer of Württemberg, Johannes Brenz, a contemporary and honest co-worker of Luther, is well known. God provided him with the necessary food in a most strange way through a hen, when he had to hide for some time in an attic in the city of Stuttgart, because the enemies of the Gospel were after his life and had sent out henchmen to see him. Now these are individual cases where God let the servants of his word experience his fatherly mercy and faithful care in a special way. But they are not his common way or order of bodily provision for his ministers of the word. There are countless other cases in which God does otherwise. It would probably be right and very desirable for some people today if God would let pastors and preachers, such as the prophet Elijah, be fed by ravens. This would not be undesirable to many a preacher who is troubled with food and has become of little faith as a result of physical deficiency, for there would be no reason to fear that the ravens would not do their duty. But it pleased God only once to do so. Otherwise he uses another way.

Furthermore, it is contrary to the common order of God that the servants of the Word, who are lawfully called and ordained, should find their temporal sustenance by engaging in ordinary earthly transactions or trades, e.g., by a trade, by commercial buying and selling, farming, political offices, agencies, etc., which would greatly detract from the service to which they have been appointed. The messengers of his time, who were called directly by Christ, had to leave their fishing, ships, nets, market halls, customs booths, etc. behind, and to find their daily bread no longer as before, but in another way provided by the Lord. To the servants of God called to the ministry of preaching applies what St. Paul writes in 2 Tim. 2, 3. 4: "Suffer thyself to be a good soldier of Jesus Christ. No man of war entangleth himself in merchandise of food, that he may please Him that accepted him." If a worldly man of war be not entangled in the affairs of food, that he may do his duty as he ought, how much less should a soldier of Christ in the special service of the word be restrained and hindered by earthly affairs! There may, however, be extraordinary circumstances in which a preacher of the gospel, with a good conscience, resorts to earthly business. This happened to the apostle Paul at Corinth, where he had come to preach Christ. Under God's guidance his situation turned out in such a way that he resorted to his former trade in order to earn a living. But God had his special purposes in this, as can be seen from Paul's epistles to the Corinthians. In other cities and under other circumstances that

Paul did not do this, nor did he teach any of his disciples to do so. In order not to be hindered in their actual ministry, the apostles even wanted to be relieved of the certainly praiseworthy care for the poor in the first Christian church in Jerusalem. Apost. 6, 1. ff. It is as clear as day how far those sects deviate from God's Word who demand that a preacher of the Word should earn his living by means of a common earthly occupation.

Furthermore, it is not God's common way that he should first abundantly endow those called to the ministry of the word with earthly means. The apostles and the seventy disciples were poor people of low estate. They had little or nothing of earthly riches. The word Jac. 2, 5: "Listen, my dear brethren, has not God chosen the poor of this world?" is especially applicable to the ministry. There are exceptions, but only a few. It is a well-known fact that the ministers of: Words in the orthodox church have always been poor students in many cases before their calling, who have only managed to get through their studies with the help of others and mostly only by the skin of their teeth. At the top of the list is Doctor Luther's own example. Pastors who have rich earthly inheritances are rare.

Of course, it is not God's opinion that preachers should be paid for what they do as God's servants and instruments in their ministry, as one is paid for one's work and services. Then preachers would be the richest people on earth, for what sum of money would be sufficient to pay for what is given through the preacher's ministry? For through every evangelical sermon, through every scriptural word of comfort, through every absolution, through every baptism, through every administration of Holy Communion, forgiveness of sins, life, and eternal blessedness are offered. There all the treasures of God's grace are offered and given. If it had to be paid for with earthly money, where would one be rich enough to buy these goods? And how bad would it then be for the poor in the world! Praise be to God that we do not have to buy heavenly goods with earthly gold. May the wretched pope, after all, in a shameful and sacrilegious manner, purport to barter away God's grace for filthy lucre. His reward shall be. Whoever wanted to buy the goods of heaven with earthly money would be bound by the words of Peter, which he spoke to the sorcerer Simon: "That you may be condemned with your money, because you think that God's gift is obtained by money. Thou shalt have neither part nor sympathy with this word: for thine heart is not righteous in the sight of God." Concerning the goods of grace, for the sake of which the ministry of preaching exists, the word of the Lord is true: "In vain have ye received, in vain give ye." Thanks be to God forever that we can sing in that wonderful communion hymn (No. 210):

"Though in the purchase of costly wares one
spares no money, But thou wilt not have money for
the gifts of thy bounty. For in all the mines no such
jewel is to be found, That can pay the blood-filled
bowls and this manna."

But God's opinion and intention is certainly not that his messengers should be beggars among men, who live on the alms that the

Mercy of the people granted. This seems to be the opinion of many people. Some people contribute to the preacher's living expenses with a certain noble condescension, as if to say: "The preacher must also live off my favor and kindness. I am his benefactor in no small measure. How would he fare without me and my kind? Another does such contributions with displeasure in his heart, and probably also with unwilling words and gestures, in order to get rid of the preacher, or first of all of the ruler, just as one sometimes gives something to a troublesome tramp or freeloader in order to get rid of him. It is often thought that it is entirely at the discretion of each one whether he contributes anything at all, or how much or how little he contributes to the bodily support of the preacher and his family. In this case, one often depends on one's mood, depending on whether one is more or less pleased with the preacher's person, natural gifts, and company, and accordingly contributes generously, meagerly, or not at all. Belly monkeys take advantage of such things. Against apostolic warning, they make themselves servants of men, court the people's favor, preach to them as their ears itch, and often find good days in doing so, until the mood of their hearers changes again. To them rich and liberal church-members are those who are the most valid with them, and for whom they ask the most, while they care nothing for the poor. "It shall not be so, brethren." Of this it is said in Matt. 24: "The Lord of that same servant shall come in the day that he is not minded, and in the hour that he is not minded, and shall break him in pieces, and shall give him his reward with the hypocrites. There will be weeping and gnashing of teeth" . But let the hearers take care that they do not share in the guilt of such a one by giving him an opportunity to do his bidding. Hos. 4:9, saith the Lord: "Therefore it shall be unto the people, even as it is unto the priest: for I will punish their doings, and will recompense them according to their due. Let the hearers also beware lest through their own fault they bring a true preacher into distress and grievous temptation to become such a ventriloquist.

So much for what God's common way of feeding His servants in the Word is not. Next time, God willing, let us see what God's way is. (Conclusion follows.)

(Submitted.)

† P. Joh. H. W. Meyer. †

P. Joh. H. W. Meyer, who was called to eternal rest by the Lord of the Harvest from his field of work in Richton, Ill. on March 1 of last year, called Groß-Liedern, Province of Hanover, his birthplace. January 25 of the year 1861 was his birthday. His parents, Heinrich Meyer and Dorothea Elisabeth, nee Gade, emigrated to America when the deceased was twelve years old, and first settled in the state of Iowa. There the deceased was confirmed. But after a short stay his parents moved to Chicago. Here I became acquainted with the deceased confrere at the approaching youthful age of sixteen years as a pious and gifted young man who was inspired by the ardent desire to serve the Lord in his vineyard as a

to be able to serve as a pastor. I soon discovered that he was very talented in learning the ancient languages. I advised him to go to our high school in Fort Wayne. But he thought the expense would be less, because the time of study would be shorter, if he went to Springfield. When he had been a short time at the seminary in Springfield, his teachers there repeated to him the advice I had given him. He came to Fort Wayne in 1879, and after graduating from high school with good grades, he entered the St. Louis Theological Seminary. When he had passed his exams there in 1886, he was assigned to the important mission in the Northwest. He took his station for his missionary work in the Northwest at Helena, Montana. He was our first traveling preacher who took up his residence in Montana. He was ordained in my church in Chicago, as his dear parents and brethren were members of my congregation. The mission work in Montana was a particularly difficult one. At first glance, it was obvious that the missionary there would have to mission under great difficulties and many a self-denial. He had to show love for the poor souls, wisdom, courage and self-denial. God blessed his three years of missionary work. In his great mission field it became evident that God had equipped him to be a missionary. No privations, no hardships, not frost nor hunger, not travel troubles he has respected. What cold rains often drenched him for hours, how did he wait in the bitter winter cold in a bare wooden hut for half nights for further transportation on his missionary journey! He endured it without grumbling, without complaining, remained eager and conscientious from his post. It was always a pleasure for him to set out on new missionary journeys, to cover many hundreds of miles on the railroad or in the stagecoach, to preach the gospel of Christ.

But his body, which was not strong anyway, could not endure in the long run the demands made on it by the arduous journeys. After three years, physically weak and ill, he had to leave the Montana he had grown to love. For more than seven years he then served the congregation at Nichton, Ill. as a faithful and conscientious pastor. In his demeanor he was kindly, quiet, modest and humble. In his ministry he showed himself to be a faithful and conscientious servant, to whom God had given, in addition to his natural talents, a beautiful theological knowledge. He had a beautiful and appealing preaching gift. With the same he also ministered diligently as far as his bodily powers permitted. He preached the law with holy earnestness and with all sharpness. He did not break the point of the law. What God made into spears and nails, he did not turn into slumbering pillows. But what God has made by grace a lovely Drostbrunnen for poor sinners, our dear Pastor Meyer has not enclosed with a high wall and made inaccessible. Truly he didn't. It was a sweet and blessed delight to him to call and lead poor, weary sinners to the great fountain of grace in the gospel. What had become most dear to him through God's grace, he also wanted to proclaim to others loudly and purely. It was a joy of his heart to testify to the blessed Word of God publicly and privately, in the pulpit, in class, and at the bedside of the sick. To

After this work he seemed to become quite strong and fresh Blood shed, and laid down his life. I rest in his arms of grace; again on the new field of work in Richton. The heart condition he will hold me fast, and make me blessed by grace-nothing that forced him to give up his missionary post in Montana shall pluck me out of his hand." How he prayed along seemed to have completely disappeared. On September 24, consolations and hymn-verses in a feeble voice, but with a 1889, he entered into holy matrimony with Miss Christina comforting and cheerful heart! What at times wanted to weigh March of Lancaster, Ohio, with whom he lived in a happy down his languid heart a little was the thought of his underage marriage, which God blessed with four children.

little ones. But when he looked at his approaching end, he was So it seemed as if he would be able to scatter the seed of the confident and full of joy. Death had no more terrors for him. divine word in Richton for a long time. But this hope was to be His end here was for him a journey home. Once he asked me, short-lived. Our dear Meyer began to ail again. The "Am I not coming home soon?" That was his longing. The Lord congregation realized that their dear pastor, in his physical satisfied it. The servant waited for the coming of his Lord. And weakness, could not preside over his ministry. Although the when he felt the nearness of his departure, there, just before the number of members was only small, they nevertheless last faint gasp which the languid breast still did, was this his appointed an assistant preacher in the person of P. T. Jöckel. dying sigh, "Jesu, dear Saviour, come!" And Jesus came. The She hoped that her sick pastor, much loved by the whole end of this servant of God was an end in faithfulness, which is congregation, would recover if he would give himself over to the beginning of eternal life. The hour of his homeward journey the care he so needed in his ministry. But God had decreed came on March 1, 1897. On March 5, the funeral took place otherwise. With each month his debilitation seemed to increase. with great, heartfelt participation. How dear and valuable the But he still wanted to preside over his ministry despite his great deceased was held by the members of his local conference weakness. He wanted to preach, even at the risk of fainting became apparent on the day when his earthly body was laid to before the end of the sermon. Reluctantly he stayed away from rest. Nearly all the members of the Conference had come from his dear pulpit. But when he realized that in God's counsel his near and far to testify by their presence to the love and respect closing hour was decided, he was glad to say, "Lord, thy will in which they held the deceased and their sympathy for the be done." In his sickness, on his deathbed, his cheerful, humble grieving family. The whole congregation in Richton, which faith shone with brightness. As in healthy days he showed had shown their dear pastor much love and heartfelt humility, patience, living Christian faith and love in his benevolence during his lifetime, especially during his illness, conduct, so also in his illness up to his end one could see how also expressed on the day of his funeral that they held him alive God's word had taken hold of his heart. His end shows us warmly dear for the sake of the beatific word which he had that he did not belong to those who preach to others but become preached to them so faithfully and in searching love.

reprobate themselves. On the contrary, his end shows that God's The celebration in the house of mourning was led by Father word, which was meant to humble others, also humbled him, T. Jöckel. When thereupon the mortal remains were laid down which exposed to others their great misery, also rendered this in the church before the altar by dear brothers in office, the service to him. His end shows that what was meant to be a firm house of God could hardly contain the crowd of the mourners. anchor of hope for others also remained a rock and a refuge for It was the wish of the deceased that the undersigned should him until his last hour; what he held up to others as a light of deliver the funeral oration in the church. I complied with this grace also illuminated the night of his death. What he wish by pointing out, on the basis of Hebr. 13, 7: "Remember proclaimed to his listeners as comfort and refreshment in sweet your teachers who have told you the word of God, which end tones was also comforting refreshment for him in his end. He look on, and follow their faith,": "By what does a Christian remained faithful in his testimony, faithful in his faith in his congregation honor the memory of its deceased pastor?" When dear Savior. He often testified that salvation, life and happiness she 1. Remembers that he was her teacher, who told her God's could only be found in Christ, only through Christ. For him, word; 2. Looks at his end; 3. Follows his faith.

too, there was no other way to salvation. He hoped to attain After the funeral service in the church the funeral salvation by grace, for the sake of Christ's merit, through faith procession moved out of the church to the tomb which had been alone. Just as he always preached repentance to his prepared for the deceased on the graveyard next to the church. congregation as the only way to obtain forgiveness of sins, life At the grave Father G. Sievers, who was personally very close and salvation, so he also completed his earthly course in true to the dear confrere, conducted the final service. And when repentance. When I spent a day at his bedside eight days before now on that gloomy March day in the quiet churchyard in the end of his life, he still gave glorious testimonies of his living Richton the fresh grave of our dear confrere rose to a small hill, faith in great weakness of body, as it were like a dim, flickering many a wistful look was directed beside that of the young light. For instance, he confessed: "Although I am guilty before widow with her underage little ones, the aged father and the God of many sins in my life and many sins in my ministry, I am only brother to the resting place of our dear Meyer. But in spite certain and confident that I am a lamb of the Good Shepherd, of the tears in our eyes, we directed our steps away from the that Jesus, my Saviour, will also be responsible for my sins.

quiet place with the joyful Christian faith in our hearts: "I believe in a resurrection of the flesh and an eternal life. Amen."
A. Reinke.

A final word to the parents of our confirmands.

Palm Sunday is now behind us once again. A serious, but also beautiful and holy time has passed for the thousands of confirmands within our Synod. They have renewed their baptismal vows before their God and Saviour and have pledged to be and remain His sheep, who want to follow Him, their good Shepherd, willingly and joyfully throughout their lives, who want to remain faithful to His Word and His Church even unto death. They have now come to the table of the Lord for the first time and have received the grace and gift of his altar sacrament, the true body and blood of Jesus, for the forgiveness of their sins and to seal their communion with him. May God grant that they may all have been powerfully drawn, and that the confession of the mouth may have been faith and a vow of the heart in all of them!

A new phase of life now begins for these confirmands. They now go out into life, some attend higher schools, others learn a profession, some go out to work right away, all now come more or less into contact with strangers, who are often quite different in mind, sometimes obviously unbelieving and godless people. There is no lack of evil gossip and ungodly examples, of coarse and subtle enticements and temptations to sin and to the various kinds of worldly lust to which the youthful heart is only too susceptible. Some soon earn money on their own, and with this easily associated. On all sides, those who are now confirmed are threatened with the danger of violating and breaking their vows of becoming indifferent in the use of the Word and Sacrament, of turning their backs on the Church in part or completely, of losing faith and a good conscience, of falling prey to the world and its nature, and finally of being lost forever. What can be done in the face of such dangers to keep these young Christians faithful to God and his church, and who is to take care of them, that they may be strengthened against all apostasy and preserved from evil?

Certainly the Church and every member of the Church has the duty to help that the young men and women who are growing up may be preserved for their Savior and His Kingdom. In particular, all righteous servants of the church, all conscientious pastors, will take care of these young people with pastoral love and faithfulness; indeed, mindful of the dangers that threaten the newly confirmed who are entrusted to their care, they will wait with special diligence and with the right wisdom of their office in this regard. But first and foremost, God makes it the sacred duty of parents to properly educate and protect their children. This, as Luther often points out, is already entailed by nature, that those who have given life to the children, and to whom the children belong, the parents, should "draw their young and consider their best." But it is also expressly said in God's Word, in a well-known place, that the fathers should bring up their children in discipline and admonition to the Lord. Eph. 6, 4. And no man, let alone a Christian, will maintain that the children, after their confirmation, are already brought up and have outgrown parental supervision and care.

But how are parents to fulfill this duty to their confirmed children, in order to protect them from apostasy and to remain faithful to their baptismal and confirmation vows? The first and principal thing would be: Encourage them to make diligent and regular use of the means of grace, God's Word and Sacrament, and set them a good, shining example in this themselves. The only means of promoting and preserving the spiritual life of Christian confirmands is and remains God's Word. Through diligent reading of the Holy Scriptures, through regular hearing of the Word of God in church, faith is strengthened, knowledge is increased, love is nourished, sanctification is promoted. In God's Word lie the powers to resist the temptations of sin and the enticements of the world to which the growing youth is daily exposed. In God's Word are the weapons to fight against the temptations of the devil and against the seductions of false prophets that threaten our young men and young women. But it is all in dealing with God's Word on a regular basis. Attendance at church services must become a habit for them in the right sense, morning services as well as afternoon services, sermons as well as Christian teachings. Only good reasons may keep them away, not carnal laziness and worldly pleasure. Just as the newly confirmed are usually diligent churchgoers on the first Sundays after their confirmation, so they must remain so. Then they will also become diligent supper-goers. How much the heartfelt exhortation, the good example of the parents can contribute to this!

A second thing to which Christian parents should pay special attention, so that their confirmed children may remain faithful to God and his church, is this: See to it that they do not fall into evil company. Evil gossip corrupts good morals. Evil company brings down Christian children. God has appointed parents as guardians and watchmen over the children. They also need such guardianship, partly because of their youthful inexperience, partly because of their youthful carelessness. What is the use of all the preacher's teachings and admonitions, which he gives to the growing youth publicly and especially, if they are allowed to stay in places, with the knowledge and even with the consent of their parents, where the good seed that has been sown is torn up by unbelieving and ungodly people by trickery or force, so that it does not bear fruit? Take heed, therefore, whom your children choose for friends, what company they keep, where they spend their free time, their hours of recreation, their evenings, and with what they occupy themselves and pass the time in their meetings. The only friendly intercourse for them is with Christian contemporaries, not with Christians of the same name or with worldly children, by whom many a young Christian from our congregations has been seduced into sinful revelry, into drinking, dancing, and the theater, into gross sins and disgraces, and has suffered eternal damage to his soul because his parents did not watch over him faithfully. Therefore Luther once said the well-known word that "hell is not more easily deserved than on one's own children; (parents) may not do a more shameful deed than that they have brought children to hell.

let them curse, swear, learn shameful words and songs, and live according to their will. . . . Wherefore it is highly needful for every married man to esteem his child no other than a precious and eternal treasure, which God hath commanded him to keep, lest the devil, the world, and the flesh steal and destroy it. For it will be required of him at death and on the last day, with a very sharp reckoning. For where do you think the terrible weeping and wailing of those who will cry out will come from (Luke 23:29)? 'O blessed are the wombs that have not borne children, and the breasts that have not suckled'! No doubt because they have not brought their children again to God, from whom they conceived them to keep." (St. Louis Edition X, 643 f.)

And so that the confirmed youth may be all the more securely protected from evil company, Christian parents should pay particular attention to a third point, and that is: make the parental home quite dear and valuable to your growing children, so that they will not feel more comfortable anywhere than at home. These young men and maidens, after work, desire recreation and amusement, as every one who has been young and knows youthful age knows. But all the means which have been proposed and employed for this purpose cannot take the place of Christian family life, of the parental home. But such a Christian family life must now also be cultivated; the children must really be able to find further instruction and encouragement, entertainment and recreation in the home circle. It is the task of parents to take care of this, for which they should always find time and in which they should always take pleasure, so that they may retain the love and confidence of their growing children to such an extent that they will not even think of seeking entertainment and recreation only outside, often in places and with persons where great dangers threaten their souls. Among other things, parents should be careful to procure suitable books and magazines for their children to read, from which they can draw both instruction and entertainment. For many young men and young women want to read, and if they are not offered what they need, they seek it out for themselves, and in doing so they come across unsuitable and harmful books and magazines. Others have a desire and inclination for music and song, which should therefore also find a place and cultivation in the family circle. Our Luther says from experience, for music and song were practiced in his house: "Of the most beautiful and glorious gifts of God, one is musica, of which Satan is very much a part, that one may drive away much temptation and evil thoughts." And in another place: "I would like that the youth, who should and must be educated in music and other right arts, would have something so that they could get rid of the sinful songs and learn something wholesome instead. Yes, "to man alone, before others, was the speech associated with the voice imparted, that he might know that he should praise God, with word and with music. Singing is the best art and exercise. It has nothing to do with the world; it is not before the court, nor in matters of strife.

And finally, Christian parents will pray diligently and earnestly for their now confirmed children, yes, pray now above all, the greater and more manful



And if the dangers and temptations to which they will be exposed in the years to come are more wrinkled, pray that their children may keep what they have, that no one may take their crown, that they may remain faithful to God and to his Word and to the Church of his pure Word and Sacrament. And God hears the faithful prayer of his Christians. The children of many prayers and tears will not be lost. He will help them to be strong, and that the word of God may abide with them, and that they may overcome the evil one. Joh. 2, 14.*) L. F.

To the ecclesiastical chronicle.

America.

A reminder to our Christians in the face of the threat of war.

Our country is in danger of war. Christians should be careful not to be carried away into the frivolous sense of the godless, murderous world, which speaks of war as if it were a trifle or a pastime. Christians do not judge what war is by the newspapers, but by God's Word. From God's Word they learn first of all that waging just wars is not something sinful, as some zealots think, but belongs to the works of God's ordered authority, Rom. 13:4. Unjust wars, however, are a terrible abuse of the authority of the authorities, which God does not allow to go unpunished. Here belongs what God's word says about the bloodthirsty who will not bring their lives to the half, Ps. 55, 24. Unjust wars also include unnecessary wars. Christians, in their capacity as citizens, only resort to war? when they have to wage war. All Christians in our country therefore have great cause to thank God that he has given our highest official a purpose according to which he is to strive most earnestly to avoid war. In this endeavor all Christians should support the President with their prayers and, where they have opportunity, also by counsel and admonition. They should, however, turn away in disgust from those who incite to war. On the other hand, Christians know from God's Word that every war, even a just and necessary one, is a terrible evil. God's Word mentions not only pestilence, evil times, earthquakes, etc., but also wars among the plagues that announce the end of the world and the last day, Matt. 24:6, 7. Wars are harbingers of God's terrible wrath, which will end the world on the last day. Christians, therefore, do not laugh and joke lightly in the face of an impending war, but rather bow down in the dust before God, confess their sins, implore God's grace in Christ, amend their lives, and ask God to avert the chastisement of war or to take it away from us again soon. F. P.

The present serious situation of things in our country offers the sensational preachers of our time a welcome opportunity to desecrate the place where God's Word is to be preached for the salvation of souls in many ways by political sermons, to turn the house of prayer into a murder pit. Special "war sermons" are preached, in order, as the "Lutheran Herald" from Pennsylvania reports, to draw the large crowd to themselves. Yes, if only there were talk of necessary repentance and humiliation of our people before God, combined with earnest prayer for preservation from war and

*On this occasion we would like to remind all Christian parents of the instructive and excellent writing of? L. Hölter's "On the Duties of the Family and the Church in the Christian Education of Youth, that they may be preserved in the Word and be blessed." 182 pages. Price: 40 cents. For sale at Concordia Publishing House, St. Louis, Mo.

Bloodshed, accompanied by faithful intercession for the authorities, so that they may act wisely and we may lead a quiet and peaceful life under their government in all godliness and respectability. But such things are not heard from such pulpits, but much crying and boasting of our people's greatness and power and of the enemy's treachery and weakness. Instead of calming the agitated minds, they are excited still more, the passions are inflamed. And to this is added false doctrine and abominable idolatry. Patriotic sentiment is called Christianity, yes, even placed above Christianity. And in order that not only the ear but also the eye may have something, a small ship is placed on the altar, which is flagged with the national colors, and in order to increase the warlike mood still further, lodges enter the church with their insignia and weapons, and with jingling music. And he who has no pleasure in such things, and even rejects and censures them, is neither a true patriot nor a good Christian. Thank God that such mischief is not done in our churches, and that the name of the Lord is not profaned in such a shameful manner!

L. F.

As the preachers do, so does the press. We will keep silent here about the secular newspapers. What they have been sinning for weeks, day in and day out, is certainly known to all readers. But even church papers, which could and should know better, do the same. Soon after the terrible disaster in Havana harbor, for example, the Independent ran a special editorial under the headline: "The Baptism of Blood," and said: "What other name shall we give to the sudden and violent deaths of the 250 men who perished in the line of duty last week in the destruction of the Maine? No doubt most of them had received the baptism of water in the name of the Father, and of the Son, and of the Holy Ghost; but to this was added, according to the providence and grace of God, that other baptism of blood and fire, which, it seems to us, sanctifies their deaths, not only with the sanctity of patriotism, but also of the performance of duty," etc. Where one speaks and writes thus, one has forgotten what Christianity is, and has sunk back to the standpoint of paganism. In paganism such paganism was glorified, the heroes were praised happy and blessed for their deeds. But all Christians know from Scripture that only through our Lord Jesus Christ is death swallowed up in victory, 1 Corinthians 15:55-57; that before the Lord only the death of his saints, of true believers, is held worthy, Psalm 116:15; and that even faithful devotion to duty and patriotic sentiments can never take the place of saving faith, can never sanctify death. Without faith it is impossible to please God, Heb. 11:6; blessed are the dead who die in the Lord, Revelation 14:13. It is quite sad when patriotism and devotion to duty are made idols in such a way, and incense is sprinkled on them, forgetting the one thing that is necessary to all men without exception. On this occasion and at this time, let us recall Luther's beautiful, instructive writing: "Whether men of war can also be in a blessed state." Cf. St. Louis Edition, Vol. X, p. 488; People's Library, Vol. 5, p. 104.

L. F.

Ordination Vows. Among the preachers of sects, the number of pastors who care little or nothing for the ecclesiastical confession to which they have been committed is ever increasing. Yes, there is no lack of those who openly call upon preachers to break the promise they have made to the church, and defend the dishonesty of which they are thereby guilty. Thus Lyman Abbott recently wrote in his paper, "The Outlook," "The signing of a confession forbids you any more than it forbids you to be in cahoots with all the lawful and

honorable means to change the confession, than the signature of a constitution forbids you to improve the constitution." How inaccurate this comparison is, however, is evident from the fact that the constitutions of which Abbott speaks expressly permit amendment, while the confessional documents expressly forbid doctrinal change. In the former case, therefore, there is no breach of faith, but in the latter there is. To understand this, one need not be a Christian. The natural consciousness of right and wrong, as it is also found in pagans, is sufficient for this. Thus, for example, J. N. Crooker, who is a Unitarian, and therefore not a Christian, but a heathen, writes concerning Abbott's words thus: "The ordination vow, which every one takes who enters an orthodox pulpit, obligates him, as long as he holds that pulpit, to preach the doctrines contained in the Confession. As Unitarians, we reject the signing of confessions. We emphasize that doctrines of faith do not provide a paffing basis for religious union. But as long as this institution rightly exists, we believe that one should remain faithful to his commitment. And so long as a man sincerely believes the doctrines he has subscribed to to be true, he is entitled to universal respect. . . . But if a preacher repudiates essential and important portions of his confession, the only honorable step is for him to leave his pulpit. Nor must he hesitate here, fumbling and playing the false. If he no longer believes the confession on which the church stands, he is bound as a man of honor to leave the church. We (Unitarians) rejoice when a man has progressed beyond his confession, but better than progress is sincerity. . . . It is a most disturbing sign of our times that anyone can even for a moment think or act otherwise." - So preachers who want to be Christians must let a heathen tell them what is honest and dishonest in the church!

F. B.

Bible Propagation in Mexico. The American Bible Society has received word from its agent in Mexico that the work of Bible propagation is progressing quietly and blessedly there, that there is a great desire for the Bible among the people, even though the number of those who courageously confess the truth and break free from the pope's bonds is still small. Many of the poorest people, who have heard a chapter of the Holy Scriptures read by a reader, make some kind of sacrifice in order to obtain a copy of the Bible. If they have no money, they offer a rosary for it, or a crucifix, an image of a saint, sandals from their feet, eggs, firewood, in short, any possession, in order to acquire the "Book of God," as they call it. In 1897, 23, 338 Bibles and Testaments were distributed, 22 colporteurs were engaged in this work, and the contributions to it on the part of Mexican churches and individuals were greater than ever before. Travelers from our country testify "that the Bible is the right book for Mexico." Most assuredly! The Bible is the right book for every country and people, for every person, because it testifies of Christ and shows the narrow way to life through all insanity. Joh. 5, 39. Do you value it above gold and above fine gold? Dost thou also read them diligently in right desire of salvation?

L. F.

Abroad.

Prince Oscar, the second eldest son of King Oscar II of Sweden, is a **missionary preacher of princely rank**. As the German press reports, he has a well-developed Christian knowledge and is also inspired by a great zeal to work for the Kingdom of God. He has been active in the service of the inner mission in the Swedish capital Stockholm for quite some time, and in February of this year he stayed in the Danish capital Copenhagen in the same interest. There he gave his first lecture in a large hall.

before an audience of at least 2,000 and remarked at the The Catholic newspaper then lists eighteen Catholic priests by beginning that he knew that many had come to hear him, a name who had previously entered the Protestant church prince, but that he had nothing else to bring than what he had ministry. The list, however, as the organ of the Protestant learned from the words of the Lord Jesus. Prince Oscar is said movement says, is incomplete, and it adds three more names. It to be determined to make the missionary work his life's work, is always pleasant news when one hears that the servants of the and is strengthened in his resolve by his wife, who comes from pope recognize the error of their ways and renounce the a Swedish noble family and likewise has a lively interest in Antichrist. It remains to be wished that they will also penetrate missions. In any case, this is a rarity in princely circles, in to the full biblical truth of the Gospel, as it is confessed by the which one is usually indifferent to the work of the mission and Lutheran Church alone. L. F.

is only interested in it to the extent that political advantage is connected with it. In Lutheran Sweden there is still much fear of God and a serious Christian spirit, especially among the educated classes, quite unlike in Germany, where the educated classes often look down on Christianity with great indifference, contempt and spite. The "Freimund" praises the fact that in the best Swedish inns it is the custom for the guests to say their prayers standing up before they sit down at the table. A beautiful, intimate family life and not a reprehensible and crude inn life is cultivated in Sweden.

In France the conversions of priests from the Papal to the Protestant Church are increasing. We take some information about this from the "Ev.-luth. Freikirche". Last summer the conversion of a Roman Catholic priest, named Philippot, caused a great stir. Through study he had come to the conviction that many doctrines of the Roman Church, especially that of the infallibility of the Pope, were false. And when he was to be forced to recant, he wrote a confession of faith and read it publicly after Mass. Among other things it says: "When in the first centuries the martyrs were questioned about their faith, they used to answer their judges: I too will sum up my profession of faith in these words: 'I am a Christian? I am a Christian because I am united to Christ through faith and through Him I have forgiveness of sins and direct fellowship with the heavenly Father. ... I set the gospel of JESu Christ in above every human word, and I judge all things by the gospel.'" Philippot then goes on to say that the claim of the Roman Church to be the universal and all-salvific Church is false and blasphemous, and concludes, "I cannot lie or be hypocritically silent. Where Providence places me, I will preach the gospel according to my conviction. Woe is me if I do not." Philippot also sent this confession to his bishop on June 16. On June 18 the answer was already there. Philippot was banished because of his "heretical confession of faith" and deposed from his office. But now other resignations followed, and in greater numbers, so that a papal paper, in a special article on the evangelical movement among the French priests, says this: "There have always been unfortunate departures. But they have been isolated. At the present time, however, the evil is greater than ever. There are not merely particular cases to be lamented, but certain general efforts are showing themselves, a general movement is becoming visible. To say it all, if one must believe embarrassing news: a party of apostasy is forming here and there in the priesthood. Our Catholic priesthood, hitherto so solid and united, is shaken; a movement toward Protestantism is taking place within it, even if it is still hidden. There are not only six priests who have sat down on the benches of the Protestant theological faculty in Paris as candidates for the preaching ministry in the last month, but four others have had themselves enrolled at the Protestant faculty of Montauban. Ten at once. And that is not all. One must be prepared for still more."

From World and Time.
The bitter fruit of bad books. In the state of Louisiana, some time ago, two youths barely out of boyhood were executed by hanging. They had murdered a businessman, taken possession of his money, and then made a long journey through Europe to dissipate themselves there and assuage their consciences. They did not succeed, however, and returned to Louisiana, where they were arrested and soon made a full confession. They attributed their ruin to reading stories of robbers and murderers. One of the convicts, among others, declared to the assembled crowd on the platform: "Our death on the gallows is a direct consequence of our infidelity in religion. We forgot our obligations in this respect and completely neglected God and the care of our souls. Reading bad books, sensational stories, and the kind of literature our minds were after is responsible for the murder we committed. If words of men standing at the gate of eternity are of any value, let our death today on the gallows be both an unforgettable lesson and a cautionary example to you, young men and boys. Avoid bad books. If you read such, destroy them and pay more attention to saving your souls." So in this case, bad books led to the gallows. Such occurrences should cause Christian parents all the more to watch over the reading of their children. The trashy papers and trashy books of Church to be the universal and all-salvific Church is false and our day easily find their way in secret even into Christian homes

and concludes, "I cannot lie or be hypocritically and poison the souls of young people, even if it is not revealed silent. Where Providence places me, I will preach the gospel in such a terrible way as in this case. Our Synod is therefore according to my conviction. Woe is me if I do not." Philippot also anxious to produce and distribute good books and sent this confession to his bishop on June 16. On June 18 the magazines for the youth through its publishing house. And also answer was already there. Philippot was banished because of otherwise the "Lutheran" calls attention to recommendable his "heretical confession of faith" and deposed from his office. printed matter of this kind. Once again we mention the really But now other resignations followed, and in greater numbers, excellent stories by M. Lenk from the German Free Church. so that a papal paper, in a special article on the evangelical Would the parents of adolescents and children who love to read movement among the French priests, says this: "There have also seize the opportunity presented to them to obtain good always been unfortunate departures. But they have been entertainment publications. L. F.

(Submitted.)
The Blessed End.
I have now found the reason that holds my anchor forever.
Where else but in Jesus' wounds?
There he lay before the time of the world;
The ground that stands immovable, When earth and sky go down.
Thirty-five years ago, in a small town in Germany, my job took me several times to the house of a bookbinder, where he lived with a suffering wife and their only daughter. The sick woman's countenance, scowling and distorted by pain, excited my deepest sympathy as she staggered about the room, leaning on a stick, with her look of despair. There was her suffering, without help or consolation,

I did not want to fail to bring her the comfort of the gospel, but when her husband beckoned me and quietly said that I should not bother her with that stupid stuff, because it would only get worse, I kept quiet and left. The next time the husband was not at home and I could now talk to the woman undisturbed. I spoke to her of the sufferings of this life, which God sends us to purify us, to draw us away from the world and to Himself; I showed her that Christ sends these sufferings, from which no man can help, so that the soul may be saved and He may make us partakers of eternal blessedness, which He has purchased for us by His perfect obedience unto death, even unto His painful death on the cross. If she now believes with all her heart in him who justifies the ungodly; if she loves him who for our sake, yes, also for her sake, endured such great suffering, took upon himself all our sickness and suffered indescribable pain in order to redeem us from sin, the devil, the world and death; who wants to make children of wrath into children of grace, yes, children of God: Then she would not only be able to bear her pain more easily, but would also know that her life and all her suffering were not in vain, that she had found JEsu, the ground of salvation, and was now temporally and eternally blessed, etc. Since the sick woman was silent about everything, I stopped, because I did not want to overwhelm her, and took my leave.

When several weeks had passed, my profession led me back to the house. The master was alone and received me more friendly than usual. Before I could ask about the sick woman, he himself spoke: "Dear ... Much has changed in my family since you were there. My dear wife is resting in the graveyard. She is redeemed by a blessed death. Through you she has learned to believe in and love her Lord Jesus. What I have learned in the process will be eternally important to me, and I will no longer scoff at God and His Word. I now know that there is a Saviour, that the Word of God is truth, that heaven and hell are not empty phrases, and in general that what the Bible says is true. But let me tell you how it was before the end of my late wife.

"For she had to lie down, and I brought a bedstead with accessories here into the room. She did not want a doctor, because no one could help her, and I did not want a pastor, because I always had an aversion to such people. She often lay quietly for a long time, only I heard her sigh softly; I heard the word sin and the name Jesus. Once she lay there as if dead, and I thought she had died; but she awoke again, and with a stream of tears she looked at me imploringly and asked me to read her something. When I asked her what it should be, she said: 'Something of Jesus, of which the young man told me.' The daughter, who had meanwhile entered and sat down, said: Yes, father, while you were not here, the mother often spoke of the man who had told her that Jesus was the Saviour in misery, distress, and death. I searched among my books, and by chance I had a work to bind, in which I had often found this name above the work. It was a collection of hymns, which contained, among other things, the hymn:

How will it be for me when I see you, Jesus, in
your divine majesty, When I stand transfigured
before your throne, Eternity blows around me in
amazement, How will it be for me! O Lord, I
cannot believe it, Only tears flow from the face.'

I read this song to her. When I had finished, I first wiped the first tears from my face and then looked at the dying woman. She lay there with a peaceful expression, but with her eyes closed. Now I believed for certain that

I thought that her soul had escaped while she was reading, but it was a deception, for beads of sweat fell on her cold forehead and joined the tears that were still standing, so that I always had to dry them. After a long while she opened her usually piercing eyes again with great excitement and blissful joy, while her face seemed to be showered with a ray of transfiguration. Softly she spoke: 'O, that was beautiful! Ah, man, I saw something very beautiful, which I cannot describe/ I asked her what it had been. She said: The beginning was terrible, for I found myself wandering in a labyrinth without an exit and came to a deep, precipitous abyss where I could fall at any moment. All footing was gone from under my feet. There in the fear of death I cried out: Jesus, help me! The barrier that separated me, a sinner, from Jesus fell and I saw before me a glorious figure of light calling out to me: "I am Jesus! Do you believe in me?" I cried out as loud as I could, "Lord, I believe; help me." "Come then," answered the Lord. The delight of being saved was too great; I awoke once more to this life, but I am now his. My sins are forgiven, and his blood is shed for me? Soon died to awake in new and eternal life. That was a beautiful death." "Yes," I answered, "a blessed end is more than all, and with it all the joys and sorrows of this life fade away."

Remark. If the kind reader of this true incident should be surprised that there was no doctor, no pastor, no Bible nor hymnal in the house, let him herewith be assured that such things were not rare at that time. This does not happen with us Lutherans. But of course, Bible and hymnal are of no use if they are not in proper and diligent use. F. W. W.

Obituary.

On Sunday Palmarum, April 3, in the evening at 7 o'clock, Prof. em. C. A. T. Selle died in Chicago, at the home of his daughter, Mrs. Steinbach, believing in his Savior, at the age of 79 years, 1 month and 13 days. The funeral was held at Rock Island, April 7.

A biography of the Blessed will follow later.

C. A. Mennicke.

Inaugurations.

By order of the Venerable Praeses, Fr. Brand, on Sun. Reminiscere 8th S. Zoller was installed in St. John's parish, Sayville, Long Island, assisted by 88th A. N. Frey and C. H. Isler introduced by Nich. Autumn.

By order of the Honorable Presidency of the Minnesota and Dakota District, Rev. H. W. Baumann was installed on Sunday. Judica in the congregations at Luverne and Hartwick, and the following day in the congregation at Steen, Minn. was installed in his office by H. C. Brinkmann. Address: Rov. 8th Laumann, Luverns, Rook Oo., Ntnn.

On behalf of the Honorable President Hafner, 8th G. Landgraf was introduced to his congregation at Trafner's on Sunday. Judica introduced to his congregation at Traer by H. F. Maßmann. Address: Rav. 6th 8an^rat, Odorlin, Decatur Oo., Kans.

Church consecration.

On Sunday. Lätare the Lutheran congregation of St. John near Tainpa, Kans. consecrated their newly built church (28X48 feet) to the service of God. Preachers were: 8th F. Drögemüller and Prof. A. W. Meyer from Winfield, Kans.

Otto Mencke.

Conferenz displays.

The mixed pastoral conference of Milwaukee and vicinity will meet, v. v., April 26-27, at Milwaukee, Wis. within the congregation of 8. A. Pieper. Papers: 8. H. Sieck: Of the Person and Work of the.

Holy Spirit. Substitute: P. Chr. Bergmann: Doctrine of the Church. Further: P. B. P. Nommensen: Ueber den Germania-Verein. Preacher: Father Rohrs; substitute: Father Schlerf. Confessional speaker: P. Rudolph; substitute: ?G. Schmidt. Timely registration with the local pastor desired.

Ed. Albrecht, Secr.

The Winnebago mixed conference will meet, w. G., April 26-28 at noon in Weyauwega, Wis. Work: Exegesis on Gen. 2 - Hoyer. Has a teacher the right to give religious instruction in our schools? - Müller. Doctrine of sin - Theobald. Difference between Synodal Conference and Ohio - J. Schulz. Preacher: Helmes (Hensel). Confessional speaker: J. Schulz (Schlei).

I. Zuberbier.

On May 3 and 4, the Post Oak Conference will assemble at 8. C. Bernthal at Serbin, Tex. Works: VII. and VIII. Articles of the Augsburg Confession - P. Birkmann; Sermon Study on the Gospel on Sunday Cantate - U. Gresens; Sermon Study on the Epistle - P. Buchschacher; Sermon on Criticism - P. tzeinemeyer; Preacher: Tegeler- KilianConfessor: Schaaf-Seils. Registration is desired. At the same time one should state from which station (Serbin or Giddings) he wishes to be picked up.

C. W. Niche.

Notice.

Our new school geography has sold so quickly that a second edition has already had to be published. A number of wishes that had been made known to us have been taken into account in the preparation of this second edition. Some things that were left out by mistake have been added; some expressions have been replaced by others; and a list of names with their pronunciation has been added.

Views were divided on one subject. Some letters contained the wish for an apparatus of formulated questions, while others declared themselves satisfied that the usual questions had been left out. In order to offer what would be desirable in this section as well, the editor of our book has also compiled a collection of questions on all lessons of the text, as well as special questions on all maps of the book, which will be available in a special booklet at a low price.

Finally, it should be noted that the special conditions for the introduction of the book also apply to the second edition, and that our offer to take previously used books in exchange refers to all geography books that were in use at the time of the introduction of our book in the school concerned and were in the possession of the pupils who are to be provided with new books.

Further information on other details is readily provided by the

Income to the Michigan District coffers: (March.)

Synodical treasury:?. Wilson's comm. -8.07, Marion Springs . 87, Arcadia 3. 60, Wyandotte 7. 75. (S. H20. 29.) Building Fund: Woodmere 4th 65th, North Detroit 4th 00th (S. - 8th 65th). Negro Mission: P. Dreyerv.s. Conf. f. Salisbury, N. C., 2. 75, K. Wischow 1.00, Marion Springs 2. 21, Mt. Clemens 7. 75, Montague 4. 75. (S. -18. 46.) Pilgrim House in New York: K. Wischow 1.00. Inner Mission: Big Rapids 2. 30. Support fund: P. Smukals Gem. 9. 42, teacher H. Gärtner 1.00, Fräser 10. 89, P. G. Spiegel v. Wwe. Buchfink 2.00, Beaver 6.00, Frau Kaps vom Frauenver. in Utica 10.00, P. Schinnerer v. Fr. R. 5.00, Sebewaing 16. 78. (S. -61.09.) Deaf and Dumb Institution at North Detroit: P. Huegli v. W. Lorentz 5.00, Mt. Elements 1. 25, Trin. parish at Detrort, Coll. on 25th anniversary of Deaf and Dumb Association, 80. 22, Reed City 8. 35, Claybanks 2. 25. (S. -97.07.) Home for the aged in Monroe: P. Smukal's congregation, contribution, 4.00; Monroe, contribution, 5.00; Lansing 4. 62; P. Schatz' congregation, three-monthly contribution, 12.00. (S. -25. 62.) Michigan students: Caledonia 10th-86, P. Huegli v. R. Vogler 3.00. (S. -13th-86.) Students in Springfield: Pt. Hope for J. Pfeifer 10.00. Students in Addison: women's ver. in Hermannsau for Duclos 2. 50, Saginaw, W. S., f. dens. 12. 50, women's ver. at Hermannsau f. Wißmüller 2. 50, Saginaw, W. S., f. dens. 12. 50. (S. -30.00.) Students at Fort Wayne:' 8th Smukals women's ver. for C. Lorenz 10.00, P. Wilson, Coll. for Wm. Schwartz, 5th 55th (S. -15th 55th). Orphanage in Addison: Teacher White v. J. Brown 1.00. Total: - 304. 89. G. Wendt, Cassirer.

Incoming to the caste of the "Middle" District:

Synodal treasury: Gemm. d. ??: Jüngel, Avilla, -2. 60, Scheips, Peru, 8. 65, Franke at Fort Wayne 6. 68, Kaiser at Huntington, 5.00, Mecnzen, Woodburn, 1. 75, Seuel, Indianapolis, by C. F. Schwier 23. 54, Michael, Vöglein, by H. Stellhorn 6.04, Timenstein, Logansport, by H. W. Hoppe 11.00, Westerkamp, Cleveland, 14. 85, Ludwig, Tocsin, 9. 16, Wambsganß, Indianapolis, dch. F. Buddenbaum, 24. 74. ?. Eickstädt, Hamilton, by N. N. . 25. P. Lothmann, Akron, v. Rosa Nighmann in Kent 1.00. P. Niemann, Cleveland, v. G. H. 6.00. (p.-120. 16.) Building fund: P. Heinzens Gem., Decatur, 6. 27. P. Links Gem., Laporte, by L. Schumm 40. 11. (S. -46. 38.) Inner Mission: Bro. Biedermann's congregation, Kendallville, 8.00. Bro. Eickstäot, Hamilton, by a widow 1.00. Bro. Lindhorst's congregation, Reynolds, 6. 80. Bro. Miller, Fort Wayne, by F. Krämer 5.00, by Coldwater Dist. 4. 27. Bro. Frank, Evansville, by Mrs. H. Helming . 50, by C. Miller. 25th P. Diederich, Hoagland, by D. W. 5.00, H. H. 2. 50th P. Kaiser's Gem., Jonesville, 8.00. P. Seuel, Indianapolis, by Mrs. E. Piel through C. F. Schwier 3. 75th P. W. Mulzer, Evanston, 1.00. ?. Niemann, Cleveland, by Mrs. W. 1.00, by F. 1.00. (S. -48.07.) Negermission: Gemm. d. ??:. Schlesselmann, Euclid, 11. 45; Mohr, Staser, 7. 85; Kaiser, JoneSbille, 5.00; Timenstein, Logansport, 6. 15. 8. Franke at Fort Wayne on missionary can 10.00. P. Wilder, Bremen, by A. Weise . 50. ?. Niemann, Cleveland, v. H. 1.00, v. H. N. . 25, v. Teacher Zismer's school ch. . 5. 40. 8. Wilder, Bremen, v. Jungfrver. f. Negro band 5.00. (S. -52. 60.) Gentle Mission: P. Zorn, Cleveland, by M. Frese 1.00. ?. Kaiser's comm., Jonesville, 5.00. P. Zorn, Cleveland, by N. N. 5.00. P. Seuel, Indianapolis, missionary hours, by C. F. Schwier 6.00. W. Mulzer, Evanston, 1.00. P. Zorn, Cleveland, by Rud. S. 10.00. (S. -28.00.) English Misston: P. Franks Women's Ver., Evansville, 5.00. P. Kretzmann, Vincennes, v. F. T. 2. 30. (S. -7. 50.) English Mission at Cleveland: P. Wesel's Gem., Cleveland, 30. 12. Mission to India: Fr. Frank's Women's Assoc., Evansville, 5.00. Houghville Mission: P. Seuels Gem, Indianapolis, through C. F. Schwier 102.00. Students in St. Louis: P. Fischer, Napoleon, Hochz. Badenhop-Homann f. B., 9. 50. P. Meinzen's congreg., Woodburn, f. Lüsfenhop 3.00. P. Wambsganß' Women's Ass., Fort Wayne, f. P. 1.00. P. Mohr's Ass., Stacer, f. E. Brueggemann 8.05. (p. -30. 55.) Springfield students: P. Lindhorst, ReynoldsHochz. Jennings Dittmann f. C. Lange, 2. 20th P. Hüge, Binaen, Hochzt. D. Schoppmann f. L. K., 3rd 43rd P. Zollmann, Farmers Retreat, v. Mrs. N. N. f. Dautenhahn 1.00, v. Mrs. K. Z. f. dens. 1. 52. (S. -8. 15.) Students in Fort Wayne: P. Scheips, Peru, wedding C. Ploß f. M. S., 4.00. P. Lothmann's parish, Akron, f. F. Nitz 16. 50, f. H. Schlichte 10.00. P. Hüge, Bingen, Hochz. D. Schoppmann f. G. S. 3. 43. P. Schmidt, Seymour, f. C. Sauer f. P. S. 5.00. (S. -38. 93.) Students at Watertown: F. J. Bublitz, Friedheim, Hochz. Gallmeier-Werling f. W. B., 5.00. Daughters' School, Red Wing, Minn: P. Franks Women's Assoc., Evansville, Minn. 5.00. College household inFortWayne:?. SchmidtsGem., Seymour, 11. 30. College household in Springfield: P. Zollmann's Gem. in Bear Creek 4. 48. Orphanage at Indianapolis: P. Schumm's Gem., La Fayette, 2. 50. P. Miller, Fort Wayne, by N. N. 5. 00. ?. Diederich, Haagland, by H. H. 2. 50. P. Seuel's Gem., Indianapolis, by C. F. Schwier 471. 15. (S. -481. 15.) Des Peres Orphanage: P. Frank, Evansville, v. K. Rieger 1.00. Deaf mute mission: Gemm.d. ??:. Thieme, South Bend, 7. 19, Kaiser, Jonesville, 4. 10, Gotsch, Sherwood, 3. 36, Edgerton, 2. 73. (S. -17. 38.) Fellow believers in Germany: Fr. Huges Gem., Bingen, 10. 46. Fellow believers in Pomerania: P. v. Schlichten, Cincinnati, v. etl. Gemgl. 8. 30. St. Peter's Parish, Indianapolis: P. Seuels Gem., Indianapolis, by C. F. Schwier 150.00. Pilgrim House in New York: P. Kretzmann, Vincennes, v. F. T. 2. 50. Support fund: Gemm. d. ??:. Bauer, Purcells, 5. 40, Frank, Evansville, 21. 45, Wilder, Bremen, 14.00, Preuß, Friedheim, 13. 54, Diederich, Hoagland, 4. 50, Eickstädt, Hamilton, by Erhard Schmucker 2. 15. P. Fischer, Napoleon, by John Corder 10.00, by Fried. Behnfeld 1.00, by Mrs. Heinr. Behnfeld 2.00. P. Zorn, Cleveland, by N. N. 5.00. ?. Preuß, Friedheim, by N. N. 2.00. P. Zollmann, Bear Creek, by F. Wellenkamp 5.00. P. v. Schlichten, Cincinnati, by Mrs. N. N. 5.00. P. Brüggemann, Hillard, by Mrs. Renner 2.00, by Anna, Emma, Susann" Renner & Lena Fritz each . 25. (S. -94.04.) Total: -1308.07. Fort Wayne, March 31, 1898, C. A. Kämpe, Cassirian.

Entered the caste of the Eastern District:

Synod treasury: Gemm-d.?: Oelschläger-9. 34, Larger 9. 90. (p. -19. 24.) Pilgrim House: By?. J. H. Sieker 1.00. Progymnasium: Emm.-Gem., Buffalo, 8. 78. Pres. Brand v. Paul dch. H. Leusner 10.00. (S. -18. 78.) Progymnasium-Baukasse: P. Ohlinger of T. Buska 1. 50. Gem. P. E. G. Holls' 10.00. Gem. P. Beyers 59. 75. ?. Brunn by etl. Gemgl. by night, 5.00. Dch. P. J. H. Sieker 5.00. P. Senne v. G. Walter 2.00. P. Bröcker v. Mrs. C. C. Köhne 25.00. (S. -108. 25.) Inner Mission in the East: Fr. Bröcker v. etl. Gemgl., nachtr., 28.00. Dch. P. J. H. Sieker from Matthew 138.00.

k. Kühn, ges. von Frl. E. N., 1. 60, Miss Katenkamp's S. S. class 5.00, Miss E. Kühn . 25. P. W. A. Frey by J. Dreefke 5.00. Geord. Wohlth.-Kasse d. Gem. P. O. Hansers 5.00. R. Schumacher, Baltimore, 2. 50. P. Walker v. G. Br. 5.00, n. H. W. 3.00. St.-Matt. commun. Pawtucket, 2. 75, thank offering by Mrs. Till 2.00. Fr. Lühr by H. Fick 10.00, Mrs. Herrlich 2.00. Missionary fund of parish Fr. Schulzes 20.00. Fr. Gross by Mrs. Scharff and Mrs. Rittner 3. 71. Women's association of parish Fr. Biewends 5.00, Hermine Schulz 1.00, W. Pacht 1.00. R. S. 3.00. k. Brunn v. Mission friend. 5.00. Dch. P. J. H. Sieker 58.00. k. Stechholz v. Mrs. Ruecker 5.00. p. Stiemke v. Mrs. N. N. 3.00. St. Paul's Parish, Baltimore, 29.00. p. O. Hanser v. Wwe. Dermody . 50. comm. P. E. H. Fischers 3.06, E. Loos 5.00. comm. in Stuyvesant 8. 50. P. Schumm v. N. N. 1. 50. k. O. Schröder v. Mrs. E. Müller 1.00, Mrs. C. Schmidt 2.00. Dch. P. Köpchen 17. 60. Gemm. d. kk.: Praeses Brand 22. 68, Beyer 17. 10, Eifrig 5.00. Germann 4. 47, H. Schröder 22. 16, Oelschläger 31. 30, Hein 13. 50. Biewend 50.00, Duvernell 3.00. k. Eifrig v. Frauenver. 5.00. Thank offering v. Mrs. K. Heiden 1.00. (S.-558. 18.)
Heathen Mission: R. S. 2.00. P. Stechholz v. Mrs. Rücker 5.00. (S.-7.00.)
Negro Mission: P. König from S. W. . 25, H. K. 2.00. Missionary Committee of the Community P. Schulzes 10.00. R. S. 3.00. P. Beyers Confirm. 5.00. Fr. Shield of Miss L. Gaudenberger 1.00. k. Stiemke from Mrs. N. N. 1.00. P. H. Schröder from Mrs. Kerwein 2.00. P. Bartling from R. Walters Sparb. 1.00. (S.-25. 25.)
Jewish Mission: P. J. Holthusenv. FrauM. Schäfer 1.00. English Mission: R. Schumacher, Baltimore, 2. 50. English Mission in New York: P. J. H. Sieker a. Matthew 5. 50.
English Mission at Harrisburg: comm. P. Sanders, L. Valley, 2.00. Trinity Comm., Smallwood, 2. 56. comm. k. Michels 2.00. (S.-6. 56.)
Mission in Wall: Fr. F. Brand v. eil. Gemgl. 2.00, v. s. Bible class 5.00. Fr. Bröcker v. etl. Gemgl. 27. 75. (S.-34. 75.)
(Conclusion follows.)
Baltimore, March 30, 1898, C. Spilman, Cassirer.

Income to the Southern District coffers:

Inner Mission: Fr. Hüge, Weihncoll. in The Grove, -3. 50. Fr. Oertel, Coll. in Shiner, 4. 60. Fr. Jäbkers Gem. 20.00. Fr. Crämer, Epiphcoll. s. Gem., 36.00. Fr. Barthel v. Fr.-Ver. s. Gem. 10.00. By Kass. Niewedde of the Missionsver. in New Orleans f. d. Mission in Clinton 35.00. P. Kilian, Kindtaufcoll. at A. Mörbe, 2. 25, at Aug. Gröschel 1. 30. k. Sieck by M. Dutschmann . 50, v. F. Bethke 1.00.. Abendmcoll. s. Gem. 5. 50. Von1 in N. O. 1.00. Fr. Barthel v. Mrs. Boltz 1.00. Found in the bell-bell. of St. Joh.-Gem. in N. O. 10.00. Fr. Birkmannv. Maria Pillack 1.00. Fr. Gans, Mrssionsfcoll. s. Gem, 24. 50. P. Brommer, Synodalcoll. in Houston, 34.00, by Mrs. N. N. the. 3.00. P. Eckhardt by Wittwe A. Höppner 2.00. by Teacher Werner by N. N. 2.00. k. Hopmann, Hochzcoll. at Huse-Radke, 3. 75. P. Brommer, Synodalcoll. in the English Gotteso., 19. 55. P. Buchschachers Gem. 9. 25. P. Evers Gem. 16. 55. I'. Bernthal's Gem. 19. 50. k. Brommer v. some members s. Gem. 3. 80, v. Dr. Finley 1.00. P. Wegener v. J. Gaßner 1.00. (p. -272. 55.)
Synod treasury: P. Oertel's congregation 3. 75. P. Seils' congregation 4. 30. P. Sieck's congregation 8.00. (S.-16.05.)
English Mission: Fr. Oertels Gem. 2.00.
Heathen Mission: P. Mörbe v. Fr. L. Sinn 2.00. k. Kilian v. M. Jannasch 3.00. P. Wunderlich v. Aug. Fleischhauer 2. 50. (S.-7. 50.)
Negro Mission: Teacher Schönhardt v. Fr. L. 5.00. k. Wegener v. Bro. M. Leber 1.00. P. Scheibe v. A. Marquardt . 50. (S.-6. 50.)
Institution for the deaf and dumb: P. Birkmann v. J. Dube 2.00. k. Eckhardt v. Wittwe A. Höppner 1.00. (S.-3.00.)
Support fund: P. Oertels Gem. 3. 35. P. Jäbkers Gem. 15.00. Teacher Keyl v. d. Lehrerconf. zu N. O. 10.00. k. Sieck, evening coll. see congregation, 10.00. P. Gans, evening coll. see congregation, 10. 75. p. Bernthal, Kindtcoll. at A. Mörbe, 2. 25, Hochzcoll. at Kubsch-Mersiowski 6. 25. from teacher N. N. 2.00. teacher Werner from Texas Teachers' Conf. as 1st payment for '9810.00. p. Brommer, coll. at Pastoralgotttd'. in Houston, 28.00. p. Buchschacher, Kindtcoll. b. E. Gloynus, 1. 50, at E. Hatzlan 2. 45. p. Mörbe, Kindtcoll. b. G. Miertschin, 4.00. k. Bernthal, Hochzcoll. b. Wachsmann-Rauder, 4. 50, by himself 1.00. P. Scheibe by M. Scheibe 1. 50. (p. -112. 55.)
Orphanage at New Orleans: teacherLorenzv.whose pupils as a Christmas gift 4. 10. Fr. Scheibe, Coll. on St. Eve, 5.00. Fr. Brommer, Coll. s. Gem. on St. Eve, 14.00. k. Langelett, Chrismcoll. in Willow Hole, 2. 20; in Kurten 1. 25. k. Seils' Gem. 4. 65. p. Niermann's Gem. 1. 75. p. Birkmann v. N. N. . 10. p. Gans, Kindergottesdcoll. 5. 40. dch. k. Wunderlich 1.00. P. Scheibe v. A Marquardt . 50. (S.-39. 95.)
Community in Hochkirch: Dch. Hrn. Neitsch v. d. Gem. in Giddings 9. 55. P. Hüge, Coll. in Coperas Cove, 2.00. k. Wunderlich's parish 6. 95. (p. -18. 50.)
Congregation at Jennings, La.: From Mrs. N. N. in Houston 1.00. Students in St. Louis: P. Oertels Gem. 1. 60. For I. Behnken: P. Birkmann, Kindtcoll. at J. Lehman, 1. 60. For W. Dube: P. Birkmann, Hochzcoll. at W. Eifert, 4. 70. For H. Höldtke: By teacher Dänzer, Hochzcoll. atHöldtkeKlipp, 3. 10. For O. Ernst: P. Ernst by A. Beissert 3.00. Kindtcoll. by A. Knippa 2. 80. For E. Buchschacher: P. Buchschacher, Hochzcoll. b. Walter-Pietsch, 2. 25, by SchneiderMittasch 2. 50, Kindtcoll. by J. Domuschk 1. 50, Aug. Domuschk 2.00. By F. Bethke in Walburg 2. 50. For Alfred Bohot: k. Buchschachers Gem. 8. 10, Hochzcoll. b. Walter-Pietsch 2. 25. (S.-37. 90.) Total: -517. 50.
New Orleans, March 15, 1898.

Aug. C. Reisig, Kassirer.
322 R. Roman 8t.

Entered the caste of the Western District:
Synodal treasury: Fr. Bernthal in Carondelet from the verfft. Mrs. Brinkmann -10.00. Fr. Dautenhahn's congregation in Antonia 2.00. Fr. Klein's congregation in Chattanooga 7. 78. (S. -19. 78.)
Progymnasium in Concordia: P. Rohlfings Gem. in Farmington 2. 60.
Inner Mission of the District: P. Bernthal by the deceased Mrs. Brinkmann 10.00. Mrs. Brinkmann 10.00, by Joh. Effeß 2. 50. Fr. Ehlers by W. Wedekind 2.00. (p. -14. 50.)
Negro Mission: P. Bernthal v. Joh. Effeß 2. 50. P. Wangerin a. Bertha Tiemeyers Sparbüchse 1.00. P. Fritz' Gem. in Bismarck 1. 52. P. Zschoches Gem. in Frohna 15.00. (S. -20.02.)
Heathen Mission: Fr. Bernthal v. d. verst. Mrs. Brinkmann 10.00. Prof. Gräbner by Karl Naumann in St. Louis 2.00. (S. -12.00.)
Support Fund: St. Louis Teachers Conference 3rd 25th k. O. Hanser v. J. C. Brockmeier 5.00. (p. -8. 25.)
Orphanage near St. Louis: P. Bernthal v. d. verst. Mrs. Brinkmann 50.00, by Mrs. Clemens 1.00, by Mrs. Flier . 25. p. Wangerin v. d. Confirmands 4. 50. p. Ehlers of H. Plake 6.00. p. Schwans Gem. at Millbrook 7. 51. (p. -69. 26.)
Hospital in St. Louis: Fr. Bernthal v. d. verst. Mrs. Brinkmann 10.00.
Poor Students: Fr. Bernthal v. Women's Assoc. 13.00.
Seminarians in Addison: P. Janzow f. Alfr. König v. Frauenver. 5.00. u. v. N. N. 5.00. (S. -10.00.)
Studying orphan boys: P. Wangerin v. six confirmands 3. 30.
Household fund in St. Louis: Fr. Bernthal v.d. deceased. Mrs. Brinkmann 10.00.
Church building fund:k. Kretzschmar's parish in St. Louis 15.00.
St. Louis, April 9, 1898. H. H. Meyer, Cassirer,
2314 R. 14. 8t.

Entered the caste of the Wisconsin District-
(until April 1, 1898):

Synod Treasury: P. Bäse, TownTheresa, Coll., upper comm. -10. 93, lower comm. 8. 11. (S. -19.04.)
Inner Mission: Coll. d. Gemm. d. kk.: Dürr, Wayside, 5. 22, Karth, Hermann, 10. 56, Brandt, Lebanon, 4. 20, Groth, Reeseville, 8.08, Hoffmann, Theresa, 5.00, Traub, Hancock, 5.00, Naumann, Washington, 4. 65. P. Küchle v. Mrs. Lermann . 25, v. Mrs. Schütz 1.00. p. Winter v. N. N. 1.00. k. Winter v. Mary Müller 1.00. P. Küchle v. Frauenver. in Milwaukee 31. 31, P. Bräuer, New Fane, 5. 72, P. Studtmann, Beloit, 7.00, P. Müller, Center and Hanover, . 35. P. Wolbrecht v. N. N. in Sheboygan 5.00. (P. -95. 34.)
Heathen Mission: Fr. Went v. N. N. 1.00. Fr. Schlerf v. K. L. 1.00. Fr. Bittner, thank offering from Mrs. F. Schüler, 5.00. k. Winter v. Mary Müller 1.00. Fr. Huebner, Coll. in Adell, 15. 41, by Mrs. Schoede 5. 10. Fr. Kuechle of the Women's Ass. of Immanuels Cong. in Milwaukee 10.00. Teacher Elbert v. N. N. 1. 25, by Mrs. N. N. 1.00. Fr. Hass by Otto Schulz in Lyndon . 25. Fr. Erck v. a parishioner 1.00. For Greensboro by Ernst Eggers, Sr. 1.00. (p. -43.01.)
Emigrant Mission in New York: P. Naumann v. N. N. 1.00.
Indian Mission:k. Erck v. a parishioner 1.00.
Jewish mission: P. Naumann, Gipp - Marquardt wedding coll., 1. 53.
Support Fund: P. Hass, Coll. in Quincy, 2. 30. k. Winter, contribution, 1.00. P. Fiehler, contribution, 2.00. k. Schlerf v. K. L. 2.00, from "Kränzchen" for Mrs. M. Schütte 1. 80. teacher Ahrens v. etl. Glied, d. Milwaukee teachers' conf. 6. 30. teacher Elbert, contribution, 4.00. P. Müller, Coll. in Center u. Hanover, 3. 75, P. Müller, Hanover, contribution, 1.00. P. Wolbrecht, Sheboygan, contribution, 5.00. P. Küchle for M. Schütte from Bro. Winkelmann 5.00, desgl. from Bro. Wussow 1.00. (p. -35. 15.)
Students in St. Louis: P. H. C. Muller of N. N. 1.00.
Pupil in Milwaukee: P. Sprengeler, Coll. in Milwaukee, 26. 55.
Students at Addison: P. Schlerfv. K. L. f. Buntrock. 20, k. Schlerf, coll. in Milwaukee f. Buntrock, 10. 43, P. Schlerf, coll. m Milwaukee for Windisch, 10. 42. (S. -21.05.)
Orphanage in Wittenberg: Fr. Otto, Stäge-Klug wedding coll., 6.00. Fr. Bäse, coll. in Theresa, 12.00, upper comm. 15.00. Fr. Fiehler, butternut, coll, 8.00. Fr. Präger v. School Coll. in Town Granville 5.01. Fr. Brandt, Coll. in Lebanon, 10.00. For Confirmation Suits: from Franz Wolläger 2.00, F. Pritzlaff 2.00. Fr. Küchle v. Mrs. Horstmann 1.00, Mrs. Radmann 1.00. From Ernst Eggers Sr. 1.00. (p. -63.01.)
Deaf and Dumb Institution in Norris: By Ernst Eggers Sr. 1.00.
Deaf and Dumb Mission: Fr. Schlerf of K. L. 1. 50.
Hanover Free Church: By Ernst Eggers Sr. 1.00.
Danish Free Church: By Ernst Eggers Sr. 1.00.
Lutheran Children's Friend Society in Milwaukee: P. Feustel, Hempel-Bask wedding coll., 3.06, Marburg Rule wedding coll., 3. 25. Käst. Bartling a. d. IllinoisDistrict 1. 50. P. Naumann v. N. N. 1.00. (p.-8. 81.)
Concordia College budget in Milwaukee: k. Erck in Oshkosh from a parishioner 1.00.
Parish in Zarben, Pomerania, for church building: by Aug. Gemler 10.00, Wilh. Starke 25.00, Aug. Lüdke 25.00, John Pritzlaff 25.00. (S. -85.00.) Total: -407. 99.
Milwaukee, Wis. April 4, 1898.
G. E. G. Küchle, Kassirer.
2820 State 8t.

In November last, undersigned received from Mr. I. Pritzlaff, Milwaukee, Wis. -100.00 to pay off the debt of the township at Luverne, Minn.

H. C. Brinkmann.

For the Deaf and Dumb Institution at North Detroit, Mich. received September 6, 1897 to March 8, 1898: Frank Olms, Detroit, Mich. from members of the association K5. 75. 6. 15. 3. 10, 7.00, 5.00, 10. 25, 9. 45. (P. 846. 70.) Michigan District dch. Kassirer G. B. Sohn, Detroit, Mich. 6.00, och. Kassirer G. Wendt that. 20. 83, 147. 40, 42. 77, 110. 82, 30. 95. (p. 8358. 77.) Illinois District by Kassirer H. Bartling, Addison, Ill. that. 25. 60, 29. 73, 127. 54, 25.00. (p. 8207. 87.) Middle District dch. Kassirer C. A. Kämpfe, Fort Wayne, Ind, 11.06, 53. 67, 8. 50, 8. 60, 63. 87, 40. 97. (S. 8186. 67.) Bequest from weil. Mrs. Sophie Kohlmeyer 150.00. Wisconsin District dch. Kassirer G. E. G. Kühle, Milwaukee, Wis. 82.08, 18. 74. 53.01. (p. 8153. 83.) Western District dch. Kassirer H. H. Meyer, St. Louis, Mo., 12. 81, 10. 15, 9. 55, 31. 60. (S/864. 11.) Eastern District dch. Kassirer C. Spilman, Baltimore, Md., 18. 50, 12.00, 26.00. (S. 856. 50.) Minnesota and Dakota District by Kassirer Th. H. Menk, St. Paul, Minn., 12. 43, 12. 25, 28. 50. (p. 863. 18.) Iowa District by Kassirer J. H. Abel, Fort Dodge, Iowa, 18. 90. Kansas District by Kassirer H. F. Oelschläger, Leavenworth, Kans., 13. 37. Nebraska District by Kassirer F. H. Harms, Bancroft, Nebr, 43. 84. by General Cassirer E. F. W. Meier, St. Louis, Mo., 2. 32. A. K., St. Paul, Minn., 1.00. P. H. F. Knuth, Milwaukee, Wis., 7. 33. Bethania-Liederkrantz, Detroit, Mich, 7. 10. N. N. the. for the poorest pupil 1.00. Carl Naumann, St. Louis, Mo., 1.00. M. Hainz, Mayfair, Ill., 2.00. W. Lorenz, Detroit, Mich., 1.00. P. C. C. E. Brandt, St. Charles, Mo., Coll. s. Gem., 12.00. l>. R. Trülzsch, Ueberschuß d. Confcoll., . 54. H. Götzinger, Frankenmuth, Mich. coll., 4.00. Lena Miller, Wyandotte, Mich., . 50. Coll. b. d. 25th Anniversary Celebration 80th 22nd Kundinger Bros, Detroit, Mich. coll. 5.00. U. Lohrmann, Eden Valley, N. A., Coll. s. Gem. for cost money for Dzinletzki, 8th 82nd.

During the past year the following monies were sent in by the various treasurers: Michigan District 645. 25; Illinois District 367. 51; Middle District 243. 67; Wisconsin District 228. 42; Minnesota and Dakota District 165. 48; Western District 120. 40; Eastern District 86. 63; Nebraska District 43. 84; Iowa District 45. 40; Kansas District 18. 37; Southern District 5.00. Total: 81969. 97.

At the annual meeting held March 10, the following board of directors was elected: P. J. A. Hügli, John Petz, H. A. Christiansen, P. A. Lörfch, C. J. Daske, C. Flach 86N., F. Olms, C. P. Tietze, C. Manzelmann. The following officers were elected: Praeses: P. J. A. Hügli; Vice-President: John Petz; Secretary: F. Olms; Treasurer: P. A. Lörsch; Treasurer: C. J. Daske.

Detroit, Mich. March 11, 1898, P. A. Lörsch, Cassir. 229 Divimou 8t.

Received for orphanage in Addison, Ill:

From churches, etc., in Illinois, for current expenses: P. Füllung, Chicago, v. Mrs. Fricke 82.00. 1st Kriemeyer, Sands, v. comm. 5, 55 & v. Women's Ass. 3.00. P. Brust, Prairie, v. 4t. N. for Confirm. 2.00. P. Schmidt, Chicago, bequest from weil. Ferd. Schulz, 5.00. Pres. Succop, Chicago, from Mrs. Therese Buchholz 2.00. Fr. Ullrich, La Orange, from Women's Association, 5.00. Fr. Blanken, Buckley, for "JubiläurnsBuch" 6.00. Fr. Schmidt's congregation, Chicago, through E. Leubner from Mrs. Joh. Westphal, 6.00. Fr. Lochner, Chicago, from Women's Association for Confirm. Boys 10.00. P. Haake, Elk Grove, by Christian Busse 5.00. P. Brunn, Palmscoll. by s. Gemm. in Lansing and Oak Glen, 13.00. P. Leeb, Chicago, by s. Gemm. 15.05. P. Gräf, Blue Point, Passcoll. 4.00. (p. 883. 60.)

Of children, etc., in Illinois: 133.00. (Acknowledged in the "Kinder- und Jugendblatt.")

Cost: From Joh. P. Hansen, Lake Linden, Mich. 4.00 for f. Daughter. By E. Leubner from Mrs. A. Frost, Joliet, 20.00 for her children. By Paul Skornia, Chicago, 5.00 for s. brother and sister. (S. 829.00.)

Advison, Ill, April 9, 1898, G. Ritzmann, Cassirer.

By... Sapper in Bloomington, Ill., from the Women's Worthy Society of His Grace... Congregation for A. Schneider 810.00. By Fr. Polzin in May City, Ja., communion coll. for Strauch, 2.00. By ?. Brandt in St. Charles, Mo. from sr. Gem. 5.00 and by a confirmand 1.00 for A. Schneider. R. Pieper.

8V" The receipt of Mr. P. St. Keyl had to be deferred for want of room.

NevLrrdevte Advessen:

8, 6V. 8. 8. RiocorwLlua, ?L8t. 6M., LouckaUvMk, Ivcl.

Rov. 6. Ksrlrsl, vawoll, Browo 6o., 111.

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Vol. 54.

A now and then necessary admonition about the sorry care of the preachers.

(Conclusion.)

Having seen last time what God's way is not in the bodily provision of preachers, let us now see what God's order actually is in this matter. In the foregoing verse of Scripture, the Lord directs the seventy disciples to the hearers of their preaching, saying, "Eat and drink what they have." Remarkable!) are the special instructions he gives them in the preceding verses. Though they had a considerable journey before them, yet they were not to take any special precautions, as one is wont to do. According to the account of St. Matthew, he said to them, "You shall not have gold, nor silver, nor brass in your belts, nor a bag for your journey, nor two coats, nor shoes, nor a staff," that is, not such as travelers carry with them for protection. Matth. 10. In St. Marcus, Cap. 6, it is said: "And commanded them that they should carry nothing with them on the way, but only a staff, that is, an ordinary one, no bag, no bread, no money in their girdle; but should be shod, that is, with the shoes which they hold straight on their feet, and that they should not put on two skirts." If they had wished to prepare for the journey in the usual way, they would have had to endure the procurement and possible acquisition of the things mentioned, and lose precious time, since "the King's business was urgent." But it was quite unnecessary to make such arrangements, for the Lord had already provided for them. What they would need in the way of physical things in the course of their ministry was already available. They were to find all this with their hearers. The Lord had put it under their hands, that they should present it to his messengers. Among the hearers there should also be enough who would do their duty, so that the Lord's messengers should not suffer any lack. It is true that they would also find people who would refuse to do their duty. But to this the Lord says: "And those who do not receive you or hear you, go away."



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 3, 1898.

No. 9.

from thence, and shake off the dust of your feet for a testimony against them. I tell you the truth, Sodom and Gomorrah will fare better at the last judgment than that city. This, then, is God's common way and order of providing bodily for his ministers of the word, that he puts into the hands of their hearers what they need, that they may give it to them. That this does not apply only to those seventy disciples, but is a common way and order of God, is evident from the fact that St. Paul teaches the same thing in various places as a general rule. Thus in the first Epistle to the Corinthians, Cap. 9, he writes, "Have we (namely, Barnabas and I) not power to eat and drink?" (namely, of that which ye have). "But do I speak these things in the manner of men? saith not the law also these things? For in the law of Moses it is written: Thou shalt not bind up the mouth of the ox that treadeth therein. Does God take care of the oxen? (namely, by a special, solemn commandment). Or saith he it not for our sakes? (That is, for my sake, for Paul's sake, and for the sake of other preachers appointed by him). For it is written for our sakes." - "Know ye not that they which sacrifice eat of the sacrifice? and they which minister of the altar enjoy of the altar?" God had already made such an arrangement in the old covenant, that his servants set apart for special service, the priests and Levites, should find what they needed for their bodily sustenance among their brethren in Israel. Finally, St. Paul adds in clear words: "So also the Lord, the Son of God made man for the time of the new covenant, commanded that they which preach the gospel should feed on the gospel." What can be more plain? Gal. 6 the same apostle saith, "But he that is instructed in the word, let him share with him that instructs him all good things." And significant is the addition to these words, "Be not deceived; God is not mocked." See also 1 Tim. 5:18, and other passages. Know then, you who are a hearer of the word of God, God has for your income that which you have from your field, craft, trade, position, etc,

so much added, that the minister of the word may have his bodily sustenance of it, and thou shalt give it him also. If it were not so, God would have put so much less under your hands. Just as he once put Elijah's necessities in the widow of Zarpah's flour and oil jars, so he has put the food and necessities of your preacher's life in your granary and in your bag, and has made you the steward of them.

Now tell me, how would you regard and call it if you gave a sum of money to someone so that he might bring it to a third person, and he kept back all or part of the entrusted money for himself? Thou knowest the names by which such disloyalty among men is called, and knowest also that among men it is punished as a gross misdemeanor. Is this same unfaithfulness, because it is committed toward God, therefore no sin, or only a small sin? For the apostle saith not in vain, "Be not deceived: for God is not mocked." What a reckoning will there be at the last day, when God will demand an account of that portion of earthly goods which he has appointed for the temporal maintenance of his servants, but which has been withheld from these servants by selfish stewards wholly, or in part, or for an undue length of time, so that many a man has had to discharge his office with sighs, because he and his own have been allowed to suffer want without need? But whether a preacher is destitute or well provided for is not decided here, but by the word of Christ: "Render therefore unto God the things that are God's." This also implies: Pray to his servants what is entrusted to you to give them.

But in our saying the Lord Christ adds to the words, "Eat and drink what they have," "For a labourer is worthy of his hire." By this he does not mean to say that food and drink, and whatever else belongs to them, is something which his messengers earn by their labor in his service, and therefore may claim as a reward rightfully due to them. At

He has no merit. Luc. 17, 10. He teaches his messengers: "So...to get rid of this burden at such a price? Heavenly Father, take also ye, when ye have done all that is commanded you, say, We care of us. Let something else be taken from us rather than the are unprofitable servants: we have done that which we ought to ministry that preaches reconciliation.

have done. If the preacher, in view of the bodily benefits of God It would not be out of place to point out to you, my dear which he receives, asks himself, "Am I also worthy of one Christian, that God has highly distinguished you and bestowed thing?" there can be but one answer to this: No! But although on you an honorable trust by making you a steward to his the Lord's servants can make no claim on him for deserved servants. It is no small thing, indeed, that he thus gives thee wages, yet the hearers are obliged by God to give them what is opportunity to show thy gratitude to him, faithfulness, and other necessary for earthly life, just as one is obliged to give a laborer virtues. He does not really need you at all. He may as well let the wages he has earned, and commits a grave wrong if he the Ravens carry out his intention. But it serves you too well refuses to do so, or shortens the wages, or withholds them for another that he wants to use you for such a service. The ravens did what unduly long time. Only he who asks nothing of what is written they should, and rejoiced as ravens. Are ye not much more and in the Bible can deny that such a duty rests upon him. With such better than they?

a one it is vain to speak of it before hand. But he who wants to But if you do God's will in this matter as a Christian with a accept the Bible as the Word of God must see himself divinely willing heart, you will certainly not lack God's blessing. You bound here. cannot earn anything before the Lord by your obedience. But

But are the hearers to do this duty to their preachers only hear what he says about this to his messengers: "He who because God has so earnestly commanded it and is threatening receives you receives me. - He who receives a prophet in a to punish all who also sin against this word? Woe, woe, if we prophet's name will receive a prophet's reward. - But whosoever obey God merely out of a servile sense of duty and fear of shall drink unto you a cup of water in my name, because ye are punishment! He is certainly not pleased with this, but neither are Christ's; verily I say unto you, it shall not fail him."

we, for we then reluctantly bow down to an unwelcome burden. And how much is a good conscience worth in this play! which the longer it lasts the heavier and more sour it becomes Consider the man who is always grumbling that he must for us, and which we would therefore like to be rid of, if it were constantly make sacrifices for the sake of the ministry, who somehow possible, and our hearts secretly grumble against God therefore does not do his duty at all, or does not do it completely that he should lay such a burden upon us. "It shall not be, and honestly. How can he take pleasure in the word of God? For brethren, so." That is not Christian. It is not fitting for God's displeasure always gnaws at his heart, and he does the preacher children. The apostle's exhortation, 2 Cor. 9:7, certainly applies many a wrong with his evil tongue, notwithstanding the divine here, that every man should not do his part unwillingly or under warning: "Touch not mine anointed, and do no harm to my compulsion, to which exhortation he adds the words, "For God prophets." Ps. 105, 15. Besides, look at the Christian who has a loveth a cheerful giver."

But how shall a man do it, if he lacks the joy and right desire in and also hears the punishing word with a thankful heart, because this matter, that he may yet attain to it? He cannot be advised he recognizes it for a benefit and knows that it will be done for better than to begin what God has done for him out of great love his salvation. Such a one does not need to look gloomy and and mercy. Let him consider the great sacrifice of the Father's sullen and be ashamed, but can cheerfully lift up his head.

love, the sacrifice of the Son of God on the cross. To him who When our Lord Christ says: "Eat and drink what they have", truly believes in such love, nothing can seem too difficult that he also gives the standard according to which the bodily the faithful God and Savior demands of him. He says yes and provision of his servants should take place. They should have it amen to the words of Christ: "My yoke is easy, and my burden just as good as their hearers, not better, but also not worse. It is is light." Even if the old Adam wants to rebel against Christ's true that in almost every congregation there will be people of yoke, the Christian will not concede the rule to his evil flesh, but different means. But there is no need of great wisdom to see that to his dear Lord and Saviour. But he also looks especially to that the average gives the right standard. If we now consider that the which God, through Word and Sacrament, and thus through the Lord Christ did not limit either himself or his apostles to the ministry of preaching, has granted him for grace. "For where as enjoyment of dry bread, it becomes all the clearer that a the world by its wisdom knew not God in his wisdom, it pleased congregation does not do its duty to its preacher if, when it is God by foolish preaching to save them that believe." 1 Cor. able to do more, it has him in such a way that he can only live 1:21. In view of this, no sacrifice we men can make is too great very meagerly and feed his household.

St. Paul has this in view when he writes, 1 Cor. 9:11: "If we sow In the words, "What they have," the standard is also given unto you spiritual things, is it a great thing if we reap you for the individual hearer. The wealthy, then, should do so much corporeal things?" There is a short way to get rid of the burden that, as much as depends on them, the preacher may have plenty, that the bodily provision of the preaching ministry causes. There while the poor, on the other hand, may have only so much of are many who take it. One need only turn one's back on their poverty, office of preaching, and with it, of course, at the same time on the Word of God and the Church of Christ. But what Christian would want to

that he would have to live poorly because of them. In the old covenant, God commanded to give the tenth part of the income. But now that he has so gloriously revealed his grace in Christ in the new covenant, this command no longer exists. The love of the Christians should now do all this much better than the commandment of the Jews to tithe. Yes, if love would always prevail, there would never be need in this matter. But love is often very lacking. Many a sincere Christian must confess that his love is not always as it should be. Love is not always as it should be. Hence it is that many a sincere Christian sometimes ponders the question: How much should I give? Well, if you really want to do your duty honestly and faithfully, and the Lord has given you a sound mind, you will soon be able to work out with the help of love how much you should give. Your fellow Christians are also still there for this. Among them God has gifted some with a fair amount of insight, wisdom and understanding. You can consult them. Moreover, your congregation has appointed trustworthy men as leaders in the traditional order, so that they can help you to do the right thing in this matter. They will not deny you their service. If only the right willingness is there, then there is no need for the rest.

Where God's word is, there are surely Christians, and therefore willing hearts. May the Lord bless his word in all our hearts. May it bring forth in, in, and through us not only temporal fruit, but also and above all such fruit as endures to eternal life, to which he will bring us all through JESUS CHRIST. Amen.

R. F. Kunschick.

(Sent in by P. C. M. Zorn.)

Our East India Mission.

Four days in the District.

Dear fellow believers!

"With these words of the Apostle to the Gentiles, I too, the least of his followers, come before you, as I prepare to tell you something of the work I am doing here on your behalf. Before I left the Leipzig mission, which had sent me to India, you will hardly have heard anything about me, and since I have been called here by your synod, my work has mostly been such that there has not been much to say about it. For in the beginning I had to do with language studies, then I was entrusted with the local school, and for a period of twelve months I was also responsible for the supervision and later direct management of the building work, about which it would hardly be appropriate to report in detail. Only since nine months, after these works were finished, I could think of devoting myself to the preaching of the Gentiles about two days a week - for I cannot well take more time away from the school. Of course, I must confess to you right away that I still feel like a beginner in this work and would have every reason to hide myself with it; but since the desire has been expressed for us to deliver reports for the "Lutheran," I too will at least make an attempt at it.

"Four Days in the District" is the title, which I should perhaps explain to some of you. By "District" here we do not mean the whole, large Salem District in which Krischnagiri lies; by "District" we missionaries rather mean the wider working area assigned to us in contrast to the "Station", the place of residence of the missionary. My district comprises only about the fourth part of the surroundings of Krischnagiri and is grouped around the road leading east from here to Madras. I visit the villages in this area up to a distance of about seven miles from here in morning trips; but in order to be able to reach places further out better, I moved my household for a few days during the Christmas holidays to Barugur, ten miles from here at the junction of the Madras and Tirupatur roads. There is a "Public Bungalow," consisting of two large rooms, verandah, and adjoining rooms, furnished with quite a few tables and chairs, a very useful trunk-bench, and a rather rickety bedstead. Everything else needed for cooking and eating, washing and sleeping, I had to pack and take with me, and so the two one-horse ox carts (bandies), in which I also had to find room together with my wife and the servant, were understandably packed full.

That was on the morning of 28 December 1897; we could have left at 7 o'clock if the carters had not been three quarters of an hour late. But it is not too hot, and we arrive there around 11 o'clock in quite good shape. Soon we are settled in, the table is set with a snack, only one thing is missing, and just the best - water. There is no warden or watchman to supply this, the well has dried up, and there is not a pot of water to be turned out in the whole house. Finally we send to the village to buy two, and filled with river water these are brought; only now, although the water is quite tepid, we feel well, and the servant can proceed to prepare a lunch. For this purpose we brought a large leg of mutton from home, and this precaution was not superfluous; for, as we soon learned, there was no meat to be had in the place itself, and not even a chicken.

It is Tuesday, and in the afternoon there is a large weekly market in Barugur, to which buyers and sellers come from all the surrounding villages and even from Vaniambadi and Tirupatur (16 miles). Equipped with 80 tracts, I set off for the market at about 4 o'clock. The whole wide road that cuts through the village is teeming with people; on the adjacent open spaces a number of tents have been pitched in which the cotton traders have stacked their bales; skins, rice, coconuts, sugar cane, plantains, custardapples, spices, matches, betel leaves and areca nuts (for chewing) are about the most outstanding articles of trade. Now I too come and offer my wares, at first the printed ones; at first I'm turned away a few times with the remark: "Can't read; but when I'm really immersed in the hustle and bustle, I find buyers, first a few, then they crowd in: One for me, one for me too! Of course, it is something new that a white man comes to their market, and the true Tamuls are just like the Athenians, Apost. 17, 21., on remorse-

Who knows whether they will not throw the tracts torn to pieces at my feet some other time. Today, most of them do not even know what it is about; soon, several men stop around me and, in spite of the terrible noise, give me cause to read Tract No. 14 aloud, and after each section I elaborate on what I have read - "Christ our Fortress" is the theme. This kind of "reading sermon," in which reading and free speech alternate, is sometimes especially suitable for maintaining attentive listeners; it also makes it easier for me, when questions interjected by the listeners want to lead me into other areas, to always return to the topic. After about an hour I have run out of tracts and go back the five minutes to the LunZalotv to fetch new supplies; this time I get almost to the end of the marketplace, and there I preach on the Prodigal Son, reading out Tract No. 11. But now it is late, people are leaving everywhere; a younger man, who introduces himself to me as a teacher, would like to take me with him to his village to preach to all the people there, but the falling darkness holds me back. - I was able to distribute 31 tracts and brought only one home with me. This success has greatly encouraged me, although I do not believe that it will always go so well; in any case, here is a good opportunity to bring the Word of God to the people, and with God's help I will use it regularly in the future, even if only once every quarter of a year.

I will have to be a little more brief about the following days if I do not want to enrage the editorial staff and tire the readers. On the morning of the 29th, I drive six miles further northeast on the Madras Road into a region that I have already passed many times on the way to the Patchur railway station, though mostly at night. After leaving the bandi (ox cart), I walk a good mile east and arrive at the large village of Malleipalli. Already from a distance I hear drumming in heels, and when I reach the village square, I find a bag artist there who is about to start his performance. There are people there, of course, and I need only address a few of them; many gather around me and follow me to a more distant spot. Starting from the stone town hall that stands there, I come to the fortress that protects us against enemies, and preach at length about "Christ our castle". Even the bagman comes up and listens to about half the sermon; but when he realizes what is important, he goes back to his old place drumming and cracking jokes, and from now on the number of my listeners dwindles more and more. At last there are only three, one of whom gets a tract. Further east lie several more villages, but today I turn back and preach in Payampatti and Nandivandei, which lie closer to the road, on three different subjects. There is also a village a little to the north of the road, which I cannot visit today, but only make a note of for next time.

In the afternoon I want to go to the village mentioned to me yesterday by the teacher, which lies to the north of Barugur; but as I have not remembered the name exactly, and go left instead of right at a fork in the road, after a walk of 45 minutes I arrive at Karukuppam, a considerable village in the north of Barugur.

Place where I read Tract No. 12 and preach on the true religion. The sermon seems to make an impression on some of the Pariahs, while a Brahmin, to whom I offer a tract, coolly withdraws.

On the morning of the 30th I first go three miles east on the Tirupatur road, and then turn south on the Mattur road, which I follow for another mile. The side road consists of nothing but humps and holes, and therefore my bandi is so terribly tossed about that my stout, iron-shod stick, with which I have slain many a snake and jumped many a stream on heathen preaching journeys, falls out unnoticed, and on the way back it is not to be found again. There I visit the places of Puthunaickenur, where the first half of my sermon on the prodigal son is explained by a man in Telugu, while the second half is intelligible to all without an interpreter, and Rengasamuttiram, where I can converse almost only with the village brahmin, who behaves rather forbiddingly and evidently keeps the other people away, and then I return to 1H miles from Barugur, where the large village of Malabadi lies immediately on the road. (Here Brother Näther, before I took over this part of the district, had already preached occasionally). On a square between the Sudrah and Pariah villages I preach on the true religion and read the tract on it; after I have finished, a discussion ensues, in spite of the onset of rainy weather. One of them asks whether there is only one "Veäam" *) in Christianity. I notice at once that he is referring to the various confessions, but I take Verkam literally to mean "holy Scripture" and say: "Yes; the difference is only that some believe in the whole of the holy Scripture, others exclude some of it as they see fit, and still others, although they call themselves after Christ, trample the whole Bible underfoot. As such I describe to them the Catholics, etc. Counter-question: Does the Queen belong to the true Vedom? I answer, She is not a Catholic; as far as I know, she holds the Scriptures in high esteem, but belongs to the second clave. But ye shall ask after the true God, and believe his holy word, which we have in the Bible, to go to heaven.

In the afternoon I set off again in cloudy weather at 2 o'clock, first 3-1/2 miles on the Krischnagiri road and then 2-1/2 miles north to Waruttampalli, where I have been before in July. Today is the weekly market, not as big as in Barugur, as it is not on the main road, but it is more lively than I thought. As people take notice of me and crowd in asking for Tractates, I manage to gain a corner of the square where a house protects my back from the throng, and there I preach to a large crowd about "Christ our Castle." I want to read out Tract No. 14 afterwards, but by the time I have finished I have already given away the last copy of it, and even the remaining tracts (about 35) are not enough to supply everyone. Further, I speak at length about the impossibility of a sinner doing good works, and about the sin and nonsense of idolatry; the simplicity of my examples and proofs has a surprising effect on some people who have listened very well. Then I go a little further into

*) Vedom means holy scripture.

I am in the city and preach from the porch of a house about the true religion, but shorter, because the loud talking has strained me very much. - In the meantime, my carter has bought a good rooster for us at the market, otherwise we would have had nothing to eat this evening and at noon the next day.

On New Year's Eve morning I drive 1¹/₂ miles on the Krishnagiri road to Mathapalli, a large village with a few stately houses. After preaching here I want to visit Sintagampalli, which had been mentioned to me; but there I am disappointed, because I do not know the distance. I marched one, two, three miles on the marked footpath; once I had already forded the river, and now I was to ford it again: so I decided, already quite tired, to turn back in view of my imminent departure and the packing. Finally the carter told me that he meant Karukuppam, which is only 1¹/₂ miles from Mathapalli.

In the afternoon we returned to our home in Krischnagiri, where we enjoyed the Christmas tree and the decoration of the rooms with banners and palm fronds. It was an exhausting holiday, and I should not make it a rule to go out twice a day to preach to the heathen; but it was nice to bring the news of the Christ Child to so many in the blessed Christmas season who had perhaps never heard of it.

I should be glad if I have become a little better known to you, dear Christians, through this report. Then perhaps there will be some among you who will intercede in prayer for the mission.

of your confrere, who greets you warmly.
O. Kellerbauer.

Krishnagiri, January 11, 1898.

(Submitted.)

St. Paul's Progymnasium at Concordia, Mo.

"It is just reported to us that, our Western District Synod having been recently assembled at Altenburg, Perry Co, Mo, encouraged that a Progymnasium be opened in Concordia, Lafayette Co, Mo, early in January, 1884, in God's name . . . May all who love Zion support the godly enterprise with their faithful intercession!" Thus wrote the unforgettable Dr. C. F. W. Walther in the "Lutheraner" of December 1, 1883, about the beginning of the institution, which is reported here at the request of the editorial staff of the "Lutheraner".

What the above note reported to the "Lutheran" readers in advance was put into practice on January 3, 1884. In a room of a residential house in Concordia the institution was opened on that day with six pupils. By the end of June 1884 the number of pupils had already risen to seventeen. On August 31 of the same year, the building erected for it on a four-acre plot of land in the north of the town, a two-story structure in the shape of an L, was dedicated and occupied. After the institution was accepted by the Western and Kansas Districts, a second teacher was hired in 1887. In 1890, the number of pupils having increased to more than fifty, it was necessary to

In the following year, a fourth, the Tertia, was added to the three lower classrooms that had existed until then. When, at the last Synod of Delegates assembled in Fort Wayne, the districts in question proposed the institution to the General Synod, it was accepted, but at the same time it was deemed advisable to reduce it by one grade, because the work on four fronts was too much for three teachers, so that the necessary work could not be done, and they did not want to employ a fourth teacher. As a result of this and the difficult times, the number of pupils has fallen considerably in recent years, but since September of last year it has risen again so that the school now has forty-seven pupils.

Now something about the location and establishment of the institution. Concordia, a small town of a little over one thousand inhabitants, lies in the midst of the richest agricultural region of Missouri, whose population consists largely of German Lutherans belonging to the Missouri Synod. Eight congregations are served in this region by preachers belonging to the Missouri Synod. The town is on the Missouri Pacific railroad, and has direct railroad service twice daily to Kansas City and to St. Louis. From the former city it is about sixty-eight miles southeast, and from the latter about two hundred and nineteen miles northwest. The institution is situated on a knoll located at the north end of the little town. To the original four acres of college land donated, a little over five acres have been added in the course of time. The buildings consist of a three-story main building containing an auditorium, two classrooms, six living rooms, a dormitory, three bedrooms, and on the ground floor the laundry room with two bathrooms and two basements, and an L-shaped wing containing a classroom, reading room, infirmary, three living rooms, dining room and kitchen. The buildings front on the south, and are separated on that side from the professors' apartments by a park about one hundred and fifty feet wide. Behind the institutional buildings are a vegetable garden, orchard, playground and pasture. The whole neighborhood is not only beautiful, but extremely healthy. Serious illness among the pupils has almost never occurred, and in the course of this school year the infirmary has been used only once, and then only for a few days.

The order of the day in the institution corresponds, with some insignificant variations, to that in use in the other grammar schools of our synod. In the morning at half past five we get up, at six o'clock breakfast is eaten; then the beds are made and the rooms put in order. At seven begins what is called the working hour, which is opened in each parlor with the reading of a short passage of Scripture and the Lord's Prayer. At three quarters to eight is morning worship, at which, besides the pupils, all the teachers are present. About three verses of a morning hymn are sung, a psalm with a short preface by Luther and a morning prayer are read, and the blessing is said. After any announcements necessary for the day, such as excuses and the like, have been made, the various classes proceed at a walking pace to the sounds of

of a march played by the organist, followed by their teachers, to their classrooms for lessons. Two lessons of fifty-five minutes each, a break of twenty minutes with so-called "lunch," again two lessons of fifty-five minutes each fill the morning. Lunch is taken at twelve o'clock sharp, followed by a recess of three-quarters of an hour for digestion, working time of the same length, and at three-quarters of two the afternoon classes begin, filling the time until four o'clock with three lessons of forty-five minutes each. (On Wednesday afternoons the lessons only last until half past two, for which several lessons and the singing lesson are then held on Saturday mornings). This is followed by a break until half past five, which is of course spent in the playground if the weather is fine; then evening lessons, a break until seven o'clock, and finally a working lesson, which opens as in the morning and lasts until nine o'clock. Every evening during this time one of the teachers stays in the reading-room, who makes the rounds of the sitting-rooms every half hour or so, but chiefly assists weaker pupils in the reading-room, and is generally at the service of those who wish to have information in regard to their lessons. The same teacher then leads the evening devotion at nine o'clock, in which several verses of an evening song are sung, the lection of the day in question from Walther's house devotions and an evening prayer are read, and the blessing is said. Then the students leave the auditorium again, the younger ones to go to bed, the older ones to study for another hour. After the janitor has made his rounds at ten o'clock to see if everything is all right, there is a deep silence in the house, which is so lively during the day. That would be about the daily life. On Saturday afternoons they go to fetch the washing, which includes a detour into the woods. In the evenings one amuses oneself in the reading room or attends the meeting of the "literary society". Sunday mornings and evenings are spent attending church services, and the afternoon is used for a walk, etc.

The relationship between the pupils and the teachers, as well as the mutual relationship between teachers and pupils, which on the whole has never been bad, has become even better in recent years and has been particularly good this year. There is no evidence of crudeness among the pupils, who are otherwise quite lively boys; the younger ones fit in with the older ones, and the older ones show consideration for the younger ones. Wherever crude behavior was initially evident, it was soon subdued by the students themselves, without any intervention on the part of the teachers being necessary. There is the best harmony among the teachers, open fraternal discussion regarding all matters of the institution and a willing cooperation. In the mutual relationship between teachers and students, on the one hand, there is friendly seriousness, which excludes harsh and hurtful behavior, and on the other hand, heartfelt trust and respect, whereby servile fear and secret disregard do not arise. For this relationship we thank God with all our hearts.

And now we finally come to our wishes. It is proper to have wishes, and they should therefore not be lacking here. But our wishes are not many, and we want to

We can also summarize them quite briefly. First of all, we wish and ask in general and in particular for the heartfelt trust and brotherly love of our dear Christians, wish and ask that they be inclined to us in their hearts and stand up for us wherever they can. And if one should ever be in doubt as to whether one can do so in this or that case, we ask for open inquiry and promise equally open information. This will arouse, increase and strengthen the confidence so desired; and if we have the confidence and the love of our Christians, then the fulfilment of all smaller wishes, such as: better equipment with teaching materials, a larger library, a room for physical exercises in winter, enlargement of the institution, etc., will not be too long in coming. Above all, however, our wish and request is what Blessed Dr. Walther wrote in his time as his wish concerning this institution: "May all who love Zion support the blessed enterprise with their faithful intercession."

J. H. C. Käppel.

To the ecclesiastical chronicle.

America.

In No. 6 of this paper we examined the **life insurance company of the Iowa Synod** from its constitution, and our assessment is confirmed in the organ of the Iowa Synod as follows. In No. 9 of the Iowa "Kirchenblatt," "O. Kraußhaar, President of the Support Association," writes, among other things: "He who, like Missouri, decries life insurance, must also deem the Benefit Society objectionable, and raise his warning voice against it." And in No. 8 of the same paper the editors note: "In view of the position which the Missouri Synod takes against such associations in general, no other than a condemnatory verdict is to be expected from the outset." Thus it is slenderly admitted that this so-called benevolent society is a life insurance company, and belongs to a clade of societies against which "Missouri" is known to testify. That is all we wanted to tell our readers at the time, and to prove from the constitution of the company. Now, for our part, we would like to be willing to report to the Iowans, after the fact, that the constitution of the society contains the following provision: "Any member of the society who, while fully entitled to all the rights of such, excludes himself from a secret society, thereby ceases to be a member of the society." That an attempt is made in this way "to keep the members of our Lutheran congregations away from the lodges" is, of course, only a further perversity, the imitation of which we must again warn against. Let us beware of all measures that amount to doing wrong things in order to fight wrong things, to bringing an evil into the house in order to keep away an evil that is outside. And finally, we can also give our readers a pleasing announcement, namely, that the last General Assembly of the Association passed the resolution: "From now on, no member of the Synodal Conference shall be able to become a member of the Association." This is a laudable resolution, for which we gladly give full credit to the people who passed it. We only wish that all similar societies, as well as all lodges and lodge-like fraternities, would adopt the same resolution and carry it out with all strictness. A. G.

Frequent celebration of the Lord's Supper. Through the ecclesiastical papers of our country passes the news of the frequent celebration of the Lord's Supper in the Episcopal Church. Reports from 662 congregations of this community show that in 113 congregations the sacrament is celebrated once a month, in 98 once a month.

in 436 weekly once, in 40 weekly twice, in 10 weekly three and others, have sent preachers to work among the gold seekers times, and in 65 congregations even daily. This is compared to in Alaska and to take care of the members of their churches. B. the Lutheran congregations, in which the Lord's Supper is served less frequently and the participation of the members is less, and the Reformed Episcopal Church is held up as a model. Now, of course, it is undeniable that in many places in the Lutheran church of our country, the situation regarding the celebration of the Lord's Supper is not as it should be. In our circles, too, there is a need for continued encouragement and stimulation to partake of the Holy Sacrament diligently and regularly, both in whole congregations and in individual members. We are also convinced that this means of grace would be used more diligently in some places if its celebration were more frequent. As the writer has repeatedly learned in compiling the Statistical Yearbook, there are many congregations among us in which the Lord's Supper is celebrated only every two months, only every quarter of a year, or even only once or twice a year, without this being caused by special local circumstances. That this is an unfortunate state of affairs, which hinders the diligent observance of the Lord's Supper, is evident, and pastors and congregations should be anxious to remedy it. The frequent, even daily celebration of the Lord's Supper is by no means a credit to the Episcopal Church, since it is not done for the right reason, just as this reformed community also does not have the right Lord's Supper. Rather, this too is only an imitation of the Roman Catholic Church with its daily sacrifice of the Mass and, along with many other things, a proof that the so-called High Church party of the Episcopal Church is steering more and more toward Rome. L. F.

The communist society Zoar in Ohio is now dissolving. It was founded just eighty years ago by Württembergers who emigrated from their homeland under J. M. Bäumeler because they were persecuted there for their religious views, and was built on the principle of complete community of goods. Because they separated themselves from all church communities, they called themselves Separatists, who sought their refuge in a Zoar. Gen. 19, 23. Bäumeler's speeches were considered direct revelations of the Holy Spirit and were printed after his death (1853) and read aloud in the meetings of the Zoarites. The Separatists reject the sacraments, which they declare in their principles to be "void and harmful ceremonies," permit marriage, but consider "complete abstinence or perfect chastity even better" and reject all military service. Otherwise, they have lived quietly and withdrawn from the world in their colony, numbering about 500 souls in their heyday, but only 200 a few years ago. On March 10, as the present head of the society reports, "it was decided by unanimous vote of the members to abolish the community of property and to divide the assets equally among the members. This has now been done and the 8000 acres of land which belonged to the community have been divided into 136 parts and distributed among the present members. Each of them has thus come into possession of a property of about H 12,000. Former members who broke away have forfeited all claims, since they have all signed a document in which they renounced. It is expected that in time the religious peculiarities of the enthusiastic sect will also disappear. Thus, in our land of sects and enthusiasts, where new church parties are formed almost every year, it always happens that some of them leave again. Of the older religious-communist societies in this country, only the "Inspiration Community" in Amana, Iowa, is now in outwardly good condition. L. F.

From Alaska. Various church denominations, the Roman Catholics, the Presbyterians, the Methodists...

Harstad of Parkland, Washington, President of the Pacific District of the Norwegian Synod, which is in agreement with us in faith, is at present in Alaska to minister among the dispersed of his people. Hundreds of Scandinavians are said to be on their way to the goldfields, to whom he intends to be a spiritual adviser wherever opportunity offers. In the "Lutheran Witness" it is reported that Fr.

the last news was near Chilcoot Pass, having traveled 600 miles through rough country and endured great discomfort and hardships. L. F.

"A new secret order. It is called the [Ancient Order of Elephants](#), and has very recently come into existence in the State of Wisconsin. The Grand Lodge of the Order is called the 'Royal Herd,' and the subordinate Lodges 'Noble Herds.' The Herds are named after cities in India. The initiation ceremonies are taken from the Koran, the sacred book of the Muhammadans. The ritual is said to be of Oriental origin. A pamphlet, from which we take the above note, remarks on this somewhat crudely, but quite aptly: "Next one will probably hear of the order of the 'cameleys' or the 'monkeys'-there seems to be no lack of suitable material for such an organization." ("Waking Church.")

Abroad.

The Berlin City Mission celebrated its twenty-first annual festival on March 13. On this occasion, the former court preacher Stöcker, who has made a special effort for this work, "presented" the annual report, which presents a gruesome picture of the ecclesiastical and moral conditions of the German capital. The "Allgemeine Ev. Luth. Kirchenzeitung" reports the following: "When the city mission has encountered 4000 unmarried couples in the course of the year, it becomes painfully clear how many houses are built where God does not build. In 200 families they encountered only one grandfather and three grandmothers. This means that these families are all young blood who have flocked to the big city. One has met young (married) people who left here after a few weeks. The religious indifference is frighteningly great. The city missionaries know of almost whole streets where no one goes to church. The hatred is no less great. One worker told a city missionary: 'When you talk of such things, I always have to grit my teeth with rage!< In their visits, the city missionaries have met workers who were spending no less than 13 marks out of their weekly wages of 21 marks (1 mark - 25 cents). Nearly 8000 visits have been made to the poor during the past year. The care of the released prisoners and their families has been continued in the old spirit. The employment of the prisoners has unfortunately diminished somewhat. Whereas in the past more than 30 could be employed, last year only 19 were. The darkest work was that against public lewdness. More forces than usual were in the field against it. The experience gained is a disgrace to a Christian people. In the asylum of the City Mission one of the Sisters entered into pastoral relations with 455 of the unfortunate. 207 were totally inaccessible, only 115 accessible. There were 127 from Berlin, the rest from the provinces. - There are now 47 city missionaries, 10 candidates, 10 sisters and assistants working on the city mission. The funds for the City Mission were once again provided in the past year. Over 170,000 Marks are needed for the year. Among the gifts is a bequest of 12,000 Marks, as well as the property of a poor servant girl (200 Marks). Thus the City Mission can rely on

the past year with gratitude." So far that report. But no one thinks that things are not just as bad elsewhere in large cities. The conditions in Berlin have just become known through the work of the City Mission. Whoever takes even a glimpse of the conditions in the large cities here, looks around at the unchurched, degenerate parts of the city, will soon be able to paint similar pictures. And therefore much, much more should be done for such city missions than has been done up to now.

L. F.

The "Freimund" reports of **new Turkish cruelty against defenseless Christians**. This time, however, it was not practiced in distant Armenia or Crete, but in European Turkey, in Macedonia, not far from the border of Christian states in a region inhabited mainly by Christian Bulgarians. In Vinitza an armory had been discovered; thereupon the Turks began to rage among the population of the whole surrounding area with tortures and tortures and quite abominable cruelty. In particular, the Christian preachers and schoolteachers were treated quite inhumanly, burned with red-hot iron, hung over the fire, pointed wooden stakes were driven under their fingernails, they were literally beaten to death, mutilated in all kinds of ways, and women and girls were also violated. In addition to those killed immediately, a number died in prison as a result of the torture. Here again we see what has already been seen before: The Turks, whose rule is falling more and more to pieces, in their embarrassment simply cause bloodbaths among the Christians in order to possibly support their rule with terror. May the hour soon strike when the murderousness of the Turks will be vigorously and forever controlled. L. F.

Also a sign of our time. In a German ecclesiastical newspaper we read the following: "Recently a women's emancipation meeting took place in Paris. The following motions were submitted to the Chamber of Deputies in the form of a bill: 1. marriage is abolished. 2. as slavery is abolished and marriage is the worst slavery, women and men shall have the right to dispose of their bodies and souls as seems good to them. (3) Every contract of fidelity, even for a time, is forbidden. 4. all who enter into any kind of contract of fidelity shall be punished with imprisonment from fourteen days to one year. 5. all who induce men to enter into contracts of fidelity shall be punished with imprisonment from two to five years." So not only is marriage abolished, but the making of it is punished. Who is not reminded of the word of the apostle in such cases: "But know this, that in the last days abominable times shall come." 2 Tim. 3:1.

G. M.

From World and Time.

The most severe visitation. Some years ago, in a company of Christian-minded people, the subject of the misfortunes which had befallen those present came up. After each one had recounted various afflictions from his own life, an elderly, quiet, sad woman, who had not yet spoken, was asked if she had been through any hard times. She replied, "I have heard your visitations, but you have not yet experienced any misfortune. I will tell you what the most severe affliction is, for I have experienced it. "I grew up in wealth and good days. I made a happy marriage and lived with my spouse, united in the most intimate love, in good circumstances, in beautiful dwelling on the banks of a river. God

blessed us in every way. Six children blossomed for us, one healthier and more talented than the other. We could not have been happier. One night I awoke to find water coming into our house. All of a sudden the river had risen to an unheard of level, endangering our lives and property. My husband immediately recognized the imminent situation. He carried me and my youngest child in my arms to a higher place and then fetched the other children. He had hardly finished when the waters swelled even more and the elevated position no longer offered us any safety. So he carried me and my infant to a nearby mountain. When he crossed a hollow, the water was already rising to his chest. After he had thus brought me and my child to safety, he returned to rescue the others. In the pale moonlight I saw how suddenly a wave swept him away before he reached them. I never saw him again. The water rose rapidly, and one by one the children were swept away by the floods before my eyes, without my being able to help. I never saw them again either. All our property was destroyed, I was a beggar. - With much effort and hard work I earned the livelihood I needed for myself and my child. All my motherly love was directed towards this only child. He grew up and I raised him in discipline and admonition to the Lord. But evil company drew him away from God's word and God's church, alienated him from me as well, and the other day I received a newspaper from a distant state with a detailed report of his crime, his conviction, and his execution. Oh, the death of my husband and my children, the years of poverty and hardship were nothing compared to this visitation, to this pain that now stirs my heart: the pain for the lost soul of my son. Died - corrupted - lost forever!"

Obituaries.

Again, it pleased the Archpastor of his Church to call away a young laborer from his vineyard after long and severe suffering, delivering Father L. Bend in by a blessed death from all evil, and helping out to his heavenly kingdom. W. Harms.

On April 21, Teacher A. Branden st a passed away gently in faith in his Savior here at the age of 60 years and 7 months. He was a teacher at the upper Immanuel congregation near Mayville for 25 years, had to give up his office seven years ago due to illness, and has been living with relatives here ever since. The funeral took place on April 24 with great attendance.

Watertown, Wis.

C. Strasen.

Inaugurations.

On Sunday. Palmarum, by order of the Hon. Praeses F. Pfotenhauer8. H. F. Lange introduced to his congregation at Bon Homme Co, S. Dak, by J. D. Ehlen. Address: Rev. 8. 8. 4iUNA6, ^voo, From 80MM6 Oo., 8. l)ab.

On Sunday. Quasimodogeniti, 8th S. Prekel was instituted at St. John's Parish, South Lake Linden, Mich. by order of the Honorable Praeses J. Strasen, by Joh. Huchthausen. Address: R "v. 8th 8rek "l, 8outb 8ak" landen, Houston Eo., Llied.

By order of the Honorable Presidency of the California and Oregon District, on the Sonnt. Quasimodogeniti8. C. F. Streufertinstalled in his congregation at Tracy by E. P. Block. Address: liev. 6th 8th 8tr "ut6rt, 8odi, Oal.

By order of the Pres. C. C. Schmidt, 8th J. H. Harten b er g er was introduced on Sun. Misericordias Domini at Paducah, Ky. introduced by L. W. Dorn.



KtvLheirrweihurgerr.

On Sun. Quasimodogeniti the Lutheran Zion congregation at Lone Elm, Mo., solemnly consecrated their church (size: 42X78X99 feet). Festive preachers were the UU.: Bro. Rohlfing, J. H. Rupprecht and Bro. D. Müller. H. Schäfer.

On Sunday after Easter, the Lutheran congregation of St. Paul's in Buckeye Tp., Iowa, happily dedicated their new church (26X40 feet and tower on the southeast side) with praise and thanksgiving to God. The feft preacher was L. Traub.

On Sunday after Easter, the Lutheran Trinity Parish in Los Angeles, Calif. consecrated its new church to the service of God. Preachers: Praeses Bühler (German and English) and Father Kiesel. Geo. Runkel.

Conference displays.

The mixed Dodge, Washingtons Co, conference will meet, s. G. w., May 31 (evening) to June 2, at P. Ph. Wilhelm's, Mayville, Wis. Preacher: Prof. Huth. Confessor: Bro. Stevens; substitute: P. Pietz. Work: 1. Exegesis on 1 Mas. 1, with consideration of the modern worldview, Fr. Brandt; substitute: Fr. P. Plaß. 2. continuation of the exegesis on the Epistle to Titus, P. Base. 3. The Roman doctrine of repentance and how it is also shown among the sects, Fr. Leskow. 4. catechesis on the words, "But the Holy Ghost hath ... with JEsu Christo," P. Hanser. 5. sin against the Holy Spirit, Prof. Huth. 6. sermon study on Rom. 11, 33 -36., k. Pietz. F. J. Bliesernicht, Secr.

The Northwest Indiana Pastoral and Teachers' Conference will meet, s. G. w., from Wednesday morning, June 1, to Friday noon, June 3, at Bremen, Ind. Papers: "Law and Gospel," P. 6th, Art. V, P. Claus (k. A. Wilder); catechesis: "Of Good Works," P. Scheips (U. Rehwaladt); sermon on criticism, P. Baade (k. Baumann). Practical school work by the teachers. Immediate application desired from Rev. A. Wilder. Heinrich Bö st er, Secr.

The Eastern Kansas District Conference will hold, l).v., its meetings from June 2 to 6, at the parish of the undersigned. Papers: 1. On prayer: Bro. Wein. 2. apologetics on I Mos. 1: U. Lüssenhop. 3. a homiletical work: Fr. Ad. Schmid. 4. orthodoxy and pietism and the right evaluation of both periods: P. Telle. -Preacher for Friday evening: Fr. LüfsenHop (U. Senne jun.) Confession: Fr. Hoyer (U. Hansen). Sunday Gospel: Fr. Eggert (U. Meyer). Pastoral sermon: u. Frese (U. Kauffeld). - No quarters without registration! - How to get to Potter. Potter is on a branch line of the D. L Santa Us Uz. Conference members living west will travel via Atchison. Departure from there to Potter: 9. 20 m. Those living south will travel via Leavenworth. Departure to Potter: 4. 50 n. ri.

Emil Polster, Secr.

At the request of the Rev. G. Tisza's congregation, the Pastoral Conference of the Southern District of Iowa will not be held until June 7-9. Preacher: C. Runge - A. Amstein. Confessional speaker: K. G. Schlegel-L. A. Mueller.

F. Walter, Secr.

Indication.

The Distribution Committee will meet, s. G. w., on Tuesday, June 14, 1898, at 9 a. m. v. at ConcordiaSeminary, St. Louis, Mo. I. H. Niemann.

The Illinois District

of the Lutheran Synod of Missouri, Ohio, &c., will meet, s. G. w., from June 1 to 7, 1898, at Trinity Church (1?. L. Lochner), Chicago, Ill. - Subject of doctrinal discussions: "The Spiritual Priesthood of Christians."

All those who wish to be accommodated (pastors, teachers and delegates) are urgently requested to report in writing by May 16 at the latest, whereupon they will be informed by postcard of their quarters and how they can get there. Those who wish to take up quarters with friends etc. without the help of the local communities are also requested to report this by the above-mentioned date. Man adresfire: Rsv. I., Dosksnr, 162 L. 25tū Ulkes, OklsaZo, Ill.

F. P. Merkitz, Secr.

The Michigan District

Our synod will assemble, w. G., from the 8th to the 14th of June, at the congregation of the blessed P. Moll, at Detroit, Mich. Those who are certain of quarters must apply by May 21 to Mr. J. G. Kurz, teacher, 433 17tū 8tr, Detroit, Llisü.



have reported. Also those who have taken lodgings with friends without the help of the municipality are requested to report this.

blL. Deputies are requested to bring their credentials to the opening service and turn them in after the service to the committee appointed for that purpose. C. J. Umbach, Secr.

Iowa District.

The undersigned being absent from home for an extended period, is requested to address all presidential matters to Mr. Vice-President P. J. Horn, Germantown, Iowa, until further notice.

Fort Dodge, Iowa, April 18, 1898, E. Zürrer.

Proceeds to the Treasury of the Illinois District:

Synodical Fund: Palm Sunday Coll. by F. W. Graue of k. Molthan's congreg. in Hinsdale 811. 46, P. Th. Kohn of St. Marcus congreg. in Chicago 25. 60, dch. Chas. Link of Trinitatis congreg. in Springfield 29. 70, & P. Lochner in Chicago v. sr. Congreg. 24. 43; Communion: dch. P. Feddersen in Homewood 6.00 a. 8. 50, dch. P. Schuricht in Harvel 3. 55; Easter and other coll. of UU. congregations: Dörffler in Geneseo by Concordia congregation 7. 60, Bertram in Crystal Lake 10. 60, Nöder in Arlington Heights by Prof. Th. Brohm 32. Prof. Th. Brohm 32. 80, Great in Addison dch. Wm. Balzer 76th 47th, Bartling at Austin 14th 83rd, Strieter at Proviso 18th 00th, Sapper at Bloomington 14th 00th, Werfelmann at Strasburg 13th 50th, Lewerenz at Des Plaines 10th 76th, Schwarzkopf at Willow Springs 10th 00th, Castens at Gilmer 9th 75th, Hieber at Mattison 6th 06th, Brewer at Eagle Lake 23rd 17th, Kolb at Stewards 9th 00th, Eirich at New Minden dch. F. Collmeyer 19. 58, Wagner at Decatur 12.00, Zagel v. d. St. Joh. Gem. at Effingham dch. H. Koboldt 6. 90, Blanken in Buckley 21.00, Hansen in Worden 5. 30, Hieber in Riverdale 14. 91, Jacobs in Pleasant Plains 5.00, Brockmann in Hoffman 6.00, Bünger in Hamel 12. 65, Winter in Hampton 17.00, Brewer in Beecher 14. 65, Brewer in Crete dch. J. W. Diersen 37. 11, Hempfing in Wenona 4. 75, Ferd. Sievers v. d. Imm. Gem. in South Chicago dch. F. C. Schultz 18. 45, Weisbrodt in Mount Olive 8. 60, Krebs v. d. Dreieinigk.-Gem. in Tinley Park 8. 21, Haake in Elk Grove 15. 86, Drögemüller in Palatine 8. 76; of Chicago dch. d. UU.: Leeb from the tins in the church 2. 90 u. Coll. 14. 75, Frederking 14.00, Engelbrecht 35. 50, Feiertag 12. 25, K. Schmidt 20.00, Hölter 48. 90, Müller 36. 50, Wagner 40. 65, Lochner, Coll. on Maundy Thursday, 9. 76 & 1st Ostert. 17. 89, Füllung 9. 25, Succop 82. 55, Uffenbeck 23. 64, W. C. Kohn 12. 73 and Lücke 8.00. (S. 8991. 78.)

Inner Mission in Southern Illinois: P. Gräf at Blue Point, Palmscoll. 3.00 and dch. P. Holst, coll. of the comm. at Campbell Hill, 3. 80. (p. 86. 80.)

Mission in Fr. Pound's congregation in Chicago: U. Lochner's congregation in Chicago 25. 38 and Fr. Wagner's congregation there 18. 57. (p. 843. 95.)

Inner Mission: Fr. Berg in Beardstown v. N. N. 5.00, x. Piehler in Genoa v. sr. Gem. 7. 81, Fr. Schroeder in Chicago Heights, Palmscoll. of St. Paul's, 8. 20 and of the school children 2. 68, Fr. Lewerenz of the Des Plaines Gem. 12.00, k. Graf in Blue Point, Palmscoll. 4.00, Fr. Wagner in Decatur by Miss Potrafke 1.00, Fr. Wunder in Chicago by sr. Gem. 35. 20, P. Feddersen in Homewood by D. Nietfeldt 2.00 and by the Gem. for Mission in Northern Illinois 9.00, Easter Coll. by x. Heerboth's congreg. in Wheaton 4.00, dch. Wm. Balzer a. d. Missionsbüchsen d. Gem. in Addison 3. 91, Eastercoll. v. Fr. Müllers Gem. in Schaumburg 34.00, v. Fr. Strieters Gem. in Proviso 6.00, Abendmcoll. dch. Zahn in Quincy 5.00, dch. F. W. Graue in Hinsdale, Easter coll. by P. Molthan's congreg. 8. 35, k. tztartmann v. d. Gem. in Woodworth 15.00, P. Steeges Gem. in Dundee 21. 80, Matthius v. d. Gem. in Evanston 11. 40 and Glencoe 3. 50, P. Schwarzkopf's Gem. in Willow Springs 4.00, P. Budach in Washington Heights v. N. N. 1. 30, x. K. Schmidt in Chicago by Mrs. Helwig 1. 00 & a. d. Sparb. of Blessed K. Bilhorn 1. 00, P. Jben's Gem. in Prairie Town 11. 50, dch. H. Koboldt v. P. Zabel's Gem. in Effingham 4. 51, x. Merkel's Gem. in Dietrich 4.04, coll. v. P. Leßmann's Gem. in Okawville 8. 17, P. Hölter in Chicago, coll. d. Gem, 45. 60, v. Gottf. Krause "for the kingdom of God" 1.00 & Carolina Leopold 1. 50, Easter coll. of P. Brenner's Gem. in Pecatonica 6. 16, k. Schröder's Gem. in Bishop 7. 34, Easter coll. of P. Dorn's Gem. in Pleasant Ridge 6. 15, dch. C. F. Schultz v. P. Ferd. Sievers' Imm. Gem. in South Chicago 18. 37, Sieving in York Centre v. d. Gem. 10.00 & F. Deicke 5.00; v. Chicago: k. Lochner, Coll. on Sun. Judica, 12. 14, P. Wagner by Wittwe Beduhn 1.00, P. Succop by Mrs. Messmann 1.00 and k. W. C. Kohn's Gem. in Chicago 9. 27. (S. 8359. 90.)

Negro Mission: Müller's congregation in Echester 10. 80, P. Merbitz in Chicago from St. Peter's congregation 6. 72, P. Wagner in Decatur from F. I. Potrafke 1.00, P. Feddersen's Gem. m Bethalto 3. 50, Abendmcoll. dch. P. Zahn in Quincy 5.00, Hartmann's Gem. in Woodworth 15.00, dch. P. K. Schmidt in Chicago a. d. Sparb. d. sel. K. Bilhorn 1.00, 1?. Brewer in Eagle Lake by Miss E. F. 1.00 and Wittwe Stock . 50, Heyne in Decatur v. Jugendver. 6. 45, P. Hansen in Worden v. N. N. 1.00, P. Wagner in Chicago, surplus of a private coll. for the suit of a poor confirm., 3. 25, P. Sieving's comm. in York Centre 10.00 & P. Schroeder in Chicago Heights v. Mrs. F. Siekmann 3.00. (p. 868. 22.)

Negro School at Salisbury, N. C.: D. Scharnhorst at Arlington Heights 3.00, P. Berg at Beardstown v. Frauenver. 5.00, L. Leßmann at Okawville v. N. N. . 10, P. Hempfing v. Mrs. Marg. Fitschen . 10 u. Catharina Müller . 10. (S. 88. 30.)

English Mission in Chicago: From Chicago: Fr. Merbitz, Theil d. Uebersch. v. Sale d. Jubil. Liturgy d. Chicago Pastoralconference 7.00, Fr. K. Schmidt's Gem. 5.00 u. Coll. v. k. Succops Gem. 24. 37. (p. 836. 37.)

Carl Bernhard in Winfield, Kans.: IN Müllerin Chicago v. Jungfrver. 10.00, IN W. C. Kohn's Gem. in Chicago 10 a.m. & Young Fri. 10.00. (S. -20.00.)
Judenmission: IN Wagner in Decatur v. Frl. Potrafke 3.00.
Emigrant Mission in New York: Dch. Präses Succop, one-third of the proceeds of Raithe's bequest, 52. 37.
Emigrant Mission in Baltimore: 1[^]. Bode, Ostercoll. d. Gem. in Ash Grove, 7. 73.
Heathen Mission: Teacher Jüngel in Chicago by his students 1. 90, dch. IN Wagner in Decatur by Miss Potrafke 1.00, IN K. Schmidt in Chicago a. d. Sparb. d. sei. K. Bilhorn 1.00 and IN Hölter das. by Grandmother Meyer 1.00. (p. -4. 90.)
Support! asse: Often, & other Coll. d. Gemm. d.: Piehlerin Genoa 7. 82, Leeb in Chicago 14. 96, Strikter in Proviso 9.00, Zahn in Quincy 5.00 (Abendmcoll.), Küffner in East Wheatland 8. 85 (desgl.), Hartmann in Woodworth 5. 37 and thank offering by Mrs. Joh. Hopmann 1.00, Hieber at Mattison 6.05, Beck at Jacksonville 15. 85, Kühn at Dorsey 7. 43, Herrmann at Nokomis 17.00, Lochner at Chicago 18. 50 (Char Friday coll.), Ruhland at Altaintont 7. 58 and by Charl. Drewes 1.00, Weisbrodt at Mount Olive 9. 35, Uffenbeck at Chicago 9. 70, Rösel at Burlington 3. 56 and Gülker at Huntley 3. 65; by H. Arbeiter at Fountain Bluff, Coll. at Joh. Brunkhorst's baptism of children, 2.00, teacher Fr. Rieck by Chicago Teachers' Conference 20. 75, IN Seehausen in Chebanse by Mrs. N. N. 5.00, by P. Heerboth in Wheaton 1.00, P. Castens in Gilmer a. d. Klingelb. 21. 10, IN Engelbrecht in Chicago v. Joh. Range 5.00, k. Berg in Beardstown v. Women's Ver. 10.00, v. Teacher Tönies in Strasburg 2.00, v. IN Schroeder in Bishop 3.00, IN Engelbrecht in Chicago, Coll. in sr. Church during the Pastoral Conf. 26.00, IN Hieber, Uebersch. d. Coll. f. Travel expenses from North Illinois Pastoral Conf., 4. 25, IN Succop in Chicago v. N. N. 5.00, Fr. Drögemüller from Arlington Heights Pastoral Conf. 8. 50, IN Lohrmann from Randolph & Monroe County Specialconf. 8. 25, dch. C. Bockelmann in Sollitt a. d. Bellbag v. IN A. Wangerin's comm. 12. 84, dch. IN M. Wagner of the UU.: Huxhold inv. Havana 2.00, Sieving in Manito 2. 50, Jacobs in Pleasant Plains 2.00 & Schwandt in New Berlin 5.00. (P. -297. 86.)
Students in St. Louis: Fr. Kirchner in Secor for A. Dallmann off Frey v. Mrs. N. N. 5.00, Fr. Leeb in Chicago for O. Wolfs and Gräßer v. etl. congreg. 27. 16, Young Frver. 5.00, P. Sieck v. A. Miller A. Loth of the Women's Rev. 25.00 and Young Friars 15.00, dch. Fr. 2.00. Gem. P. Schulzes, London, 10. 96. (S.-85. 22.)
Succop in Chicago two-thirds of the proceeds of Raithe's bequest f. Herm. Arndt, 25.00, O. B., L. M. & H. S. 79. 73, IN Berthold in Danville, Coll. d. Gem. for Landgraf, 5.00, IN Weisbrodts Gem. in Mount Olive f. Herm. Kothe 10.00; from Chicago: dch. IN Succop v. N. N. f. W. Gielow 2.00, IN Uffenbeck v. Frauenver. f. H. Fädtke 36.00 and f. 57 f. K. Lange.
Dan. Pöllot v. d. Gem. 25. 56 u. v. Frauenver. 10. 44, IN Neinke v. Jungfrver. f. Rich. Neitzel 18.00 and Leo Schmidtk 18.00. (p. -295. 73.)
Laundromat in Springfield: By Prof. J. S. Simon v. Women's Ass. in Springfield 2.00.
Students in Springfield: O. D. in W., Ill. for Olof Schröder 10.00, Fr. Berthold, Coll. sr. Gem. in Danville for poor students 6. 60, Fr. Herrmann's Gem. at Nokomis for poor students 12.00, Easter coll. of Fr. Kühn's Gem. in Staunton f. Heinr. Kolb, 13. 60, Easter coll. by P. Brockmann's congreg. in Hoffman" f. W. Fr. Benecke 4. 25 and for poor students by C. Bockelmann from IN A. Wangerin's congregation in Sollitt 7. 37. (p. -53. 82.)
College Students in Fort Wayne: E.R.inL., Ill., f. Election 10.00.
College student Milwaukee: IN K. Schmidt in Chicago v. Frauenver. f. Gehrs, Kaub & Mezger 25.00, IN Succop das. v. Jünglver. f. R. Meyer 20.00 u. v. IN W. C. Kohns Gem. das. f. W. Glawe 5. 70. (S. -50. 70.)
Seminarians in Addison: IN Heyne in Decatur from Jugendver. f. G. Witte 10.00, IN Müller in Chicago from the Women's Association f. Ch. F. Scheer 10.00, IN Weisbrodts Gem. in Mount Olive f. Max Scheiter 7th 75th (S. -27th 75th)
Laundromat in Addison: IN Sieving in York Centre v. F. Deicke 3.00.
Illinois District Church Building Fund: IN Leebes Gem. in Chicago 11.05 & Fr. Engelbrecht das. of Joh. Range 5.00. (S. -16.05.)
Deaf and Dumb Mission: P. A. Neinke in Chicago v. d. Gem. 66. 65, Aug. Franke 2.00 and Wittwe Johansen . 50, k. Wagner in Decatur by Miss N. N. 1.00, IN Matthius' Gem. in Evanston 13. 75, IN Engelbrecht in Chicago by Joh. Range 5.00, P. K. Schmidt das. a. d. Sparb. d. sel. K. Bilhorn . 48, IN Hieber at Mattison v. sr. Filialgem. 6. 89, dch. IN A. Reinke in Chicago by Ferd. Klopp 5.00 & Ferd. Riedel 1.00 & P. Succop the., Coll. sr. Gem., 43.00. (p. -145. 27.)
Deaf and Dumb Institution in North Detroit: Fr. Engelbrecht in Chicago by Teacher W. Treide's pupils 2. 50, IN Hieber's comm. at Mattison 5. 45, Fr. Wonder's comm. in Chicago 12. 30, IN Lochner's. Coll. on Easter 2nd, 6. 64 & by IN Uffenbeck's comm. that. 5. 50. (pp. -32. 39.)
Parish in Elmhurst to purchase an organ: Dch. L. Balgemann a. P. Great Gem. in Addison. 190^05, IN Sieving's congreg. in York Centre 54. 65 u. IN Strieter's congreg. in Proviso 54.00. (S. -298. 70.)
German Free Church: IN Engelbrecht in Chicago from the Frauenver. 20.00.
Danish Free Church: IN Engelbrecht in Chicago by Wilh. Wolf 3.00.
k. Huebener's parish in Zarben, Pomerania: IN Hölter in Chicago v. Mrs. Otins 2.00.
Parish at Jennings, La: P. Frese in Cowling by H. Otte 1.00, W. Kirsch Sr, D. Maurer & J. Gräsch each . 50, W. Seibert, A. Schmidt, v. A. Kirsch Sr, L. Bossecker, Ch. Stern, H. Stedtfeld, J. Grafts, W. Kirsch Providence, 8.00. N. N., G. Belt, Pa. 5.00. mission b. of parish Fr. Jr, Mrs. Wiebking each . 25 ü. W. Smith .07, IN Lewerenz v. d. Gem. Brunsns 16.04. St. Pauls parish, Martinsville, 15. 25. congreg. of IN in Des Plains 5.00, k. Haake v. d. Gem. in Arlington Heights 20.00, P. Papes, Albion, 2. 23, Mrs. Fackler 5.00. congreg. of IN Eifrigs 7.00, Hartmann's Gem. in Woodworth 25.00, by F. Collmeyer v. P. Eirich's Mrs. Reiß 1.00. Emm. congreg. of, Buffalo, 7.05. St. Johns. St. John's, Gem. in New Minden 33. 42 & IN Kühn in Dorsey from Mrs. Gerh. Aonkers, 7.50. IN Steup by Mrs. M. Fried 1.00. St. Andr. Commun. Buffalo, 40.00. Gem. of I'IN: .Henkel 6. 25, Reisinger, Mortons Corner, 4.00. Totzke 16.00, Pechtold, 9. 25, Guckenberger 6. 75, Herring 10.00, Gräßer 28. 50, Hein 20. 55, Mönkemöller 5.00, Wischmeyer 30. 79 and 8.00, Maier's S.-S. Class 1. 35. (S. -270. 61.)
Heathen Mission: Gem. Praeses Brands 1. 50. Gem. Spannuths 7. 90. IN Walker v. s. Confirm. 7.00, K. Sch. 10.00. IN H. F. R. Stechholz v. N. N. 1.00. IN Restin v. s. Confirm. . 52. IN Sieck, thank offering of Mrs. G., 2.00. (S. -29. 92.)
Negro Mission: N. N., G. Belt, Pa. 5.00. Gem. ?. Michels 5. 92nd P. Walker v. K. Sch. 10.00. IN F. Brand v.

Entered the coffee of the Eastern District:

(Conclusion.)

Lettenmission: Gem. P. Sanders, L. Valley, 2.00. Gem. U. Michels (Esthen) 2.00. P. Stiemke by Mrs. N. N. 1.00. Dch. P. Köpchen 5.00. (S. -10.00.)
Slovak Mission: Gem. P. Sanders, L. Valley, 1. 42. U. W. A. Frey Mrs. N. N. 5.00. (S. -6. 42.)
English parish in Albany: Dch. P. J. H. Sieker 25.00.
Bridgeport congregation: P. Sieker of St. Matthew 26.00. P. W. A. Frey v. Mrs. N. N. 5.00. St. Andr. congregation, Buffalo, 9. 10. P. Parish in Rome, N. A.: Gem. P. Sennes 33. 15.
Lutheran Free Church in Germany: Gem. U. Beyers 14. 29.
Students in Springfield: P. Hering, ges. a. d. Hochz. v. Foß-Thiele, 27 f. K. Lange.
Pupil Neperan: N. A- Pastoralconf. 9.00 f. Stromp, 9.00 f. Weber, 9.00 f. Pebler, 36.00 f. Voltz, 26.00 f. Thiele. Theol.-Ver. d. St. Matth.-Gem., New York, 14.00 f. Bähre, 14.00 f. Fleischmann, 9.00 f. Hötzer, 9.00 f. Steinert, 4.00 f. Hinkeldei. 1'. Autmn by an inmate of the Wartburg-Heimath 5.00 f. Hinkeldei. Gem. P. Schönfelds 25.00 f. Fleischmann, 25.00 f. Hötzer. Teacher Franke of the church choir of the St. Matth. congregation, New York, 48.00 f. King. (S. -242.00.)
Relief Fund: Loan from Miss M. L. Sieck, Baltimore, 50.00.
Institution for the deaf and dumb: IN Gram v. N. N. 5.00.
Wartburg-Heimath: IN J. H. Sieker from Matthew 25.00.
Hospital in East New York: by IN J. H. Sieker 13. 20, from Matthew 39. 28. (pp. -52. 48.)
Orphanage in West Roxbury: Fr. Gram from N. N. 15.00. IN Beyers Confirm. 5.00. By Bro. Köpchen 6. 25. women's soc. d. Gem. IN Hansers 5.00 for Confirm. suits for boys, Miss M. Stengel . 40. (S. -31. 65.)
Orphanage at College Point: Dch. IN J. H. Sieker 14. 20, from Matthew 16. 77. (p. -30. 97.)
Orphanage in Des Peres: Gem. P. Germanns 1.00.
Orphanage at Pittsburg: IN Gram v. N. N. 5.00. IN Engelbert, ges. a. d. Hochzeit v. Stölting-Görß, 3.00. (S. -8.00.)
Widow's Fund: Gem. IN Sanders, Otto, 8. 40. IN Kühn 4.00. IN Gram v. N. N. 5.00. Gem. IN Michels 5.06. P. O. Hanser. 50. (S. -22. 96.) Total: -1445. 52.
Baltimore, March 30, 1898, C. Spilman, Cassirer.

Synodical treasury: St. Andrew's congregation, Buffalo, -17. 81. Imm. congregation, Baltimore, 23. 29. congreg. d. ???: Koch, 10.00; Michel, 6.00; Schulze, 19. 10; Hochstetter, 4. 42; Fleckenstern, 6.09; Restin, 8. 50; H. Braun, Sr., 1.00. (S. -96. 21.)
Progymnasium: Prof. Feth v. Milwaukee 4.00. Emm. Gem., Buffalo, 12. 22. (S. -16. 22.)
Progymnasium building fund: Prof. Feth v. N. N. 1.00, Miss E. L. 1.00. comm. president Brands 290.00. comm. of ^IN: Peter 4. 90, Lauterbach, G. Savage, 2. 50, Johnsburg 3.07, H. C. W. Stechholz 15.00, Hein 32.00, F. Brand 50.00. Imm.-Gem., Baltimore, 288. 50. (S. -687. 97.)
Inner Mission: IN Walker by K. Sch. 10.00. IN F. Brand by L. Nieländer 5.00. (S. -15.00.)
Inner Mission to the East: Imm. parish, Baltimore, 5.00. IN Birkner v. E. Meier 2.00. parish in Unionville 2. 10. St. Pauls parish, Providence, 8.00. N. N., G. Belt, Pa. 5.00. mission b. of parish Fr. Jr, Mrs. Wiebking each . 25 ü. W. Smith .07, IN Lewerenz v. d. Gem. Brunsns 16.04. St. Pauls parish, Martinsville, 15. 25. congreg. of IN in Des Plains 5.00, k. Haake v. d. Gem. in Arlington Heights 20.00, P. Papes, Albion, 2. 23, Mrs. Fackler 5.00. congreg. of IN Eifrigs 7.00, Hartmann's Gem. in Woodworth 25.00, by F. Collmeyer v. P. Eirich's Mrs. Reiß 1.00. Emm. congreg. of, Buffalo, 7.05. St. Johns. St. John's, Gem. in New Minden 33. 42 & IN Kühn in Dorsey from Mrs. Gerh. Aonkers, 7.50. IN Steup by Mrs. M. Fried 1.00. St. Andr. Commun. Buffalo, 40.00. Gem. of I'IN: .Henkel 6. 25, Reisinger, Mortons Corner, 4.00. Totzke 16.00, Pechtold, 9. 25, Guckenberger 6. 75, Herring 10.00, Gräßer 28. 50, Hein 20. 55, Mönkemöller 5.00, Wischmeyer 30. 79 and 8.00, Maier's S.-S. Class 1. 35. (S. -270. 61.)
Heathen Mission: Gem. Praeses Brands 1. 50. Gem. Spannuths 7. 90. IN Walker v. s. Confirm. 7.00, K. Sch. 10.00. IN H. F. R. Stechholz v. N. N. 1.00. IN Restin v. s. Confirm. . 52. IN Sieck, thank offering of Mrs. G., 2.00. (S. -29. 92.)
Negro Mission: N. N., G. Belt, Pa. 5.00. Gem. ?. Michels 5. 92nd P. Walker v. K. Sch. 10.00. IN F. Brand v.

L. Nieländer 5.00. Negro children in Salisbury, N. C.: P. Biewend v. s. Confirm. 3. 67. P. Pape v. G. Morgenberger . 25. (S. -29. 84.)
Mission in Wall: Congregation Praeses Brands 10.00.
Congregation ?. Wischmeyers 8.00. Teacher Wilhelms School 5. 37, Teacher Schmidts School 5.00. (S. -28. 37.)
Slovakian Mission: Congregation Praeses Brands 10.00.
English Mission in Harrsburg: Gem. Praeses Brands 5.00. Fr. Walker v. s. Confirm. 7.00. (S. -12.00.)
EnglishCongregationinAlbany: congregation in Unionville 3. 80. congregation Fr. Gurschkes 3. 45. congregation Fr. Körners 20.00, v. s. Confirm. 5.00. (S. -32. 25.)
Bridgeport congregation: St. Paul's, Baltimore, 10:00 a.m., Imm. congreg. 5:00 a.m. Cong. P. Birkners 10:00 a.m., W. A. Graustein 5:00 a.m. Cong. P. Bröckers 8:00 p.m. Cong. Pres. Brands 5:00 a.m. Cong. P. Gurschkes 3rd 43rd (S.-58th 43rd).
Parish of Jennings, La.: St. Paul's Parish, Baltimore, 2.00.
Township of Erie, Pa: Comm. P. Gursches 3. 43.
Lutheran Free Church in Germany: Gem. ?. Hanewinckels 11. 10.
Students in St. Louis: Gem. Fr. Sennes 40.00 for W. Juhnke. Gem. P. Sanders, Otto, 11. 44, St. Andr. Comm., Buffalo, 24. 71 for P. Engelbert. (S. -76. 15.)
Students at Fort Wayne: Gem. inNewark, N. A., 4th 15, N. N. 1st 21 for E. Rudnick. Students: d. Conn. River Conf. 10.00 for G. Luetgen. (S. -15. 36.)
Students at Addison: student v. at Wellsville 7. 17 u. 5. 88 for F. Biermann.
Pupil in Neperan: P. Engelbert, s. a. d. Hochzeit v. Brüning-William, 4. 30 for Ziemendorf.
Poor Students: Gem. Fr. Sanders, Otto, 9. 35, Little Valley 10.00. (S.-19. 35.)
Relief Fund: P. H. W. 4.00.
Deaf and Dumb Institution: Gem. Fr. Sanders, Otto, 10.06.
Hospital in East New Dork: Trinity Parish, Brooklyn, 8.00, St. Lucas Parish 35.00, Imm. Parish, 43.00. Imm. Parish, New York, 54.00 & 6.00, St. Lucas Parish, 2.00, Trinity Parish, 5. 25. St. Matthews Parish, W. Hoboken, 5.00. St. Jac. Parish, Winfield, 5.00. Parish of P. Steups, 100.00. (S. -275. 25.)
OrphanageinWest Roxbury: ?.Sieckv.eil.Freund, d. Fr.-Ver. 1. 26.
Augsburg Orphanage, Baltimore: P. H. W. 5.00.
Widow's fund: Gem. P. Kochs 6.00. By P. Hein v. ?. Schaller 3. 54. (p. -9. 54.) Total: -1736. 67.
Baltimore, April 16, 1898. C. Spilman, Cassirer...

Income to the Southern District coffers:
Negro Mission: P. Birkmann from N. N. -10.00.
Inner Mission: Fr. Birkmann 5.00. Fr. Wegener from G. J. W. 1.00.
Heathen Mission: Fr. Birkmann 5.00.
Deaf and Dumb Institution: Fr. Birkmann 5.00.
Student treasury: P. Kilian, Kindtcoll. at M. Krause f. Her. Schmidt, 8 a.m. Aug. C. Reisig, Cassirer.

Entered the caste of the Western District:
Synodal treasury: Gemm. d. ??: Obermeyer in St. Louis -5.00, Schwartz in Kansas City 25.00, Fritz in Bismarck 6. 25, Mangelsdorf in Wellsville 4. 25, Gänßle in Corning 7. 85, Fackler in Harvester 6. 21, Vetter in Farley 6. 50, Brink at Sweet Springs 9th 95, Bäpler at Little Rock 49.00, Muller at Lockwood 7th 00, Grupe at Macon 7th 24, Falke at Forest Green 4th 40, Hedge! at Kirkwood 4th 60, Zschoche at Frohna 23. 11, Matuschka at Lake Creek 10.00, Gräbener at Augsburg 2.00, Gaßner at Friedheim 6. 52, Viets at Cole Camp 4. 80, at Cole Camp 2. 50, v. N. N. 2. 70, Grefe at New Melle 6.00, P. Rösener at Altenburg 19. 15, Rohlfing at Alma 12. 20, Kowert at Point Prairie 5.00, Hüschen at Uniontown 9. 60, Maack at Spanish Lake 11. 46, Lobeck at Cape Girardeau 10.00. (P. -268. 29.)
Progymnasium in Concordia: Gemm. d. ??-. Fackler at Harvester 8. 90, Friedrich at Knoxville 8. 77, Lentzsch at Craig 9.00, Höneß at Lincoln 15. 50, Norden at Jarvis 4. 36, Walther at Brunswick 6. 12, Rösener at Altenburg 35. 15. (pp. -87. 80.)
General building fund: Gemm. d.?: FacklerinHarvester 9. 10, Wesche in Ellisville 11. 25. (p. -20. 35.)
Inner Mission of the District: Bethlehem congregation in St. Louis, Coll. on Green Thursday, 41.00. Praeses Schmidt by Bro. Hoge 2.00. Congregation of ??: Gübert at Stuttgart 3.00, Möller at Mora 9.05, von Dietrich Harms 2.00, Schmidt at Carrollton 14. 50, Brink at Sweet Springs 11.00, Gem. at Houstonia 5. 13, Ehlers at Norborne 21.00, Grupes Sunday School at Macon 2. 50, Falke, a. d. Liebeskasse, 1.00, Lentzsch, a. d. Gotteskasten, 9. 70, Winkler at Stratman 15. 10, Wesche v. J. J. Weis 1.00, Demetrio in Emma 7. 36, Matuschka in Lake Creek 10.00, Schrader in Manning 6. 50, Lehr in New Wells 10.00, Roschke in Freistatt 11.01, Biltz in Concordia 10.00, v. Mrs. Z. 2. 50, Walther at Brunswick 2.00, Colditz at Pymont 4.00, Pröhl at Stover 7. 20, Kowert at Point Prairie 1. 80, Hüschen at Uniontown 12.00. (P. -222. 35.)
Negro Mission: P. Gaßner v. H. Kester . 25. P. Ehlers v. s. Confirmanden 3. 65. P. Falke v. G. Ströhlein . 25. ?. Hüschen's congregation at Uniontown 4.00. P. Lehr's congregation at New Wells 5. 25. P. Pflantz's congregation at Gordonville 7.00, by N. N. for school at Salisbury 2.00 and by Teacher Meyer's pupils at West Ely 2.00. (p. -24. 40.)
Heidenmifision: P. Möllers Gem. bei Mora 4.05.
Emigrant Mission: Gem. in Charlotte 4. 15.
Support fund: Gemm. d. ??: Mießlerin Prairie City 3. 70, Pflantz in Gordonville 6.00, Mießler in Des Peres 11. 25, Demetrio in Emma 14.00, Rösener in Altenburg 12. 95, Bundenthal in Augusta 5.00. P. Lentzsch in Craig, a. d. Gotteskasten, 10.00. (P. -62. 90.)
Orphanage at St. Louis: Praeses Schmidt v. N. N. 10.00. P. Schmidt at Carrollton v. H. S. 10.00. P. Lentzsch, v. H. Harms collectirt, 6. 50. P. Kretzschmar v. N. N. 5.00. Gemm. d. ?k.: Mießler at Prairie City 5. 40, Fackler at Har

vester 2. 77, Mießler in Des Peres 17. 11, Demetrio in Emma 9. 50, Biltz in Concordia 10.00, v. Frau Z. 2. 50. Kassirer C. Spilman 1.00. (S. -79. 78.)
Deaf and Dumb Institution: Gemm.d. 88th: Mießler at Prairie City 1. 80, Judge at Washington 7. 20, Mießler at Des Peres 5.00. 8th Wesche v. J. J. Weis 1.00. (S.-15.00.)
Students in St. Louis: 8.BuchheimersGem.inMemphis for W. Wishart 16. 50. 8. Lentzsch, Coll. a. d. Hochzeit Asendorf-Nordloh for Herm. Bartels 7. 50. Immanuels-Gem. here for A. Voll 6. 25. (S. -30. 25.)
Students in Springfield: 1'. Köstering v. W. Waltke 35.00, Mrs. N. 3.00, F. Weber 2.00, Jungfr.-Ver. 10.00. 8th Röseners Gem. in Altenburg for Paul u. Mart, Dautenhahn 19. 55. 8th Rohlfings Gem. in Alma for G. Reinitz 12. 50. (S. -82.05.)
Seminarians in Addison: 8th Brinks Gem. in Sweet Springs for E. Walhausen 13. 70. 8th Mießler's Gem. in Des Peres for H. Bundenthal 5.00. (S. -18. 70.)
Students at Fort Wayne: 8.Biltz' Gem. in Concordia for Cl. Wiebusch 10.00.
Pupils in Milwaukee: Immanuels-Gem. here for A. Merz 6. 25. 8. Biltz' Gem. in Concordia for Jac. Müller 10.00. (S. -16. 25.)
Pupil at Winfield: P. Mießler's Gem. in Des Peres for J. Bopp 2.00. German Free Church: 8. Biltz'Gem. in Concordia 2. 50.
Danish Free Church: 8. Biltz'Gem. in Concordia 2. 50.
Church building fund: Praeses Schmidt's parish in St. Louis 61. 45. 8. Obermeyer's parish in St. Louis 25.00, from Father Horstkötter 10.00. 8. Vetter's parish in Farley 7.00. 8. Rösener's parish in Altenburg 50.00. (p. -153. 45.)
Billings congregation: 8th Möllers congregation, posttr., . 50. 8th KoWerts congregation in Point Prairie 5.00. 8th Hintz congregation in Monett 4. 70. (S. -10. 20.)
Pilgrim House in New York: 8th Gaßner's Gem. in Friedheim 9.00. Parish at Jennings: 8th Demetrios Parish at Emma 4.00.
St. Louis, April 23, 1898. H. H. Meyer, Cassirer. 2314 N. l4td 8t.

Pilgrim House and Emigrant Mission.

Revenue from January 1 to March 31, 1898.
1st Pilgrim House: R. S.-5.00, C. F. Gennerich5.00, Kass. C. Spilman 1.00. Total: -11.00.
By 8. A. Biewend v. Frauenver. 6 double bed sheets, 24 weed covers and 24 kitchen towels.
2nd Emigrant Mission: Ph. Müller 1.00, G. Strecker 5.00, Aug. Döring 1.00, G. Winneberger sen. 10.00, J. Jähne . 50, J. Wildern 1.00, communion coll. d. Gem. 8th A. Grörichs 5. 50, A. Achilles 1.00, Miss S. 1.00, Miss N. N. 1.00, R. Bunke 5.00, 8th J. H. Sieker v. d. St. Matthäus-Gem. 52. 66, Kass. C. Spilman 29. 93, Kaff. C. A. Kämpe 5.00, Kass. Th. H. Menk 49. 77, Kass. E. F. W. Meier 20. 95, Kass. G. E. G. Küchle 4.00, Fr. E. Bollermann 10.00. Total: -204. 31.
Non-interest bearing loans of -50.00 were received and -355.00 were reclaimed.
For the German Free Church and for various purposes of the same, -581. 79 have been received, and for the Danish -95. 30.
S. Keyl.

For poor students from Southern Nebraska, the following monies have been received by the undersigned since January 10: 8. A. Mueller v. sr. Gem. at Prosser -3. 32. Cass. F. Harms 12. 92. 8. F. Vahl, ges. a. d. Hochz. Gade-Bauer, 5.00. 8. M. Zagel, ges. a. d. Hochz. Walford-Dey f. H. Müller, 4.00. 8th G. Jung, s. a. d. Hochz. Pautsch-Lau, 13.00. 8. J. Catenhusen, ges. a. Bärmanns gold. Hochz., 6.00.
Blue Hill, Nebr. 11 April 1898, C. Schubkegel.

With heartfelt thanks to God and the dear givers received from the community 8. Theo. Hanffens at Martinsburg, Nebr. -12. 25, v. sr. H. Hilpert, Laurel, Nebr. from his own willingness to give 5.00 for the city mission in the northern part of Omaha, Nebraska.
Omaha, April 22, 1898. I. F. S. He r.
2725 8arkor 8t.

I hereby certify that I have properly received through 8th A. W. Mueller, Beaufort, Mo., from several members of his congregation - 12th 60. - To all kind givers my heartiest thanks, with the wish that God may reward them abundantly and bless them for it.
Charlotte, Mo., April 18, 1898. Emma Fischer,
Wittwe des sel. P. J. G. Fischer.

By 8. E. F. J. Richter for my son in Milwaukee from his confirmands, school children and some members of the congregation -6. 75 received, I certify with heartfelt thanks. E. Ten.

With heartfelt thanks undersigned certifies to have received from 8. F. Nütze! -5.00, collected in Hüll, Ill. - God reward the dear givers.
St. Louis, Mo. April 23, 1898, C. F. Lehenbauer.

To have received from several members of 8. R. v. Niebelschütz' congregation in St. Paul -5.00, attests with heartfelt thanks
Concordia College, St. Louis, Mo. W. Röcker.

By 8. Otto H. Zemke of St. Paul's parish at Amboy, Minn. to have received, -7.00, certifies with hearty thanks
Concordia College, Springfield, Ill. A. Splice.

Received for Alb. Wangerin -6. 75, collected at the wedding Most-Matthias.
Milwaukee, April 18, 1898, M. J. F. Albrecht.



Do hereby certify, H4. 65, Collecte on the wedding Hesterberg-Schwabe, by 8th Ehlers to have received. - Warmest thanks to all kind givers!

Concordia College, Springfield, Ill. H. Hellmann.

Correction.

For the church building of the congregation at Hord, Ill., H10. 85, not 8.00, as is to be seen in No. 7 of the "Lutheran," was received. Hord, Ill, April 13, 1898. F. Sattelmeier.

8b" The receipts of Messrs. Kassirer O. E. Bernecker, I. H. Hargens, F. H. Harms, O. List, Theo. H. Menk and H. F. Oelschläger had to be deferred for lack of space.

Uerre printed matter.

Thirteenth Synodal Report of the Canada District of the German Lutheran Synod of Missouri, Ohio, &c. St. In the year 1897. St. Louis, Mo. Concordia Publishing House. Price: 12 Cts.

This second last report of the Jubilee Synods held last year reminds us in the Synodal Address of the grace which God has shown to our Synod, as well as of the duties which result from it for us. The subject of the carefully prepared address is: "The Doctrine of Justification according to the Penitential Psalms", the delicious doctrine of which the Apology writes so beautifully: "For who would not wish him at his last end to die in confession of the article, that we might obtain forgiveness of sin by faith, without our merit or work, through the blood of Christ? There is experience, as the monks themselves must confess, that consciences cannot be quieted nor satisfied except by faith in Christ. And consciences cannot have a right and constant consolation in great anxieties, at the hour of death, and in temptation against the great terror of death and sin, if they do not hold fast to the promise of grace in Christ. Nor can they have any constant comfort against the devil, who then first presses strongly upon the hearts, distresses them, and provokes them to despair, and blows away all our works in a moment like dust, if they do not hold fast to the gospel, to this doctrine, that we obtain forgiveness of sin through the precious blood of Christ without our merit. For faith alone refreshes and sustains us in the agony, in the great anguish, when no creature can help, even when only outside of this whole visible creature we are to depart and die from then on into another being and world." What the Apology says of this article is still true today. May this report also find many and attentive readers. F. B.

Questions on the Lessons and Maps of the Practical Geography for Common Schools. St. Louis, Mo. 50 pages in flexible covers with canvas cover. Price, 15 cents.

In order to take into account the wishes expressed on several occasions and to make our new school geography even more useful for those who wish to make use of this aid, our Synodalbuchhandlung has had the present teaching aid produced and published. The content of the booklet consists of questions and is divided into two main parts, the first of which contains questions on the text, arranged according to the lessons, the other questions on the maps. In the hands of the students, the question book can serve as a guide for home preparation, and in the hands of the teacher, as an aid for faster preparation of the repetitions. Written work can also be arranged and carried out on the basis of these questions. The fact that the questions are contained in a special booklet offers, among other advantages, that by using the small book, the large one can be spared considerably. A. G..

Nevärrdevte Advesserrr

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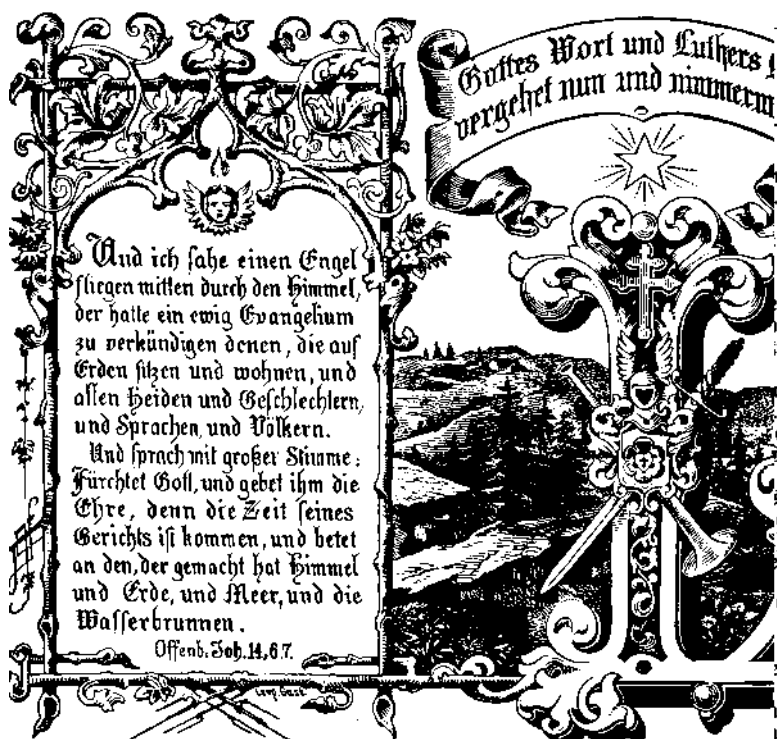
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Herausgegeben von der Deutschen Evangelischen
 Zeitweilig redigirt von dem Lehrer

Vol. 54.

(Sent by P. C. M. Z.)

Brief Interpretation of the Doctrinal Pieces of the Lutheran Catechism for the Common Christian.

(Continued.)

f. From the communication of the official works.

Jesus Christ is truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary. He therefore has two natures, the divine and the human. But we have only one Lord Jesus Christ; the two natures are united in His one Person. Thus a sharing of attributes takes place, that is, each nature truly participates in its own way in that which is proper to the other; indeed, human nature is permeated by the majesty of divine nature.

This we have hitherto set forth in our consideration of the second article. Besides, we have also always indicated that and how such things are necessary and useful for your salvation.

But if you still ask the question, "What is the use of all this?" you shall have a well-rounded answer today.

It is this: **To redeem you**, Jesus Christ **had to be** true man and true God in One Person, and each nature had to participate in the work of the other.

This we will now set forth and corroborate from Scripture.

Jesus Christ should and wanted to redeem us sinful people and make us blessed.

To do this He, the eternal Son of God, became man. He Himself says: "The Son of man is come to save that which was lost." Matth. 18, 11.

Why did He become man for this purpose? Was it necessary for Him to become man in order to redeem us? - Yes, He did. In order to redeem us, He had to become man. His work of redemption consisted in the fact that He, as the representative of all people, fulfilled the law and



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 17, 1898.No. 10.

suffered and died. But this He could only do as a true man. Surely you do not think that the mere divine Majesty can be put under the law for us and suffer and die? Hence it is said, "God sent his Son, born of a woman, and put under the law, that he might redeem them which were under the law." Gal. 4:4, 5; and, "Forasmuch then as the children were made flesh and blood, he was likewise made partaker of them, that through death he might take away the power of him that had the power of death, that is, of the devil." Heb. 2:14.

But as little as the mere divine majesty can be put under the law for us, and suffer and die, so little can a mere man bear the sin of the human race, together with the wrath of God and the curse of the law, and be sufficient for the infinite divine justice, and overcome death, the devil, and hell. "A brother cannot redeem, neither can God reconcile: for it cost too much to redeem their souls, that he should suffer it for ever." Ps. 49, 8. 9.

Therefore, our Redeemer had to be true God. God alone can deliver our souls from the power of hell. John writes: "For this purpose the Son of God appeared, that he might destroy the works of the devil." 1 John 3:8.

So true God and true man in one person had to be, and was, our Redeemer. Therefore in the above saying it is said: "God sent his Son, born of a woman, and put under the law, that he might redeem them which were under the law." Gal. 4:4, 5. In Christ, the two natures, divine and human, had to work together to accomplish the work of redemption and all the individual works of our redemption. For as little as the mere divinity could accomplish our redemption, which was determined in God's gracious counsel, so little could the divine nature of Christ do it by itself. And as little as a mere man could redeem the human race, so little could the human nature of Christ do it.

do for themselves alone. We are redeemed neither by Christ's divine nature alone, nor by Christ's human nature alone: "But **Christ** hath redeemed us," who is God and man in one person. And so also both natures of Christ, in communion with each other, have done and are still doing every work necessary to our redemption, each, of course, in its own proper way.

This is what Scripture teaches by saying again and again that **Christ**, that is, the One God-human Person, is our Mediator, Prophet, High Priest, King, Lord, Saviour and Redeemer. And it teaches it by ascribing the same work of redemption sometimes to the Son of God and true God, sometimes also to the Son of Man and true man JESUS Christ. At one time it is said, "For this purpose the Son of God appeared, that he might destroy the works of the devil"; and at another time it is said, "The Son of man is come to save that which was lost," - as we heard before.

What we have just taught is what the Church calls, "The communication of the works of the ministry." -

And that is enough about the question: Who is Jesus Christ? In the next article we will begin to speak of Christ's office and work.

But you, O Christian, do not tire of studying your Savior and getting to know him better and better. Think how diligently a scholar studies his science, an artist his art, a craftsman his craft, a farmer his agriculture, a laborer his work. Every one seeks to become more and more perfect in his subject. He who does not strive for this is a useless and useless man. And yet all the above-mentioned things are only of a worldly and earthly kind, to which one must say good-bye when one dies, and which themselves cease when this world comes to an end. But Christ is neither worldly nor earthly. To Christ thou shalt never say valet. Christ abides forever, and He abides forever to thee. He is the one, right, and eternal truth. He is worthy above all things to be rightly studied and known. And you are a Christian. Study Christ for thy joy and salvation for ever and ever.

(To be continued.)

(Submitted.)

Annual Report on our Institute for the Deaf and Dumb in North Detroit, Mich.*)

Today at our annual meeting, by God's grace, we can look back not just on one, but on twenty-five years of our association's activity. On February 17th of this year it was twenty-five years that our association was founded. **) Of course, at first not as an association for deaf-mutes, but as an association for the support of orphans. Soon afterwards, however, we also undertook the support of deaf-mutes and our association now became a deaf-mute support association, although we still support poor orphans when we have the opportunity to do so. Praise and thanks be to God that we have been able to do something for God's glory and for the salvation of our neighbour during this period. What good we have done, God's grace alone has worked through us. Glory to God alone!

In the twenty-five years of our association's existence, we have, by God's grace, been able to confirm 115 deaf-mute children from the institution. About 250 children have been admitted to the institution. Of course, this is not a large number. Is it worth the effort to work for twenty-five years, to worry so much, to spend so much money in order to achieve such apparently small results? Would not the work, the trouble, the money perhaps be much better spent if it were used to support the heathen mission, or the negro mission, or the inner mission? Surely in twenty-five years' time much more could be done there? Answer: Supposing we had won even one soul to the Lord Jesus with all our toil and labor in the twenty-five years, our toil and labor would not have been in vain. Our labor would have had a glorious goal and would have been a delicious work and a good work in the eyes of God. But we have accomplished much more by the grace of God. Even among the deaf and dumb the word of God shall not return empty. We are indeed to do missionary work among the heathen, we are indeed to do missionary work among the poor Negroes, and we are also to do internal missionary work. But has not God commanded us to preach the gospel to every creature? Therefore we are to preach the gospel also to the poor deaf and dumb, who also belong to the "creatures" to whom the gospel is to be preached. We are also to go after these poor, and show them that they also are redeemed by the precious blood and death of the Son of God. If we did not do this, we would sin grievously. In the prophet Ezekiel, 34:4, God reproaches the priests, "Ye seek not that which is lost." The Lord Christ says

*) Unfortunately, this report is somewhat delayed due to certain events.

**) On February 20, our association held a festive service in the local St. Trinitatis Church to celebrate its anniversary. In the morning, Fr. H. Speckhard of Saginaw, son of the late L. G. Speckhard, our first deaf-mute teacher, preached. Speckhard, our first deaf-mute teacher. Several singing choirs glorified the celebration by their recitals. After the sermon, some deaf-mutes from our institution performed a song that Mr. C. Flach, Sr. had composed for the celebration. In the evening the undersigned gave a historical report about the institution. Afterwards Father Duemling held a short sermon in sign language for the deaf-mutes present. Finally, deaf-mute students from North Detroit performed a few pieces in spoken language.

Matth. 18, 12-14: "What do you think? If a man have an hundred sheep, and one of them go astray, doth he not leave the ninety and nine upon the mountains, and go and seek that which is strayed? And if it come to pass that he find it, verily I say unto you, he rejoiceth more over it, than over the ninety and nine that are not gone astray. Neither is it the will of your Father which is in heaven, that any of these little ones should perish." And did not the Lord Christ also help the deaf and dumb? It is said of him, Marc. 7, 37: "He hath made all things well: he maketh the deaf to hear, and the dumb to speak." And Proverbs 31:8 says, "Open thy mouth for the dumb, and for the cause of all that are forsaken."

Somebody might say, "Yes, but who gave you the calling to care for the deaf and dumb? Answer: Already through our holy baptism the Lord Christ has called us to the work of mission in general. In our baptism we vowed to God that we would be his people, serving him; but this also includes that we serve him in the work of missions. The apostle therefore says to the Christians, 1 Pet. 2:9, "Ye are the chosen generation, the royal priesthood, the holy nation, the people of the possession, that ye should preach the virtues of him that hath called you out of darkness into his marvellous light." To this is added this: Our first house father, Blessed Fr. Speckhard, had already been a teacher of deaf-mutes in Germany. When we called him to our institution, he was pastor of a congregation of our synod and had taken on the task of teaching some deaf-mute children. He brought these children with him to our institution. Soon more deaf-mute children came from here and other places. Should we expel them? No, never! And so God, through circumstances, arranged for our institution to become an institution for the deaf and dumb, in which deaf and dumb children were to be taught the Christian religion and led to Christ. And our dear synod has long since recognized our institution as a Christian missionary institution and has supported us with charitable gifts. I think we have enough vocation for this work. And if we had won even one soul in the past twenty-five years with all our toil and labor-and we have won more-then all our toil and labor would have been amply paid for. The Lord Christ says, Matt. 10:42: "Whosoever shall water the least of these with a cup of cold water in the name of a disciple, verily I say unto you, it shall not be unrewarded him."

As far as our effectiveness in the last year is concerned, we now have 38 deaf-mute children in the institution; four are already confirmed and only want to perfect themselves in sign language. It would be desirable that other parents of deaf-mute children would act in such a way that they would leave their children at the institution until they are fully trained. During the past year five children have been confirmed, two in North Detroit and three in Arlington Heights, Ill. Four or five will probably be confirmed this year. The state of health, praise God, has been good during the past year; we have had no serious accidents or serious illnesses to complain of.



As from the beginning, the children are taught in our institution in the German spoken language, so that they learn to understand the catechism, the biblical history and generally the one thing that is necessary, as much as possible, so that they may come to the knowledge of their Saviour and become blessed. In addition, they are also taught sign language and the English language. They learn sign language so that they will be able to understand a sermon preached in this language. Now this institution also costs us something. We have to pay a monthly salary of \$187.00 to the three teachers, one sign language teacher and the house father. This is not much, of course, considering the work of the people concerned; but it is still a large sum for us. In addition, the table for the children and the house parents must be set daily. The students contribute something for food, lessons, etc., although we also take in very poor ones free of charge.

As far as our financial situation is concerned, we are not without a certain amount of worries for the future. But the great, merciful God has so far graciously helped. He who feeds the birds of the air and provides for the young ravens who call upon him, has also always provided for our institution, so that the inmates there always had their food at the right time. And the great God will also provide in the future. But this does not mean that we should do nothing from now on, that we should put our hands in our laps and let everything go as it goes. Rather, God wants to use us as instruments through which he will provide for our institution. And so we are to do our duty faithfully, looking to God's promptings and learning to adjust ourselves to our situation. Above all, we should diligently lift up our hearts and hands in prayer to God and ask him to continue to provide for our institution. He can easily do this; he commands all the gold and silver of the earth. But he also wants to be asked, if he is to give 'something. He requires our cry, if we will live. We should also faithfully give of our earthly goods, and also knock on others' doors when there is special need. And then the good Lord has always helped. Therefore:

Command thou thy ways, and
what grieves thy heart, To the
most faithful care of him who
directs the heavens; Who gives
clouds, air, and winds ways,
course, and course, He will also
find ways, where thy foot may go.

Detroit, Mich. the 10th of March, 1898.

J. A. Hügli.

(Submitted.)

The school teachers' seminary in Addison, Ill.

That our dear synod also maintains a school teachers' seminary in Addison, Illinois, will probably be known to all the congregations of our synodal association, even though no less than 894 pastors still hold school themselves. Yes, it not only maintains such a seminary, but also a preparatory school in Seward, Nebraska, which prepares students for attendance at the institution here, and a department which does the same is also connected with its Progymnasium in St. Paul, Minnesota.

Here in Addison, however, the seminary has been located since 1864, which before - after first private beginnings in Milwaukee - had had its place at Fort Wayne.

In 1864, the institution initially had two teachers, the two professors J. C. W. Lindemann and C. Lindemann, who have now passed away in the Lord. W. Lindemann and C. A. T. Selle, the former of whom was entrusted with the management of the institution, it soon became apparent that there was an urgent need to increase the teaching staff if the ever-increasing number of pupils was to be trained in such a way that truly useful community school teachers could emerge from the institution. So the two teachers were joined by a third, and soon by a fourth, until the number of seminary teachers gradually rose to eight.

What do these eight men have to do? Their task is to train the children entrusted to them, with God's help, to become faithful, Christian, Evangelical Lutheran church school teachers and organists. To such teachers, who afterwards instruct the lambs of Christ assigned to them by the congregations in the beatific word of God, help to educate them in Christianity and can also train them in all the worldly knowledge, which one needs in order to come through this temporal life with honor. And to such organists who are able to promote and edify the singing congregation of God in a dignified manner through their organ playing in our public services.

Therefore our pupils are instructed and trained in many things. First and foremost in the precious Word of God. They are made acquainted with biblical history, with the catechism, and with the Holy Scriptures themselves much more extensively and lastingly than the parochial schools from which they come to us after their confirmation were able to do. Here they are to become so familiar with the symbolic books, especially with the unaltered Augsburg Confession, that they will know what they are swearing to when, on assuming their office, they afterwards call God to witness in the presence of the congregation that they wish to teach according to the holy word of God and the symbolic books taken from it. Even if, in the short period of five years allotted to their training, they cannot acquire that deeper knowledge which is only accessible to those who can read their Bible in the original Hebrew and Greek and who also know Latin, the treasure of spiritual knowledge which they take away with them must nevertheless have become their firm inner property which they can later use in the school. They must, like Theophilus, Luc. 1, 4, have experienced a certain foundation of the doctrine in which they are instructed, and in which they are to instruct others afterwards. Not fullness and diversity of theological knowledge is strived for, but clarity, familiarity and secure acquaintance with the wholesome doctrine.

They are also taught the German and English languages. The aim of our work here is not to provide as complete an introduction as possible to the classics of German and English literature or even to the history of literature, but rather to ensure that our graduates have the practice, confidence and fluency in the oral and written use of both languages that the teacher will subsequently require. This purpose is served by the very abundant reading, by all oral rendition of what has been read, by all free recitation, by the

written exercises and grammatical training. It goes without saying that we also teach all those subjects that are taught in the American "Normal Schools" (teachers' schools): Arithmetic, the beginnings of Algebra and Geometry; further Geography, with special consideration of our part of the world and the United States; furthermore History, namely World History in outline, in more detail the History of the Reformation and the History of the United States; furthermore the most necessary from Anthropology, Zoology, Botany, Mineralogy and Physics. Consciously and intentionally, we have not set ourselves the goal here - like many American "Normal Schools" - to go quite broad in all of this, so that it can later be said that we once "also had" this and that; rather, we take as much of it as can be intellectually digested and are pleased when we have made our students at home in this modest intellectual household and have been able to encourage them to such an extent that they are willing and able to continue their education in it afterwards.

In order for them to be able to serve as organists and singing teachers one day, they are taught and practiced here in singing, piano, organ and violin playing and also receive the necessary theoretical instruction.

In the catalogue of the educational institutions, which our Synod publishes annually, those who are interested in this matter can read how extensive the range of subjects is with which our students have to deal, and how we have distributed this work over their five school years. It will also be seen from this that no less than five of our eight professors are involved in the musical instruction, and that a large number of musical lessons are given in the course of the week.

Admittedly, we must not hide this from ourselves: we would set our goal higher and be able to achieve more if our recruits brought more wisdom and knowledge with them on average; we should also set our goal higher; the need of the times demands it. But then it would also be absolutely necessary to add a sixth school year to the present five. It is possible that this matter will be presented to the next Synod of Delegates.

Our daily and weekly routine goes about in the same way as in our other institutions and as the dear "Lutheran" readers have already read several times, so I will not go into it further here. Only that with us, spirit and mind should necessarily be powerfully ennobled by the much music.

But have you, I hear you ask, also connected with your Lutheran "Normal School" in the manner of our country a "Model School", a training school, in which your pupils can learn and try out how teaching works?

Until a few weeks ago, I would have had to answer this question in the negative. Today, praise God, I can answer it in the affirmative. Of course, in the 34 years that I have been in the seminary, all the seminarians have received instruction in the "school lessons", not only about what to teach and what not to teach, but also about how to teach and how not to teach; instruction about how to educate the children in true fear of God to become true Christians; instruction about how to recognize the nature and character of the children, how to treat them accordingly, and how to get close to them; but - there were always no children to show them how to do this.

We were only allowed to hold practical exercises in the school of the local western district for four half hours per week, so that, if things went well and there were not too many pupils, each pupil had already "taught" for four half hours when he left the institution. No more. That this was not enough was obvious, and that sending our pupils out to substitute posts, where they usually taught without any special supervision and control, could not remedy the unfortunate state of affairs, was equally obvious. For there they always lacked the example, guidance, encouragement, rebuke and admonition which they can enjoy when they have to carry out their teaching exercises under the supervision and control of a seminary teacher experienced in school work. We therefore presented the matter of this great and grave deficiency in the education and training of our students to the last Synod of Delegates, and help came. We now have a training school. It was inaugurated on the Sunday after Easter; if you want to read the excellent sermon that Mr. Succop preached on this occasion, buy the May number of the "Schulblatt" from our synodal publishing house. An agreement has been reached between the seminary and the local orphanage, with the consent of all the congregations involved, which has found expression in the following paragraphs, which serve as regulations for our training school.

§ J. The Seminary School at Addison, Ill. is a school established, maintained and controlled by the German Lutheran Synod of Missouri, Ohio and other states.

§ It is under the supervision of the General President of the said Synod, the District President and the Seminary Director. - It is led by a seminary teacher to be chosen from the teachers' college, under whose instruction and responsible control the seminarians of the highest course are introduced into the practical exercise of the Lutheran school office.

§ 3. The Seminary Ueberschule is a co-ed school in that it admits children from the 6th to the 10th (rs8p. 11th) years of age, but it is a grade school in that it relegates these children, after they have attained maturity, to the upper grade of the Addison West District school, which has since been a three-grade school.

§ The seminary, under the control of the synod, determines the school regulations, curriculum, timetable and method for this school.

§ The seminary school shall not have more than 60 children. The children admitted to this school shall pay no tuition. The Addison Orphanage shall have the right to send to this school about 50 children.

§ The seminary teacher, who is responsible for directing the training school, must, as a professor of the seminary, teach only as many lessons as are necessary to remain in constant, lively contact with the seminary lessons and the interests of the seminary. - As head of the training school, he is to teach primarily religious instruction, whereby each seminarian is to be given the opportunity to be active in religious instruction as well. In all other subjects, he, as director of the training school, is to teach by his own example, by trial readings, by prior discussion of the subject matter to be taught, by review of necessary written preparations on the part of the seminarians employed in the training school, by conferences with the same seminarians, and by the use of his own experience.

and, by such frequent attendance and supervision as circumstances may require, to guide the seminarians to the best of his ability, so that they may learn the right, godly way of instruction, education, and school discipline, and learn to follow it independently. He must see to it that the goal set for this school is attained. If he is prevented from carrying out his duties as head of the training school, he shall be represented by an assistant from the teaching staff. However, he remains the responsible educator vis-à-vis the parents of the children. He is also responsible for applications for admission to the Seminary School.

§ Of course, the pastor of the congregation, as shepherd of the lambs entrusted to him, is entitled and obligated to ascertain whether the children entrusted to the seminary school are being directed to Christ and brought up in a Christian manner. - The directorate of the orphanage is entitled and obliged to convince itself whether the orphans entrusted to the seminary school are being directed to Christ, educated in Christianity and encouraged in the realities.

So this work has now begun for several weeks.)* Our warmest blessings and prayers accompany it, and certainly also those of our readers, and certainly also those of our teachers, who once, without such help and preliminary practice, suddenly found themselves standing before a school full of children and felt like someone who had been given a beautiful lecture in the room about the art of swimming, and who was then suddenly thrown into the water: "So, now apply beautifully what you have heard. -

In these weeks the dear communities, which are thinking of appointing one of the outgoing Addison school board candidates as a teacher this year, will send the relevant applications and accompanying letters to their district presidents and ask them to provide them with "the best" or "one of the very best".

May I be permitted, on this occasion, to make a few remarks which belong here!

First of all, it is not always advantageous if a community, which needs a competent teacher for its children, but would also like to have a man who can lead a brass choir and conduct a mixed choir, places these latter secondary things in the foreground and writes in the accompanying letter: "The teacher should necessarily also lead a brass choir and a singing choir. Whoever can conduct a brass choir is therefore by no means always No. 1 as a teacher; it is better to entrust a young teacher with the direction of a mixed choir only after he has been immersed in his school work, as they say, for a few years, and even better only when he is married.

Secondly, when a Christian congregation appoints a man as preacher and pastor, it does not need, if it wishes to be brief in the letter of the vocation, to name all his individual duties, because they are all already mentioned in Holy Scripture. But the Holy Scriptures have nowhere stated what a congregation, when it takes over the office of schoolmaster from the

*) We have ceded our most beautiful teaching hall to the training school and turned a dormitory into a teaching hall. We were able to do this because the total number of our students is not very large at the moment. If it becomes larger again, we will have to make other arrangements.

The church, which has taken over the preaching ministry and appointed a separate person for it, should and must demand everything from the schoolteacher. That he teaches purely and simply, lives godly, teaches the children faithfully, follows them in Christian love, that is what she will and must demand every time and from everyone she appoints. But besides this there are other things, which are not the same everywhere, not necessary everywhere, not desired everywhere. Where they are desired, they should also be named in the appointment. Not all teachers have to play the organ; not all are employed in the sense that they should go out and try to win children for the school. Therefore, what is not self-evident, but rather coincidental, should also be included in the vocation. It is true that all our pupils are instructed to serve the congregations with their gifts as far as it is always possible, even if something is subsequently demanded of them which was not expressly in their profession; and the prickly and recalcitrant people who are ready at any moment to say, "That is not in my profession, therefore I will not do it," cannot plead that they learned that in Addison. Such people, who for the love of the members of Christ can do nothing at all, are very often inwardly reward-seeking belly-servants, who, when they no longer listen to any fraternal encouragement, can be seen turning with a lightened heart to another profession. But for this reason it is not merely advisable, but in order, that in the vocation it be made known what other secondary services are expected of the teacher, apart from those which naturally and absolutely belong to his teaching office.

Finally, I combine the announcement that 45 candidates for the school board will be ready to accept a vocation this year with the heartfelt wish that a vocation can also be sent to all of them. If everywhere where a Lutheran school teacher is really needed, one would also be appointed, then the 45 for this year would not be sufficient by a long shot. How many of the 894 pastors of our synod who still hold school themselves, either alone or in community with a teacher, would need their own or an additional teacher for their parish school! I am not speaking of the very young pastors, to whom it is quite beneficial if they learn "the work of the schools" from their own experience for five or even ten years; they will then visit the schools under their supervision as school inspectors or visitators with much more understanding and insight than if they have always learned to speak only to adults. I am speaking of the many pastors who are supposed to take proper care of a not small school in a not small parish, and to do missionary work besides. Either preaching and pastoral care suffer, or the school does, but usually both. Of the 894 pastors, over 50 have such schools as have more than 60 children; yea, we have in our synod schools of over 100 children without a single teacher. That the number of female teachers has diminished somewhat in the last year, I regard as a pleasing sign that the question is not predominantly asked, What comes cheapest, a male or a female teacher? - but: What will best serve the school? I can understand it when someone says: "Our teacher has been in office for 10 or 15 years and treats the very young ones more kindly than the young teacher from Addison.

It is true that the "fatherly" feelings of a nineteen-year-old candidate for a school office who has just come from the seminary are still somewhat sparse; but if he has the love of Christ dwelling in him, then the meaning: I am to love my school children as a father in Christ, is nevertheless there and soon becomes more and more evident, as we have ample evidence of it, praise God. And then the man is trained for his office, which the teacher is not as a rule; and he takes it up with the intention of being a teacher all his life and of becoming an ever better teacher, while only a few women teachers intend to make the teaching profession their life's work. In addition to this year's candidates, there are still a number of very suitable and capable pre-trained and already proven persons waiting to be appointed to the school office. Should they stand idle for much longer and say: "No one has done it for us?"

Addison, May 5, 1898. E. A. W. Krauss.

(Submitted.)

Middle District Assembly of our Synod.

From April 13 to 19, this District enjoyed the hospitality of the Indianapolis congregations and held its meetings at St. Paul's Church (Fr. Wambsganß) there.

"Of the Duties of a Local Evangelical Lutheran Church Independent of the State." This was the subject of the doctrinal negotiations. What are these duties of the congregation? 1. to let God's word dwell among them abundantly in preaching, Christian teaching, school and in the homes. 2) To watch over the purity of doctrine and life in their midst, and, if need be, to exercise discipline. 3. to provide well for the ministers of the word and the poor in the congregation, even in earthly things, and not to let them suffer want. 4. to do everything honestly and properly. The speaker was Georg Link Jr., and his clear, thorough presentation, which gripped both mind and heart, made all those present most vividly and powerfully aware of their high duties. Blessed is the congregation whose members are studying the synodal report to be published!

Three new churches were added. H3415 was appropriated for 14 mission churches in this District. Almost every year one or more of these mission churches become self-supporting. All of our congregations should prayerfully and givingly remember this mission.

The Venerable General Praeses addressed heartfelt words to the Synod, that we would like to remain in the first love of Christ! and his kingdom.

Out of the district support fund \$1639.52 was spent on 5 sick pastors and teachers and on 15 widows with 13 orphans. "Take care of the needs of the saints." Rom. 12, 13.

In a petition, the synod was asked to divide the district, among other things because it would be too difficult to accommodate such a large synod body. But because the hospitality of the larger congregations had always been equal to the size of the synod, and also this time an invitation had been extended, the synod could not decide to divide the district. May



The remaining Middle District will only proceed to division if it can no longer be accommodated by a municipality due to its size.

The next meeting will be held, s. G. w., in August, 1900, in the single but hospitable parish at La Porte, Ind.

H. Weseloh.

(Submitted.)

† P. em. F. W. Eggerking. †

When a servant of the Word, after standing for many years as a faithful watchman on Zion's walls and calling himself weary, must at last call it a day because of increasing weakness of body, and now longs with all his heart to soon be completely dissolved and to be at home with the Lord, - when such a life-weary pilgrim of God and witness of the truth may now at last make a blessed homeward journey in peace: we certainly have no cause to sing songs of mourning and lamentation at his coffin and grave, but must rather praise and thank God for the great grace he has shown to the deceased, and through him to many others.

Such and similar thoughts probably filled many hearts when we stood at the coffin and grave of the blessedly deceased Father em. F. W. Eggerking, to whom herewith a small memorial is to be set.

He was born on July 13, 1811 in Barnstorf, the former Kingdom of Hanover, Germany. He spent his youth in his hometown, then attended the Diaconenanstalt in Duisburg, and later was Hülfsdiacon in Düsseldorf for six years.

In 1854 he entered into holy matrimony with Auguste K. F. Resch, with whom he came to this country the same year, and first settled in Springfield, Ill. There he became acquainted with Dr. S. Harkey, and on his council attended the "Illinois State University" for a few years, and was then ordained to the preaching ministry at Springfield. He joined the Illinois Synod, and later entered the Missouri Synod with the same. For a long series of years he preached and taught school in the following places, Keokuk, Iowa, LaGrange, Mo., Springfield, Sutter, Lime Stone, Marion and Adams Co, Ill. Becoming physically sick and feeble, he was finally compelled to resign the ministry he had become so fond of, and now removed to Nauvoo, Ill. and resided there to the end of his days.

For several years he had been growing weaker and weaker, often collapsing suddenly, so that it seemed as if the end was near. On Sunday Invocavit, as he had made great efforts to care for his sick wife, he collapsed three times, and now the end was fast approaching. On Monday evening, March 7, 1898, at ^9 o'clock, he passed away finely gentle and quiet at the advanced age of 86 years, 7 months and 22 days.

Funeral services were held March 10, at the request of his wife, at Warsaw, Ill. Wolf of LaGrange, Mo. officiated at the home, the undersigned at the church, and Father Oetting of Golden, Ill. at the graveside. The funeral sermon was based on the words, Mal. 2, 6. "The law of truth was in his mouth, and no evil was found in his lips. He walked peaceably and uprightly before me, and converted many from sins." These words contain without question the most beautiful obituary,

which can be dedicated to a faithful servant of the word at his departure from this world, namely, 1. he has taught rightly, 2. he has lived piously, 3. he has converted many from sins. To the best of his ability, which God gave him, the deceased kept the law of truth in his mouth, and guarded himself against all deceitfulness of false teaching. His kind, friendly, and sincere nature toward everyone won him the hearts of all; the peace of Jesus, which dwelt in his heart, shone forth from his face. Since he preached with word and deed and pointed to Christ, it cannot be lacking that through his ministry many have come to the knowledge of the truth, and they will thank him for it forever in heaven.

Besides his aged wife of 79 years, the deceased leaves a foster son, Father Merbitz of Chicago, and many friends.

H. W. Rabe.

To the ecclesiastical chronicle.

America.

A pastor from a large city in our country writes us about city missions, their necessity, and also about a way of operating them: "We should be more just in every respect of our urban population than is the case. Systematically, as far as I know, the churchless are not followed up anywhere. Not only do we pastors, in the rush of work, lose far too much sight of our own youth, grown up, confirmed by us, and now alienated from the church, but we do not care at all for the German and English heathens surrounding us on the right and left. Every city pastor's congregational work occupies him so completely that he can follow unchurched people only a little and occasionally. Either they meet him, or he meets them by chance. Once a bond has been established, faithful preachers pursue them. Already this side should be remedied. We should have more helpers in the churches. I have felt this for a long time. I have therefore tried to divide my area into districts; I have personally, and with the help of some leaders, etc., hired a 'canvass' to track down the unchurched Germans. Then I went after those I found as best I could, and the good Lord blessed beyond expectation. I used in my walks, and instructed my helpers to do so, a missionary leaflet with an ecclesiastical signpost. If they listened to me, or even if they did not, I still left the leaf behind. I had many sad and many pleasant experiences in this work. In particular, I had to say to myself that the means of support were not sufficient. The right people and writings were lacking. I also visited the municipal institutions.... The city mission was to be led along such lines (visiting the city institutions and preaching there, distributing appropriate literature, searching the streets and alleys of the city, etc.). In this I do not translate the difficulties of such work. From the circle of our congregations co-workers would have to be won who would be courageous enough to confess their faith and to carry something for the sake of our dear Saviour.... Of course, all fanaticism would have to be carefully avoided. In the city institutions, private pastoral visits would have to follow the sermon. The dissemination of the Scriptures would have to be used to locate German or English churchless families, etc. In all this work, every interference with another's ministry would have to be carefully avoided." We have reported this debate so that this matter may also be considered and discussed elsewhere. It will, of course, soon become apparent that such work would not be possible on a large scale.

A special "city missionary" who is not already burdened by his own congregational work, but who can devote all his time and energy to this work, is necessary. Until such a person is appointed, however, the above suggestions for city pastors and congregations are certainly worth taking to heart. L. F.

General-Conciliar. One of the oldest and largest congregations in the Pennsylvania Synod belonging to the General Council, the Salem congregation in Lebanon, Pa., has decided to give its female members the right to vote. This is an evil example which this old congregation has set to others, an acknowledgement of the unseemly and ever-increasing advancement of the female sex in the church. - At the same time, a German pastor of the General Convention, writing in the "Kirchenblatt" of Reading-Philadelphia, complains about the activities of the Luther League, that well-known association of young people of both sexes who hold many meetings and in a lofty, unionistic manner want to bring about a union of all Lutheran bodies in our country, without a true union in truth, based on the divine Word. He says: "Let your wives keep silence among the congregation, for they shall not be permitted to speak," says the Word of God, 1 Cor. 14:34. Because the Word of God says it, it is the teaching of the Lutheran Church. Unfortunately, however, in the Lutheran church of our country there is very little respect for this teaching of our church, and it would be preferable for certain, not only laymen, but also and especially theologians to delete it from the Bible. This direction shows itself most clearly in the representatives and defenders of the so-called Luther League, this freak of American Lutheranism. Even if it must be censured when women, some of them very young and inexperienced, appear in business meetings of the so-called Luther League to teach by means of topics, it is outrageous, even sinful, because it is against God's Word, when they are allowed to unearth their wisdom, which is mostly gathered from books, during the divine service." Fr. Liste then goes on to give details of the doings of the Luther League and finally calls on every Lutheran who still has a heart for his church to testify against the evil of this association. But this Luther League has already become such a power in the eastern synods of our country (according to one report it has over 60,000 members) that such warnings will probably be of little help. May we always remain unconvicted with all such beings! L. F.

The Universalists have recently adopted a new confession to replace the Winchester Confession of 1803. It consists of five very short propositions, the recognition of which is expected of everyone who wishes to become a member of their community. These sentences are: "The universal fatherhood of God. The spiritual supremacy and leadership of his Son JESU Christ. The reliability of the Bible as a revelation of God. The certainty of just retribution for sins committed. The eventual reception of all souls into the fellowship of God." As little as these sentences say, they are only misleading. For the Universalists no longer belong to Christendom at all, because they deny the main articles of the Christian faith. They deny the holy, divine Trinity, that is, the true deity of Christ and the Holy Ghost, though they call JESUM "the Son of God." They deny original sin, redemption by Christ's vicarious suffering and death, and with this all show plainly that they accept Scripture only so far as it suits their reason. In almost every respect they hold with the Unitarians, and deny the eternity of the punishments of hell, as is evident from the fifth proposition, but teach the final blessedness of all men, for which reason they are called Universalists. At the close of last year they counted 51,025 communicating members. L. F.

Abroad.

The latest issue of the "Kirchenbote" of 19 March reports the following about the **synodal meeting of our Australian brethren**: "The special synod in Hahndorf was held in the days from 27 February to 1 March. Three items were before it for discussion. The main subject was the exposition of the Lutheran-Biblical doctrine of the election of grace according to Scripture and confession. Speaker: Father Hanow. The theses published in the "Kirchenbote" were gone through one by one, in such a way that the speaker first read out each sentence and at the same time explained it further; then the synod members were asked to speak openly about any points that were not yet clear to them. It was gratifying to see how concerned everyone was to become firm and certain in this doctrine through Scripture and confession. By God's grace all (with a few exceptions) arrived at such clarity and certainty. The synod finally confessed each thesis. Individuals who had not yet become completely clear on this or that point declared that they wanted to continue to search God's Word and seek instruction. . . . The negotiations were beneficial, and all the Synod members were convinced that the much-maligned, so-called "Missourian" doctrine of election by grace is the doctrine of Scripture and of our Lutheran confession, and is therefore as different from the terrible Calvinist doctrine as light is from darkness. Glory to the Lord alone, who also in this matter has helped the truth to triumph among us and has given us unity in the Spirit! May He ever more and more uphold and strengthen it among us in these last times of confusion and perplexity. The second subject, the establishment of a separate mission to the Gentiles, was settled by the Synod's resolution to commence the mission to the West Coast, and the appointment of a commission to weather and regulate the matter. The last item for consideration was the motion made at the previous Synod by the General Ministry for a closer synodical connection between Victoria and South Australia." - We add that Fr. K. Dorsch, from Adelaide in Australia, who graduated from the local institution 17 years ago and then followed a profession to Australia, but who, on account of his suffering physical condition, left for a journey to America last January, is now so far recovered that he will be preparing to go home in these days. Certainly his visit to various places within our Synod has served to strengthen the bonds of fellowship, to make participation in the weal and woe of our fellow believers in far-off Australia more active. May God guide him on his journey, may he recover completely, and may he continue to bless his work in his congregation and in his Synod, as he has done so abundantly up to now! L. F.

This month marks the 400th anniversary of the burning in Florence of the great Italian penitential preacher Hieronymus Savonarola, at the behest of the Roman Pontiff, because he stood up to him and refused to obey him. And now a committee has been formed in Florence, headed by the Roman Cardinal and Archbishop Bansa, to strive for and set in motion a special tribute to the martyr, who, though not yet canonized by the Pope, is nevertheless "canonized." This is truly Roman, truly Jesuit: first to burn someone as a heretic and for disobedience, and then later to venerate him as holy or "canonized" for the greater glory of the "Church." At the same time, on the part of Rome, one takes the opportunity to throw dung at our Luther again. That Savonarola was in a certain sense a forerunner of Luther's Reformation, the Papists cannot deny. Nevertheless they try to play him off against Luther. The Viennese "Katholische Volksblatt", for example, writes: "The difference of the unfortunate Dominican (Savonarola), whose

great errors against obedience (to the pope) should not be excused, of Luther was that Savonarola, a morally immaculate man, had stood against an unworthy pope, but the immoral Luther against the papacy." And in the Catholic "Einsiedler-Kalender" for 1898 it is said in a similar connection that the Augustinian monk Luther had often confessed that he had "a peculiar fondness for wine, women and song." These are impertinent lies that are rehashed again and again. Luther never made that statement about "wine, women, and song," and no one can accuse the Reformer of the Church of immorality. - Although Savonarola recognized many harms and afflictions of his time and was especially zealous against the corruption of morals in the Catholic Church and strove for a reformation, and also temporarily developed a great effectiveness in Florence, so that the opulent inhabitants of that city flocked to his sermons, he still adhered to many false doctrines of the Roman Church. In particular, he also mixed the spiritual and secular realms, and can in no way be called a reformer of the church, but only a forerunner of the Reformation. Through the study of the Holy Scriptures, however, he had come to the knowledge of salvation in the grace of God alone and of justification by faith. Shortly before his execution in prison, under the torments of torture, he wrote an interpretation of the 31st and 51st Psalms, which Luther published in 1523 and accompanied with a preface. In this preface Luther calls him a "holy man" whose "memory is in blessing". From his interpretation one could learn "how all glory of works is nothing at all before God, and how necessary the sole and thorough faith in the mercy of God, without all works (on which one can rely), is in judgment and in death. . . And though it may seem at times that the dung of human theology still clings to his feet, so that he seems to have spoiled much time (for who at that time could have been pure enough from such filth?), yet he shows you a pure and beautiful example of how one should believe in the mercy of God, trust and hope in the same, but put a distrust and despair in ourselves and our powers. This is an example of evangelical doctrine and Christian piety. . . . Farewell and follow it." (Walch's edition XIV, 223 ff.) - On the day before the Ascension, May 23, 1498, Savonarola was led to the stake. When the Roman bishop cried out at this, "I separate thee from the contending and triumphant Church of God," he replied, "From the contending, not from the triumphant; for that is not in thy power." When one encouraged him to take comfort in his many good works, he replied, "No human praise or honor is due to the sinner." When another asked him if he died willingly, he replied, "My Lord willed to die for my sins, and should I not willingly lay down this poor life for love of him?" After he had still said the Apostles' Creed, the fire was kindled, and Savonarola soon gave up his spirit.

L. F.

On the Ascension alone I base my descent.

In 1722, the field preacher Johann Georg Schmalvogel, a servant of Christ distinguished by true loyalty and holy zeal, died in Stargard at the youthful age of 28. Count Henckel describes his edifying end thus: "Three hours before his blessed departure, when the song: When the song 'All men must die' was sung to him, he fell over the sixth verse: O Jerusalem, thou beautiful one, oh, how brightly thou shinest,' into an immense joy, and smiled as heartily as he had almost never been seen smiling so before.

was also seen in such immense testimony of joy probably half an hour. At the song: "Valet will I give thee," and especially when the words occurred: He stretched out his arms with exultation and his eyes lifted to heaven, and said: "Oh, carry me up to heaven with all speed, with all speed, with all speed! Oh, take me there!" Which were his last words, after which he lay quite still; for the gasping on his breast, together with the sweat of death, grew stronger and stronger, until God took his soul home, amid the prayers and singing of those present, when the words were just sung, 'With joy I go from thence to Christ, my brother,' and brought in this pious and faithful servant to the joy of his Lord." (The last hours of some blessedly departed in the HErrn, compiled from certain and well-tried news by E. H. Count Henckel. IV, 166.)

Inaugurations.

By order of the Venerable Praeses G. Spiegel, Father G. M. Zucker was introduced by H. Jüngel on the 2nd of Sonnt, n. Epiph. at Millington, Mich.

By order of the Honorable Presidium of the Eastern District, D. Theo. H. Henkel was instituted at St. Paul's parish, Ridgeway, N. C., on Sun. Misericordias Domini at St. Paul's parish, Ridgeway, N. C., introduced by C. J. Oelschläger.

By order of the Honorable President J. H. Niemann, Fr. Friedrich Keller, Jr. was introduced on Sunday, Cantate, in Christ Parish, Cleveland, O. by J. J. Walker. Cantate, at Christ parish, Cleveland, O., was introduced by J. J. Walker. Address: Rsv. Pr. Keller Jr, 173 Selcken Ave, Cleveland, O.

On behalf of the Venerable President Fr Pfotenbauer, the Sunday. Jubilate D. F. W. Erthal at St. John's parish near Atwater, Minn. was installed in his office by C. Kollmorgen. Address: Uev. P. IV. Lrtkal, Ave, Cleveland, O., Linn.

By order of the honorable president G. Spiegel I? W. Hagen on Sunday. Cantate in the Immanuel's congregation at Detroit, Mich. assisted by I?? W. Lobenstein, R. Smukal, F. Tresselt and H. Behrens introduced by G. A. Bernthal. Address: Uev. AV. 428 17th St., Detroit, MI 48201.

Church consecration.

On Sun. Cantate, the Trinity congregation at Conant, Ill. dedicated their newly built church to the service of God. The festival preachers were DU. Brust and Sachs (Engl.).

E. Enclosure.

Gerrreirrho- IrrkUäerr.

On April 20, Immanuel's Lutheran Church near Louisville, Nebr. celebrated its 25th anniversary. Celebratory preachers were: Praeses Hilgendorf and Vice-President Becker. Collecte: H20.00. G. Jung.

On Jubilate Sunday, the Lutheran congregation of Trinity in Friedheim, Mo. celebrated its fiftieth anniversary. The festival preachers were I?. F. J. Biltz, the first pastor of the congregation, and I?. O. R. Hüschen.

A. H. Gaßner.

Conferenz - Ads.

The mixed Dodge, Washington Co. conferery will meet, s. G. w., May 31 (evening) to June 2, at P. Ph. Wilhelm's, Mayville, Wis. Preacher: Prof. Huth. Confessor: D. Stevens; substitute: I?. Pietz. Papers: 1. exegesis on 1 Mos. I, with consideration of the modern world-view, I?. Brandt; substitute: I?. P. Plaß. 2. continuation of exegesis on the Epistle to Titus, I?. Bäse. 3. The Roman doctrine of repentance, and how it also shows itself among the sects by name, D. Leskow. 4. catechesis on the words, "But the Holy Ghost hath preserved me.... with JEsu Christo," P. Hanser. 5. sin against the Holy Spirit, Prof. Huth. 6. sermon study on Rom. 11:33-36, k. Pietz. F. J. Bliefernicht, Secr.

The Northeast Indiana Pastoral and Teachers' Conference will meet from May 31 to June 2 at the parish of the Rev. W. J. Kaiser at Huntington, Ind. beginning Tuesday-. Afternoon 2 o'clock. Early registration quite necessary.

Fr. Keller, Secr.

The North and Central Texas Specialconference will be gathering in Ft. Worth on June 1 and 2. Everyone is asked to attend.
H. Hopmann.

The Eastern Kansas Districtconference will hold, I). v., its meetings from June 2 to 6, in the township of the undersigned. Works: J. OfPrayer: Fr. Wine. 2. apologetics on I Mos. 1: ?. Lüssenhop. 3. a homiletical work: P. Ad. Schmid. 4. orthodoxy and pietism and the right evaluation of both periods: Fr. parts. preacher for Friday evening: Fr. Lüssenhop (? Senne fuu.). Confessional address: Fr. Hoyer (k. Hansen). Sunday Gospel: Fr. Eggert (k. Meyer). Pastoral sermon: ?. Frese (k. Kauffeld). - No quarters without registration! - How to get to Potter. Potter is on a branch line of the D. L 8uuta l'e lix. Conference members living west will travel via Atchison. Departure from there to Potter: 9. 20 m. Those residing southward will travel by way of Leavenworth. Departure thence to Potter: 4. 50 p. Li.

Emil Polster, Secr.

The northern district conference of Nebraska will meet, w. G., June 2-7, inol. at the congregation of P. P. Matushkas in Grand Island. Papers: 1. Significance of the Old Testament to the life of faith of Christians (k. H. Mießler). 2. certainty of salvation in relation to the future salvation (k. E. Oelschläger). Pastoral sermon: P. E. Denninger (k. C. Gutknecht); confessional sermon: P. W. Hüsemann; mission sermon: P. A. Schormann (U. H. Hilpert). The local pastor asks the brethren to register immediately together with the remark with which railway they intend to come. Chr. Meyer, Secr.

The Southeast Missouri Specialconference will gather June 6-8 at Fr. Zschoche's home in Frohna.

Carl Rehahn.

The Western Kansas District Conference will meet, v. v., June 2-7, at P. L. Brewer's church in Ellinwood, Kansas. Work will be furnished by kk. Grambauer, Menke, Hamm, Hahn. Pastoral sermon: Fr. E. Mähr (k. Knies). Confessional sermon: Fr. Drögemüller (k. J. Timken). Sermon: Fr. Grambauer (k. Hahn). One should report in good time to the kastor looi. Jos. J. Timken, Secr.

Iowa's Southern Districtconference will be held at Atkins June 7-9. Work: Illumination of the article in Doctrine and Weirs: Of the Profession of Women Teachers in Christian Congregational Schools (Vol. 43, No. 3): Schug. - Unevangelical practice (continued): Baumhöfener. - Sermon on Luc. 16, 19-31: Berner. Critic: L. v. Schenk. - Catechesis: Von der Au. Critic: Günther. Preachers: Runge, A. Amstein. - Confessor: Schlegel, L. A. Müller. - Casual questions are to be submitted in writing. - Registration or cancellation requested by May 25. Mention whether coming by Milwaukee (station: Atkins) or North Western railroad (station: Norway). F. Walter, Secr.

The Illinois District

of the Lutheran Synod of Missouri, Ohio, &c., will meet, s. G. w., June 1-7, 1898, at Trinity Parish (k. L. Lochner), Chicago, Ill. - Subject of doctrinal discussions: "The Spiritual Priesthood of Christians."

All those who wish to be accommodated (pastors, teachers and delegates) are urgently requested to report in writing by May 16 at the latest, whereupon they will be informed by postcard of their quarters and how they can get there. Also those who wish to take up quarters with friends etc. without the help of the local communities are requested to report this by the above-mentioned date. To be addressed: Rev. I., l'ooduvr, 162 L. 25tū klaoe, OllleuZo, Ill.

F. P. Merbitz, Secr.

The railway companies have again this year granted a discount of 1H for the round trip to the Synod; however, it is necessary to strictly observe the following rules:

1. ask for a certificate (oertlūoate) when buying the ticket that the full price has been paid; without "vertlūout" no discount.
2. tickets must be purchased on the following dates: 28, 29, 30, 31 May, 1, 2 or 3 June.
3. immediately in the first days of the meeting hand over to the undersigned his oertilloats with 5 cts. to pay the lloiot.
4. on June 6, the lloiot ^eut will come to the meeting and personally present each delegate with his OstrtiLoate; it is therefore imperative that each delegate be present on Monday, June 6, to personally receive his Oertilloate from the lloiot ^Akut.
5. as the reduction to 1H only comes into force when 100 or more OertiūoateZ have been submitted stating that 50 Cts. or more has been paid for the journey here, it would be very desirable that those living in the vicinity of

Chicago residents buy tickets and take Ortiüoates, that is, if full ticket would cost 50 cts. or more, so that not all also have to pay full for the trip home. So let no use be made of OoMvautariov, Lxeursiov tickets, and the like, for the love of the brethren living at a distance. If all from the suburbs of Chicago, e.g., Addison, Desplaines, Arlington Heights, Palatine, Joliet, Lemont, etc., would buy full tickets and take oertiüeates, well over 100 oertiüeates would be received.

IV 0. Oeed, 5045 8. ^larsdüeck Xve., OdieaZo.

IV 8. For the return trip, the oertiüeates are good until June 10 ivel.

The Michigan District

Our synod shall assemble, w. G., from June 8 to 14, at the congregation of Bl. IV Moll, at Detroit, Mich. Those who are definitely counting on quarters must have reported themselves by the 21st of May to Mr. J. G. Kurz, teacher, 433 I7td 8tr, Detroit, LUod. Those who are lodging with friends without the help of the congregation are also requested to notify the congregation.

dIL. Deputies are requested to bring their credentials to the opening service and deliver the same to the committee appointed for that purpose after the service. C. J. Umbach, Secr.

The Minnesota and Dakota District will meet June 15-

21 at the church of IV Joh. Grabarkewitz at Good Thunder, Blue Earth Co, Minn. Speaker: IV Ed. Albrecht (7th Commandment). Synod members are required to register with the local pastor by June 1. Deputies and teachers intending to attend Synod should communicate their intention immediately to the railroad agent, IV F. Sievers, 413 9td Xve. 8th, ^linueapolis, kckillv. so that he may give sufficient notice in time to see if sufficient numbers are available to reduce the fare. C. Abel.

The Wisconsin District

of our Synod will meet, s. G. w., June 22-28, at St. Stephen's Congregational Church (U. B. Sievers), Milwaukee, Wis. - Doctrina Proceedings: Thesis XXI and XXII of the series of theses begun. Speakers: DU. W. Matthes and H. T. Feiten. Those desiring quarters, or even only luncheon, must apply by June 5 at the latest to IV B. Sievers (376 8eott 8t., ^lil>vauk66, ^Vis.) at the latest. - Deputies should give their credentials to the committee concerned immediately after the opening service.

P. Plaß, Secr.

Waifenverein - Assembly.

On June 1 and 2, the Orphans' Association of the Martin Luther Orphanage at Wittenberg, Wis. will hold its annual meeting. Meetings to commence June 1, morning, 9 o'clock. The meeting should be held the day before. All members are urged to be present. All friends of the Orphanage are cordially invited. Sign up with U. List. Robt. Heike, Secr.

Official display by Omaha Lutheran congregations for exhibit visitors.

The Omaha and South Omaha congregations have made arrangements to house their fellow believers at acceptable rates during their visit to the show.

Representative of IV Adams township in South Omaha is Mr. 8 Lliodsl, cor. 24tū L H 8ts.

Representing the IV Freses community are Usterssu Bros, 103 16td 8t, across from the new post office.

Representative of the municipality IV Hers is Uev. IV 8th Her, 28tū anck Uarksr 8ts.

It is to one of these addresses that our fellow believers will turn for board and lodging with German Lutheran brethren on their arrival in Omaha. J. F. S. H er.

Income into the coffers of the California and Oregon Districts:

Inner Mission: St. Paul's Sunday School, San Francisco, 20.00. IV Runkel's congregation, Los Angeles, 30.00. Zion's Women in Oakland 22. 50. IV J. H. Tisza's congregation in Oakland, 9. 70, et al members of his congregation. St. Paul's Women's Association in San Francisco 18. 60. IV Buehler's congregation and other members, the same in San Francisco 68.00. IV Schroeder's congregation in San Francisco 43.00. Mr. Zum Malln, Orange, 8.00. P. Behrens in Tacoma, Wash, 2.00. H. Möhring in Snohomish 5.00. IV Kogler's Gem. in Orange 14. 37. IV H. Paul in Blooming 2.00, N. N. the. 2.00. P. Haserodt of

Mrs. Jasper in Alameda 2. 50th Zion Youth Ave. in Stockton 5.00. P. Haserodt's comm. in Alameda 10. 25. (S. H276. 17.) Poor students: IV Kogler's Gem. in Orange 15. 72. Negro Mission: N. N. in Blooming 5.00. San Francisco, April 19, 1898. I. H. Hargens, Kassirer, 336 Oapp 8t., 8tation 6.

Income to the Illinois district treasury:

Synodal treasury: Easter Festival and other collections by the Uk.: Wockenfuß in Dwight K11.00, Dornseif at Troy 18. 45, Jöckel at Richton 7.00, Plehn at South Litchfield 5.00 (Abdm.Coll.), Vogt at Goodfarm 11.00, Gesterling at Wartburg 6. 40, Brauns at Nashville 4. 60, Hornung at Sadorus 2. 57, Zapf at Melrose Park 9. 75 (half of the Easter coll.), Traub at Aurora 30. 75, Heinemann at Bremen 2.07, Rabe at Yorkville 9. 70, Wolter at Mattoon 9. 50, Behrens, La Rose, 7. 90, Varna7. 10, Pardieck, Chicago, 16. 25, Bergen at Chandlerville6. 35, Brecht at Darmstadt 6. 50 & Heyne at Decatur 15.00; by L. Kölling, Easter coll. of IV Katthains Gem. at Hoyleton, 5.05, dch. I. G. Schaudt of IV Beil's Gem. in Lost Prairie 3.06 & dch. R. J. Fieg of St. John's Parish, Champaign, 16. 50. (p. H211. 50.)

Inner Mission in Southern Illinois: Fr. Plehn's congreg. in So. Litchfield 3. 42, Sattelmeier in Hord, Abdm.-Coll. on Char Friday, 5. 25 & IV Mueller's congreg. in Echester 15.00. (S. H23. 67.)

Inner Mission: Dch. W. Balzer on the missionary boxes of the congregation in Addison. 75, by H. A. Block of St. Paul's congreg. in Rockford 10. 39, P. Wunder in Chicago by Miss N. N. 5.00, P. Pisfel in Benson by N. N. 5.00, IV Seehausens Gem. in Chebanse 6.07, IV Pardiecks Gem. in Chicago 11. 85, U. Em. Meyer's Gem. at Hopkins 8. 50, IV K. Schmidt, Chicago, by Th. Reinhardt 1.00, Ostercoll. byIV Sieving's Gem. in Manito 4. 65, IV Succop in Chicago by Father Kummerow 5.00 & Wm. Niederhelmann 1.00, dch. Vicar Wischonke of women's soc. in Mattison 10.00, IV Wagner in Chicago, Theil v. Coll. at mission feast in his church, 100.00 u. IV Th. Kohn das. of Carl Marose 1.00. (S. H170. 21.)

Negro Mission: IV Ullrich's coll. at La Grange 7. 50, Easter coll. v. 4V Johanning's coll. at Broadlands 8. 25, IV K. Schmidt, Chicago, by Th. Reinhardt 1.00 u. IV Wagner the. part of Coll. at mission feast in his church, 14.00. (S. H30. 75.)

Negro School in Salisbury, N. C.: IV Gesterling in Wartburg by d. pupils 1.00, dch. Teacher L. F. Rittmüller in Bloomington by Joh. Teske . 25 & Bertha Paul . 25, IV Heidelbergers Gem. in Vera 2. 17, IV Dannenfeldt in Woodstock by Heinr. Schmarje . 50 u. N. N. . 10, Teacher Jöckels Schulk., Bescher, 1. 52, Teacher G. Faster's pupil at Altamont 3. 73 & Mrs. A. Laatsch . 10, IV Pardieck in Chicago by the pupils of teachers Strikter 2. 50, Zitzmann 2.02 and Miss Dreß 2. 55, IV Seehausen in Chebanse by the Sunday school. 85, IV Em. Meyer in Hopkins by Lizzie Reims & C. L. each .05, teacher AHrens in Richton by s. pupils 3. 50, a. d. St. Marcüs-Gem., Chicago, dch. Teacher Kringle v. s. pupils 4. 14, Teacher Bock v. s. pupils 1. 55, and out of W. & P. Bock's piggy banks . 30, teacher Schäfer's pupils, Washington Heights, 1.02 u. IV Als. Remke of Martin Erne in Galesburg . 25. (S. K28. 40.)

Student at Winfield: Dch. Teacher.Hildebrandt, Troy, Coll. at Esterlein-Kissels Hochz. for Dornseif, 3. 31.

English Mission in Chicago: From Chicago: U.Wunders Gem. 28. 60 and IV Wagner, Theil d. Coll. am Missionsfeste in seiner Kirche, 14. 47. (S. H43.07.)

Emigrant Mission: IV Schwandts Gem., New Berlin, 5. 81.

Heathen Mission: IV Ullrich's congregation at La Grange 4. 36, IV Strasens Jr. congregation at Wine Hill 9. 80 & IV H. Engelbrecht at Chicago, Hochz. Krause-Schultz, 3. 25. (p. H17. 41.)

Support Fund: IV Sieving's Gem. in N. Plato, Easter Coll., 9. 70, IV Miracle in Chicago from Mrs. N. N. 5.00, IV Gose's Gem. in Grant Park 8. 60, IV T. Jockel, Richton, a. d. Bell Bag 11. 90, IV Plehn in So. Litchfield, Confirmationscoll, 7.07, IV Brockmann v. d. Okawville Specialconf. 14.00, IV Schmidt's Gem. in Freeport 7. 50, IV Blanken from the Mixed Conf. in Champaign County & vicinity 14.00, IV Traub's Gem. in Aurora 1. 50, IV Heinemann's Gem. in Bremen 2. 65, by C. C. Witte in Cowling from IV Frese's Gem. 5.00, v. d. Gemm. of Uk. Rabe at Yorkville 5.00, Bode at Ash Grove 4. 94, Strasen Jr. at Wine Hill 11. 46 & Schröder at Kankakee 13. 10, IV Behrens at La Rose 5.00, IV Hieber at Riverdale, Hochz. Teacher Jüngel-Miner, 4. 85, IV Koch in Petersburg 4.00, by IV Rösel in Burlington, subsequent to Easter coll., . 65, IV Link in Red Bud a. d. bell-bag 1.00, IV Blanken in Buckley by the mixed conf. in Champaign Counc & vicinity 2.00 and by H. H. in Buckley 5.00, IV Em. Meyer in Hopkins by Gerh. Gerken 3.00; of Chicago: IV W. C. Kohn by F. Raschke 1.00, R. G. 15.00 and of the comm. 13. 17, P. Bünger by the Chicago Pastoral Conf. 19. 50, IV Th. Kohn by Auguste Großmann . 50 & Maria Großmann . 50. (SEE K196. 59.)

Students in St. Louis: IV Jöckel, Richton, v^Frauenver. for Koch 7.00, IV Wartens Gem. in Danville for W. Landgraf 9.00, IV Gesterlings Gem. in Wartburg for F. Winzer 2.00, dch. J. W. Diersen in Crete a. d. bell bag for Alb. Hübener 25.00, IV Mennickes Gem. at Geneseo for A. Dallmann 7. 90, Easter coll. of IV Brusts Gem. in Prairie for M. Liebe 15. 86, IV Hohensteins Frauenver. d. Dreieinigk.-Gem. for Alb. Dallmann 10.00, Jungfr.-Ver. 10.00 and Johanna Bontjes 5.00, dch. Jul. Stolzenburg v. IV Lükers Gem., Bethlehem, for Willkomm 5.00, IV Succop in Chicago v. Jungfr.Ver. for Röcker 10.00, IV Berg in Beardstown, Hochz. VetterBormann for F. Jeffe, 5.00 u. IV W. C. Kohn in Chicago v. Frauenver. for E. Brüggemann 16.00. (S. H127. 76.)

Wash Cash in Springfield: IV Brewer in Crete from Creter Sewing Club 5.00.

Students in Springfield: Dch. Wm. Balzer v. U. Great Gem. in Addison for A. Bergmann 3.00, IV Miracle in Chicago from Women's Ver. for Gehrke 8.00, IV Plehn in So.

Litchfield for W. Strothmann a. d. Gotteskasten d. St. Joh.Gem. 8. 71 u. by himself 1. 50, dch. R. E. of N. N. in W., Ill, for Olaf Schröder 5.M, P. Schröder's Gem. in Sauaw Grove for Larsen 14. 20, for C. Frankenstein dch. 1^o. Munvt in Montrose v. ernem Unnamed 3.M and dch. Jul. Stolzenburg v. Lüker's Gem. in Bethlehem 11.00, Berg, Beardstown, v. Women's Ass. for poor students 5.M. (p. 471. 41.) College students in Fort Wayne: Schröders Gem. in Kankakee 9. 22, Pissel in Benson by N. N. for election 5.M andMüller in Schaumburg for Brunn's sons 18.M. (S. 432. 22.) College student in Milwaukee: By H. F. Rathe v. Feddersen's Gem. in Homewood for H. Oetjen 18.M, ?. Hölter in Chicago from the Women's Ass. for Tessmann 8.M u. P. W. C. Kohn das. from the Women's Ass. f. W. Glawe 10.00. (p. 436.00.) Seminary household in Addison: by L. Kölling in. Hoyleton, Palmscoll. v. 1^o. Kathhains Gem., 9. 69. Student in Addison: Heinemann,Bremen,"Frauerver. for A. Drögemüller 2.M, k?. Schmidt at Freeport, Hochz. Deininger-Karstedt for B. Seitz, 5. 20 u. Heyne in Decatur from Frauerver. for G. Witte 10.00. (p. 417. 20.) Collegeschüler in Concordia: Ostercoll. v. P. Oettings Gem. in Golden for Herm. Kowert 15. 20. Studying orphan boys from Addison: W. C. Kohn in Chicago v. R. G. 5.M. Deaf and Dumb Institution at North Detroit: Bonden Gemm. d.: Plehn in So. Litchfield 3rd M, Mariens, Danville, 15th 15, Sattelmeier in Hord, Easter Coll., 2nd 25 u. v. Joach. Becker . 50, Muller in Ehester 14th M, Strafen Jr. in Wine Hill 6th 15 & Heyne, Decatur, by Mrs. Szccepan J. M. (p. 442.05.) Deaf and Dumb Mission: by the Gemm. d.: Hafner in Thawville, Charfreitcoll. 4th 05, Traub in Aurora 2nd 25, Strafen Jr. in Wine Hill 6th 15, Nützel in Chicago 8th 06 & A. Dettmann . 25, Oetting at Golden, Passion coll. 9th 25 and k. Arth. Reinke v. s. Lutheran Taubst.-Gem. of our Saviour in Chicago 50.00. (S. 480.01.) Township of Jennings, La.: From the Gem. inAddison for Actien 2.M. Church building in Granite City: Käselitz in Juka, half of a coll., J. M, Plehns Gem. in So. Litchfield 2. 50, ?. Gesterling's gem. in Wartburg 2nd 50 & Kistemann in Shiloh Hill, half of a coll., 2nd 35. (p. 48. 35.) Church building in Murphysboro: BergensGem., Steeleville, 6. 70, half of a coll. P. Käselitz's gem. in Juka J. M, Geo. Plehn's Gem. in South Litchfield 2nd 50, Gesterling's Gem. in Wartburg 2nd 50, and half of a coll. of P. Kistemann's Gem. in Shiloh Hill 2nd 35. (p. 415.05.) Concordia Parish in Chicago: k?. K. Schmidts Gem. in Chicago 17. 52. Schmidt's church in Danvers: Angel- Orphanage rn Des Peres, Mo.: Dornseif, Troy, of Casp. Tilkemeier J. M, Gesterling's Gem. in Wartburg 2. 25, Heinemann's Gem., Bremen, 1. 22, teacher Hildebrandt's pupil 1. 35 & Miss Langewisher's pupil J. M, by H. A. Sievers from P. Voit's Gem. in Brunswick 5.M, P. Mießler in Carlinville for discharge of debt, Easter Coll., 9. 55 & from N. N. I.M. (S. 422. 37.) Home for the Aged in Arlington Heights: Hölter, Chicago, v. Women's Ass. 8.M and Fr. Theo. Kohn in Chicago for reports. 20. (S. 48. 20.) Orphanage in Addison: 30. 40 and 216. 53. (pp. 4246. 93.) (1^oL. Treasurer G. Ritzmann acknowledges individual items). Mission in Hamburg, Germany: Schwandts Gem. in New Berlin J. M. Total: 41506. 43. Addison, Ill, May 6, 1898, H. Bartling, Cassir.

Proceeds to the treasury of the Iowa District:

Synodal treasury: Bayers St. Martini-Gem. -4. 50, k. Horn a. d. Wohlth.-Kasse sr. Gem. 8.00, Dommann's Gem. 7.00, Wolfram's Gem. in Waterloo 10. 47, in Reinbeck 3. 46, Steges Gem. 10. 60, A. Ehlers, Ostercoll. sr. Gem., 8. 50, Baumhöfeners Gem. 20. 50, P. Däumler, Ostercoll. sr. Gem. at Ocheyedan, 11. 50, Andr. Müllers Gem. 8.00, Mertings Gem. 8. 70, H. Wehkings St. Johannis-Gem. 19.00, Matzat, Abendmcoll. sr. Gem., 9. 39, 1?. Lorraine's Gem. in Denison 5.00, F. Ehlers' Dreieinigk. Gem. 8. 95, Melcher's Gem. 23. 17, Runge's Gem. 6. 50. (p. -173. 24.) Synodal building fund: ?.Andr. Müllers Gem. 5.M, C.Werning, Soll. v. 1?. Matthaidelß Gem., 12. 10. (S. -17. 10.) Inner Mission in Iowa: Bayers St. Martini-Gem. 5. 50, H. Wehkings St. Johannis-Gem. 10.00, Horn a. d. Wohlth.-Kasse sr. Gem. 10.00, Jehns Gem. 8. 10, ?. A. D. Greifs Gem. 30.00, Dommanns Gem. 44.00, Haars Gem. in Luverne 12.00, 1?. C. E. Günther, Ostercoll. sr. Gem., 6.00, P. Jobst, Passcoll. sr. Gem., 23. 50, Nuoffers Gem. at Meriden 5. 85, P. Markworth's Gem. at Lunts 3. 90, k. Jipp, Theil d. Ostercoll. sr. Gem., 5.00, P. Burmeister, Easter Coll. sr. Zions-Gem., 15. 19, Grimm, Abendmcoll. sr. Congregation, 8. 50, Fr. A. Amstein, Easter Coll. sr. Comm., 9. 75, Otto, Easter Coll. sr. Gem. in Atlantic, 4. 25, P. J. P. Günther, Theil of the Ostercoll. sr. Gem., 12.00, 1?. Studts Gem. in Luzerne 12. 75, Andr. Müllers Gem. 7.00, Fr. Drexler, Ostercoll. sr. Gem., 10. 52, 1?. Kitzmann, Palmscoll. sr. Comm., 23.00, H. Wakosin . 50, H. Schramm . 50, P. Böhm, Ostercoll. sr. Comm., 15. 75, Schlegels Imm.-Gem. 6. 75, Johannis-Gem. 2. 50, I'. Brammer, Ostercoll. sr. Dreieinigk.-Gem., 20. 26, P. Schug, Ostercoll. sr. Congregation, 8.00, Fr. Händschke, Easter Coll. sr. Congregation, 10. 56, Oehlert, Easter coll. sr. Gem., 4. 96, Lorraine's Gem. in Denison 5.00, P. Schwenk, Abendmcoll. sr. Gem. on Char Friday, 10. 31, Fr. Hesse's Gem. 13. 70, F. Ehlers' Imm.Gem., 7. 18, Clöter;un., Easter coll. sr. Imm.Gem. in Adair, 16. 20, St. John's Gem. in Grant Tp. 10. 60, Runges Gem. 6. 50, Tisza, Abendmcoll. sr. Congreg. 13.00. (S. -419.08.) Negro Mission: Kitzmann's Gem. 8. 25, v. Schenk v. Th. v. Schenk 5.00, Schwenk, Abendmcoll. sr. Gem., 6. 97, n. a. D. Greif's congreg. 2.00, Steege v. N. N. 2.00, Grimm v. Mrs. Beyer f. d. Greensboro congreg. 1.00, C. Wehking's

Gem. 3. 91, Andr. Müllers Gem. 2. 50, Merting v. Frau Osthoff J. M, k?. Händschke v. M. Dreier . 30, 1>. Seßler, Ostercoll. sr. Gem., 12. 13, F. Ehlers v. Joh. Lübke 2.M for the Negro school in Salisbury, Niemand v. N. N. 2. 25, P. Jobst v. Geo. Herzberg 2. 10, Studt v. F. Bolz J. M, Brewer v. Huseman J. M, Kitzmann, found in the bell-bag J. M, Maria Rösch . 10, H. Schramm, C. K., M. K. and R. K. each . 50, Schwenk v. Emma Möling, Jos. Riekhoff, Elise Hornsbach, John Roggow, H. Miller, Anna Schwenk each . 50, J. Westphal, H. Zorn, Carl Matzdorf, John Westphal, A. Pietz, H. Lütke mann, Alb. Kolpin each. 25, H. Braunschweig . 10, Chr. Piep . 11, Lehrer Ilten v. s. Schutt. 5.00, Runge v. H. Brosaml n, A. Brosaml n, M. Runge, E. Runge each. 10, M. Meseck, L. Meseck, B. Runge, G. Runge each . 25. (S. 467. 62.) Heathen mission: Kitzmann v. J. Jahlfaß . 25, v. sr. Gem. 8. 25, v. d. Schutt. 2. 95, k?. Horn of Ph. Richter 2.M, ?. Schwenk v. s. Schutt. 3. 93, Baumhöfener, Hochzeitscoll. Stohlmann-Ristedt, 4. 25, r. A. D. Greif v. sr. Gem. 10.00, ?. Steege of N. N. 2.M, r. C. Wehkings Gem. 3.M. (p. 436. 63.) Mission to the deaf and dumb: Jobst, ges. a. d. Hochzeit v. L. und E. Sundermann, 8. 45, k?. Richter's gem. at Garner 8. 38, in Garner 2. 51, I'. v. Schenk's gem. at Van Meter 10.06, ?. Boehm, ges. at Ch. Rise's Confirmation, 3. 37. (p. 432. 77.) Emigrant Mission: Däumler, Abendcoll. sr. Gem. near Ocheyedan, 8.M. Mission in London: Through P. L. v. Schenk 2. 50. Support fund: Grimm, Hochzcoll. Scharffenberg-Wendt, 3. 80, v. Schenk 5.M, Baumhöfeners Gem. 8. 60, Horn, a. d. Wohlth.-Kasse sr. Gem., 6. 50, Otto's Gem. 4. 10, P. Brandt's Gem. 3. 16, Steege 2.M, P. Jipp, Theil d. Ostercoll. sr. Congregation, 4.M, Fr. Grimm, thank-offering sr. Frau 2.00, v. Strohe, part of the Easter coll. sr. Congregation, 19.00, Boehm, Hochzcoll. Hartwia-Buschbom, 8. 60, R. Amstein's Gem. at Onawa 3. 25, P. Beer's Gem. 6. 33, Lorraine, Eastercoll. d. Gem. at Washington Tp., 2. 45, P. Welcher of Weidemann 10.00, Drexler, Eastercoll. sr. Gem. to Rock Creek, 8. 24, Baumhöfener a. the General Relief Fund 1M.M. (S. 4197.03.) Students in Milwaukee: C. Wehking, wedding coll. Fahrnows-Krüger, 3. 50. Students from Iowa:!. J. P. Günther v. Frauerver. sr. Gem. 8.M, P. A. Amstein, Hochzcoll. Pautsch-Niedermeyer, 9th 70, P. Wolfram's Gem. at Waterloo 5th 42, C. E. Günther, Hochzcoll. 2nd 70, J. P. Günther, Hochzeitscoll. MindemannEckstein, 5th M, Baumhöfener, Hochzcoll. Becher-Wickmann, 4th 70, P. Reinhardt, Hochzcoll. at Peter Happel, 10.00, Horn a. d. Wohlth.-Kasse sr. Gem. 7.M, P. Niemand's Gem. 10.M, ?. C. E. Günther, Hochzcoll. 1. 37, Jobst v. Herm. Herzberg 3.M, P. Jipp, Theil d. Ostercoll. sr. Gem., 4.00, W. A. Gesell, Ostercoll. d. Gem. in Elma, 4. 76, P. v. Strohe, Theil d. Ostercoll. sr. Gem., 9. 50, H. Wehking's St. Johannis-Gem. 17.00, Kitzmann, Hochzeitscoll. Tanke - Behrens, 5. 85, P. Böhm, Hochzeitscoll. Reinert-Hartwig, 8.05, P. Zürrer, wedding coll. Mesenbring-Nelson, 2. 25. (p. 4118. 30.) Students to Wauwatosa, Wis.: P. Schaller, wedding scoll. Nehmann-Holst for H. Schaller, 5. 65. Springfield students: P. Enseleits Gem. in Spirit Lake for O. Strauch 4. 40. Pupils at Addison: v. Schenk v. Th. v. Sch. for L. Sippel 5.00, H. Wehking's Gem. for Mattfeldt's son 8. 50. (S. 413. 50.) Deaf and Dumb Institution: C. Werning, Communion Coll. of the Gem. at Eldorado Tp., 3. 40, Studt, Hochzcoll. Watermann-Studt, 6. 50, v. Schenk's Gem. at Dexter 6. 79, ?. Studt's gem. in Luzerne 15. 50. (P. 432. 19.) Orphanage near St. Louis: Andr. Müller f. debt repayment v. J. L. 10.00, v. G. F. . 75. (p. 410. 75.) Orphanage in Wittenberg: P. Schwenk v. Joach. Riekhoff 1. 50, P. Ströbel 5.M, Enseleit, gold. Hochzcoll. by Pietz, 3.M, C. R. George, Ostercoll. d. Gem. in Pomeroy, 7. 61, P. v. Strohe by Mrs. Scheer 2.M, Händschke, silb. Hochzcoll. by. Wm. Meyer, 1. 10, Brandes, Hochzcoll. Mindemann-Hasstedt, 5.M, Heinkes Gem. 4. 50. (P. 429. 71.) Orphanage at Fremont: C. R. George, Theil of Easter Coll. d. Gem. at Pomeroy, 7. 61, P. H. Wehking's St. Joh.Gem. 10.00, Brandes, Hochzcoll. Mindemannnn-Hasstedt, 4. 53, Heinkes Gem. 4. 50. (p. 426. 64.) German Free Church: By?. v. Schenk5.M. Danish Free Church: By?. v. Schenk2. 50. Fort Dodge, Iowa, May 1, 1898. I. H. Abel, Kassirer.

Income to the Kansas district treasury:

Institution at Concordia: FromN.N.,Leavenworth, 85.00. Kansas students: byN. N., Leavenworth 5.00, r. M. Senne, Hochz. Lack-Kiehnhoff, 2.00, v. J. Krüggel 1.00. Theo. Meyer by L. Sylvester, 5.00. P. H. C. Senne, Hochz. H. Thoden, 5. 25. by A. Härtlein, Marquette, Kans. 2.00. Drögemüllers Gem. 8.00. (p. 828. 25.) Synodical Fund: P. Ranks Women's Ass'n, Denver, 5.00. By A. Härtlein, Marquette, Kans. 2.00. (S. 87.00.) Inner Mission: I>. Westphals Gem. 15. 45. J. M. H. 3.00. bequest of H. F. Schepmann, dch. J. G. H- Schepmann, Hollyrood, 500.00. P. Theo. Meyers Gem. of Riley, 12.00, v.L. Sylvester 25.00. P. Wendt's Gem. 5. 16. P. Storms Gem. of Spring Valley, 9. 58. Sennes Gem. of Block, 7. 60. ?. Eggerts Gem, 9. 47. A. Härtlein 3.00. Hoyer's Gem, 8. 37. I>. Wagner's set, three. Sixty-one. X. Kauffeld's set, 4. 36, (p. tz606. 60.) Students at Winfield: P. Brauer's Gem., Ellinwood, 3. 50. 1'. Hoyer's Gem. 7. 47. (P. 810. 97.) Widows and orphans: H. C. Senne, Hochz. ChristMaisch, 7.M. By A. Härtlein 3.M. (S. 810.00.) Juoenmission: H. C. Senne 2.00, v. Mrs. Joh. Prothe I.M. (S.-3.00.) Students in Milwaukee: Mencke's Gem. 5. 11. Hafner's Gem. 5. 91. (S. 411.02.) Deaf and Dumb Institution at Norris, Mich. by Keller, Hochz. Meyer-Thies, 5. 31.



Fremont orphanage: Keller, MüllerMeier wedding, 4. 64. P. Schmid v. N. N., Onaga, 5.00. (p. -9. 64.)
Orphanage near St. Louis: P. Keller by H. Ohlde sen. . 50.
English Mission: By A. Härtlein 1.00.
Negro Mission: By A. Härtlein 1.00. P. Bräuhahns
Comm. 6.00. (S.-7.00.)
Heathen Mission: By A. Härtlein 1.00. P. Wagner by Joh. Matthes
1.00. P. Bräuhahn's Gem. 6.00. (S. -8.00.)
Orphans in Armenia: P. Cousin v. J. K. 5.00.
Total: -718. 29.
Leavenworth, Kans. April 1, 1898.

H. F. Oelschlager, Kassirer.

Proceeds to the treasury of the Minnesota and Dakota Districts:

Synodical treasury: Gemm. d. ??.: Pfortenhauer, Hamburg, -24.00, Rosenwinkel, Woodbury, 4.02, Gaiser, Elmore, 5.00. (S. -33.02.)
General Building Fund: P. J. D. Ehlers Gem. in Scotland, S. Dak., 15. 80.
InnerMission: Gemm. d.?U.: Hertwig, Gaylord, 4. 70, Metz at Lydia 12.00, Schoknecht, Valley Creek, 4. 62. (S. -21. 32.)
Support fund: Gemm.d.?..: Hertwig, Gaylord, 4.00, Robert at Arlington 6.00, Koehler, Mountville, 8. 79, Albrecht, Fairfield, 4. 50, Shible 4. 67. P. Horst, 60th birthday party at Carl Bode's in Courtland, 6. 66. (P. -34. 62.)
Household treasury in St. Paul: l'. Ferber's comm. in Belvidere 2. 25. P. Kaiser's comm. m Elmore 1. 50. (p. -3. 75.)
Orphanage in Wittenberg: P. Schedler, Kindtaufcoll. at M. C. Bodie at Fischer, 2.00, Hochzcoll. BeiswengerLiepert that. 4.05. P. Metz' Gem. at Lydia 8.00. Teacher H. Ehlers pupil at Waconia 10.00. W. Richter Sr. at Silo, Minn. that, 5.00. (S.-29.05.)
Fremont Orphanage: P. J. D. Ehlers of Chr. Evers, Scotland, S. Dak., 5.00.
Collegelots at St. Paul: Gemm. d. Uk.: Ude, Willow Creek, 36. 10, Frey, Fairmont, 10. 82, List, Elysian, 8. 25. (S. -55. 17.)
College Organ Fund in St. Paul: Fr. Albrecht, wedding scoll. at Heinrich Schwartz's in Fairfield, 4.00.
Pupils at St. Paul: P. Frey, high coll. atNolte-Brode in Fairmont, 4.00. P. Beck's Zion's congreg. at Bellingham 2. 50. & penalties, silver. Hochzcoll. at G. Grams in Janesville for Wm. Schuweck & Carl Marquardt, 6.00. (S. -12. 50.)
Students in Springfield: P. Ude, Hochzcoll. Seaman-Schulz at Willow Creek for G. Spice, 3. 50.
Heathen Mission: P. Grabarkewitz of N. N. in Good Thunder 2.00. P. Hertwig's Gem. in Gaylord . 50. P. Ferber of N. N. a. d. Gem. at Lmcoln 1.00. (p. -3. 50.)
Emigrant Mission: Fr. Beck's Trinity congreg. at Bellingham 3.00. Fr. Becker's congreg. at Josco 7. 80. (S.-10. 80.)
Negro Mission: ByN.N.inSiouxFalls,S.Dak., 1.00. ?. Strasens Gem. in Janesville 6. 20. (S. -7. 20.)
Parish in Spencer, S. Dak.: P. J. D. Ehlers Gem. in Scotland, S. Dak., 5.00.
St. Paul, Minn, April 1, 1898.

Theo. H. Menk, Kassirer.

Income to the Michigan District coffers:

(April.)

Synodical treasury: Detroit, Imm. comm. -2. 65, same 2. 35, Lenox 3. 50, Millers 10. 86, Monroe 18. 59, Gd. Haven 8. 80. k. Smukal's Gem. 12. 86, P. Schatz' Gem. 21. 32, P. Dümling's Gem. 10.00, Hemlock3. 70, Saginaw W. S. 21. 10, Mt. Clemens 10. 75, Gd. Rapids 23. 63, Sebewaing 22. 49, Sand Beach 5. 45, Frankentrost 11. 51, Richville 7.00, Riley 4.00, Hadley 4. 25, ?. G. A. Bernthals Gem. 14. 84, Jda 10.00, Ludington 4.00, Riverton2. 24, Lisbon11. 50, Frankenmuth44. 57, TownTaylor 4.00, Pt. Hope 10. 80, Leland 5. 85, Good Harbor 2. 70, Pt. Sanilac 4. 40, P. Trinklein v. N. N. 5.00, Ders. v. C. B. White 5.00, Frankenlust 14. 15, Monitor 7.00, Tp. Merritt 6. 91, Benona 3. 75, Belknap 6. 35. p. Potzger by W. Brandt 1. 25. (p. -369. 12.)
Building fund: Hillsdale 4. 35.
Heathen Mission: P. Heid v. K. Buker. 25, Saginaw W. S., v. Wwe. A. Seidel 2. 50, Amelith 7. 55, P. Arendt v. M. Förster 1.00, P. Wilson's Gem. 5. 50. (S. -16. 80.)
Mission in Hamburg: Fr. Wilson's Gem. 4.00.
Deaf and Dumb Mission: Tawas City 2. 80.
German Free Church: P. Harsch of N. N. 1.00, Steiner, Theil of a Coll., 5.00. (S. -6.00.)
Saxon Free Church: Fr. Wilson's Gem. 4.00.
Danish Free Church: Steiner, Theil of a Coll., 2.00, U. Wilson's Gem. 4.00. (S. -6.00.)
Negro Mission: Amelith 3. 30, Waltz 7.00, Saginaw O. S., v. Bro. Karl 1.00, Gd. Haven, Mrs. Behm f. d. building of Negro church in Salisbury 1.00, Centreville 3. 60, Richville 7. 90, Steiner 7. 37, Bro. Hagen v. Siblings Heß f. Salisbury . 25, St. Clair, v. C. Stein . 25, v. N. N. . 75, Fr. Arendt by M. Forester f. the congregation at Jennings, La., 1.00, St. Joseph 4th 25, G. Wendt by Aug. Striewski . 10. (S. -37. 77.)
Mission to the Jews: P. Trinklein v. s. Confirm. . 50.
Emigrant Mission in New York: Fr. Hemlock2. 80.
Inner Mission: teacher Harbeck's school 7. 50, Pontiac 3. 13, Pinconning 3. 10, Saginaw O. S., of Bro. Charles 1.00, Alpena 2. 50, Hemlock 4. 35, Saginaw O. S. Missionary Society 5.00, Bro. Succop v. N. N. 2.00, Tawas City, Misfionary, 2. 75, Midland 6. 59, Mt. Pleasant 3. 41, Sanilac Centre 2. 91, South Sanilac Centre 1. 59, P. Fackler v. Fr. G. Reisig 3.00, Lake Ridge4.00, Amelith 5. 85, Marion Springs 2. 35, l'. Claus' Gem. 11. 56, Macomb 4. 99, P. Meinekes Gem. 14. 65, Cadillac 9.00, Traverse City 3. 71, Reed City 7. 40, Muskegon 6. 35, U. Arendt v. M. Forester 1.00, St. Joseph 10.00, Kilmanagh 5.00, Howard City 6. 25, Cato 1. 60. (S. -142. 54.)
Support fund: P. Heid 2.00, LehrerH. Dammes 1.00, Bay City 22. 75, P. H. Frinke v. Wwe. K. Liebermeister



1.00, H. F. 2.00, New Haven 4.00, Jda 5. 70, Saginaw W. S. 23. 73, Saginaw O. S. Missionary Society 5.00, Gd. Rapids 31. 13, Riley 4. 45, P. Kruger 2. 41, Deerfield 2. 37, P. Gugel, Conf.Uebersch., 1. 50 Big Napids 1. 91, P. E. G. Frank, Cons.Uebersch., 1. 60, Umonville 5. 50, Sand Beach 4. 69, St. Joseph 10.00, P. Schumacher v. N. N. 2.00, P. Tresselts Gem. 11. 27, k. Jüngel, Hchzt. Frammke-Beyer, 3. 50. (p. 8149. 51.)

North Detroit Deaf and Dumb Institution: Waltz, school, 4.00, Wyandotte, Women's Ass., 10.00, Saginaw W. S. v. Wwe. A. Seidel 2. 50, Tawas City 6.00, Richville 8. 25, Steiner, school . 75, Frankenmuth 38th 88th, Pt. Sanilac 2nd 50th, Caledonia 9th 43rd (S. 882st 31st).

Home for the aged in Monroe: teacher Schmalzriedt's school 10.00, teacher Kurz' school 10. 85, teacher Stuenkel's school 5. 12, teacher Ude's school 6.05, Monroe, April contribution, 5.00, Ruth 5.00, Kass. C. Nuppel, Hchzt. Mügge-Apel, 5. 60, P. Smukals Gem. contribution for 6 mo., 24.00, P. Dümmling v. Mrs. N. N. 5.00, P. Fackler v. N. . 37, Coldwater 7.08, Steiner, contribution for Feb., March, 8.00, k.^ Tresselt's Gem. contribution for Jan., Feb., March, 6.00, P. Huegli's Gem. half-year contribution, 29. 32, Detroit, Imm. Gem. contribution for Jan., Feb., March, 13. 76. (S. 8141. 15.)

Poor Michigan students: Amelith 7.03, P. H. Frinke v. N. N. 2.00, Alpena 2. 50, P. Dümmling v. N. N. 5.00, Jda 3.00, Jonia 10. 60, P. Succop v. N. N. 3.00, Adrian 12.00, k. Schöchs Gem. 7. 44, Ludington 3. 57, P. Schatz, ConferenzUeberschuß, . 38, Petersburg 7?00, Amelith 4. 80, IN J. F. Muller v. s. Confirmands 2. 30, Big Rapids 5. 27, IN Succop v. Wwe. Summ 1.00, Waltz 8. 50, Noseville 9. 32, St Joseph 10.00, Kilmanagh 7.00. (S. Kill. 71.) In this treasury about 8175.00 is still needed for this school year!

Students in St. Louis: Moltke f. E. Bohn 5. 33, Nagers City f. dens. 4. 68. (S. 810.01.)

Students at Addison: Saginaw W. S., women's ver. for O. Duclos, 2nd 50th, for R. Wissmueller 2nd 50th, Traverse City for C. A. Markworth 5th 00th, Frankenlust for E. Wendt 5th 31st (S. 815th 31st).

Schoolgirl FortWayne: Frankenlust f. A. Sebald5. 32.

Students in Milwaukee: Saginaw W. S. Women's Ass. f. J. Salvner 5.00, Hermansau, Women's & Maidens' Ass. f. dens., 5.00. (S. 810.00.)

Orphanage at Wittenberg: Monroe, Teacher Meyer's School 2. 50, Saginaw W. S., Women's Ass., 5.00, Steiner, School, 1. 28, Petersburg 1. 42, J. M. Hubinger v. G. M. Beyerlein 2.00, P. Berner v. Mrs. Krievall 1.00, Benona4. 41. (S. 817. 61.)

Orphanage at Addison: P. C. J. T. Frinke of s. Confirm. 8. 14, Petersburg, School, . 80. (pp. 88. 94.)

Total: 81148. 55.

Detroit, Mich. April 30, 1898.

G. Wendt, Kassirer.
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Income to the Middle District coffers:

Synodical treasury: comm. of kk.: Klausling, St. ThomasGem., Frances, 87. 73, Pohlmann, Palmsonntcoll, Sauers, 21st 17, Preuß, Friedheim, 18th 75, v. Schlichten, Cincinnati, 25th 02, Schmidt, Elyria, 24th 90, Jüngel, Fort Wayne, 25th 00, Klausling, Frances, 5th 65, Wyneken, Convoy, 2nd 04, Diederich, Hoagland, 5th 71, Schülke, Crown Point, 11th 75, Kaumeyer, Lancaster, 18th 37, Scheips, Peru, 17th. 17, Kaiser, Huntington, 8th 18, Diemer, South Ridge, 18th 05, Lindhorst, Reynolds, 15th 00, Tirmenstein, Logansport, by H. W. Hope, 17th 00, Bohn, Fort Wayne, by N. Kelsch, 11th 78, Meinzen, Woodburn, 2nd 65, Link, Laporte, by G. Schumm, 26th 05, Hüge, Bingen, 12th 00, Werfelmann, Marysville, by Jus. Scheiderer, 20. 26, Zorn, Cleveland, by J. H. Melcher, 121. 77, Schlesselmann, South Euclid, 22. 80, Michael, Goeglein, by H. Stellhorn, 9. 51, Miller, Fort Wayne, by F. W. E. Scheimann, 69. 94, Wilder, Bremen, 15. 35, Zollmann, Bear Creek, 9.02, Schmidt, Seymour, 30. 30, Schwan, Cleveland, 53. 37, Koch, Hamler, 5. 86, Zorn, Columbus, 10. 75, Kaiser, Jonesville, 9th 37, Seemeyer, Schumm, 11th 50, Hassold, Fairfield Centre, 9th 33, Mohr, Staser, 9th 50, Lothmann, Akron, 30th 50, Schülke, Hobart, 6th 58, Franke at Ft. Wayne, 8. 27, Fischer, Napoleon, 21.06, Mueller, Farmers Retreat, 16. 97, Heinze, Decatur, 8.00, Trantmann, Columbus, 19. 75, Lange, Minden, 13. 50, Glaser, Ostercoll, Ashland, 10.00, Thieme, South Bend, 12.00, Zoch, Snyder, 5.00, Schumm, La Fayette, 51st 11, Nidel, Bedford, by J. H. Stohlmann, 7th 20, Kunschik, both Gemm, Mt. Hope, 6th 65th, Biedermann, Kendallville, 10th 45th, Jensen, Arcadia, 7th 00th, Jungkuntz, Zion's comm., Columbia City, 2nd 25,Zschoche, Soest, 16th 50th, H. Märten, Toledo, v. d. Immanuels comm. 4th 16th (S. 8959th 55th).

Building fund: gem. d. kk.: Schulz, Madisonville, 11. 25, Beyer, Gar Creek, 5. 58, Bauer, Charfreitagscoll., Goodland, 6.00. (S. 822. 83.)

Inner Mission: Gemm. d. kk.: Beyer, Gar Creek, 5.00, Knust, Milford Centre, 7. 20, Kuehn, Dudleytown, Palmsonntcoll., 9. 34, Rottmann, both Gemm., Florida, 2 50, Wyneken, two coll., Convoy 6.00, Kaumeyer, Lancaster, 13.00, Scheips, Peru, 10.00, Werfelmann, Marysville, by Jus. Scheiderer, 18th 40, Zorn, Cleveland, by J. H. Melcher, 2nd 75, Schmidt, Decatur, 7th 05, Kaiser, Jonesville, 4th 63, Wesel, Cleveland, 36th 21, Baade, Otis & Westville, 13th 00, Muller, Farmers Retreat, 10th 28, Heinze, Decatur, 6th 55, Lange, Easter Coll, Minden, 10.00, Fischer, Columbus, 10. 10, Glaser, Ashland, 5. 77, Rehwaladt, Valparaiso, 5.00, Baumann, Kouts, 7.00, Jungkuntz, Zion's congreg. at Columbia City, 3. 30. Louis Gerke in IN Frankes congreg. at Fort Wayne 50.00. IN Frank, Evansville, v. N. N. 5.00. (S. 8248.08.)

Negro Mission: Gemm. d. kk.: Heintz, Winfield, 2. 15, Beyer, Gar Creek, 5. 56, Rottmann, both Gemm., Florida, 2.00, Scheips, Peru, 5.00, Trautmann, Columbus, 15. 63, Preuß, Friedheim, 6. 61. Teacher Spuhler's school kk., Akron, 9.00. Fr. Frank's Women's Ass., Evansville, 10.00. Harmoma & Men's Choir, Elyria, by A. Hiller, 10.00. IN Heinicke, Evansville, by Confirmands 1. 20. (P. 867. 15.)

Negers chule in Sa lisb ury , N. C.: C. Seidels Schulk., 1st part d. 1st grade, Seymour, 3.00. IN Baumgarts Schulk., Sauers, 2. 81. P. Mohr, Staser, by Kath. Menneker 1.00.

Decker's school teacher, Akron, 5.05. Wilde, Seymour, v. etl. school teacher. 2. 70th P. Fischer, Napoleon, v. H. Dammann . 50th Teacher Strieders Schulk. of Ft. Wayne, 3rd 50th P. Wesel, Cleveland, of etl. links 4th 05th Teacher Gotsch's Schulk. of Soest 1st 65th Teacher Gerlach's Schulk. of Marysville, 3rd 35th (p. -27th 61st).

EnglishMission:?. Frank, Evansville, v. N. N. 5.00. Jewish Mission: Fr. Frank, Evansville, v. N. N. 5.00. Heathen Mission: Fr. Klausing, Frances, of N. 9t. 10.00, St. Thomas Parish Schoolk. 4. 77. Fr. Querl, Toledo, Thank Offering by E. M., 1.00. Fr. Bauer, Goodland, by Schoolk. 1. 40, ?. Wynekens Gem, Convoy, 4. 24. P. Schülke, Crown Point, by Father Germann 1.00. P. Rupprecht's Gem, North Dover, 15.00, by 9t. 9t. . 50. P. Frank, Evansville, from 9t. 9t. 5.00. ?. Walker, Cleveland, by H. Niederfeld, 1.00. P. Rehwaldt's Gem. of Valparaiso, 4. 17. (S. -48.08.)

South Brooklyn Mission: P. 9tiemann's congregation, Cleveland, 27. 30. P. Eckhardt's congregation, Cleveland, 26.00. (p. -53. 50.) Mission to Houghville: P. Wambsganß Gem., Indianapolis, 17. 62. Emigrant Mission toNewDork: P. RösenersGem., Palmsontcoll. of North Judson, 6.00. P. Markworth's Gem. of the same name, White Creek, 5. 40. P. Lothmann's Gem. of Akron, of L. B. 1.00. (S. -12. 40.)

Students in St. Louis: Gemm. d. ??: Querl, Toledo, for L. Plehn 10.00, Wilder, Bremen, f. L. Hockey 17. 26, Kleist, New Haven, by J. Brudi, 7. 17, Lange, Minden, for B. L. 25.00, Schumm, La Fayette, for Schroth 10.00, Link, Laporte, by L. Schumm, for L. Hockey 39.01, Niemann, Cleveland, 59. 76, Wambsganß, Indianapolis, by F. Buddenbaum, for W. Koß 33. 31, Weseloh, Cleveland, 43. 89. ?. Rimbach's Nühver. at Zanesville 25.00. P. Gross, women's club, Fort Wayne, 25.00. P. Meinzen, Woodbum, wedding coll. Waltke-Koch for Nees, 3. 45. Louis Gerke from?. Franke's comm. at Fort Wayne 50.00. (S. -348. 85.)

(Conclusion follows.)

Fort Wayne, April 30, 1898. C. A. Kämpe, Cassirian.

Entered the Coffee of the Nebraska District:

Synodal building fund: Fr. Eckhardt v. sr. Gem. -6. 25. Inner Mission: Fr. Leimer of H. Schumacher 5.00. ?. Hoffmann, Coll. sr. Gem. at Battle Creek, 10. 22. Fr. E. Flach by W. Hamann 6. 70. Fr. v. Gemmingen by G. Koopmann 1.00. Fr. K. Iahn, Thank Offering by 9t. 9t., 20.00. E. Rapert, March Coll. P. Catenhusens Gem., 3. 90. 1'. Hilgendorf, communion coll. sr. Congregation, 7. 37. Fr. Meyer v. sr. Bethlehem congregation, 6. 67. P. Grupe v. Geo. Lillich 1. 25. P. Möllering v. sr. Gem. 10.00. (p. -72. 11.)

Negermission: P. Harms, Märzcoll. sr. Gem., 7. 30. ?. E. Flach from W. Hamann 6. 65. P. Nammacher from the collection box of small and large mission friends 2. 50. P. Möllering from sr. Gem. 5.00. (p. -21. 45.)

P. E. Flach from W. Hamann 6. 65. ?. Nammacher a. d. Sammelbüchse kleiner und großer Missionsfreunde 2. 50. W. F. Suhr v. P. Zagels Gem., mission hour, 19.00. P. Schormann v. s. Schulk. 3.04. P. Möllering v. sr. 13. 75. (p. -44. 94.)

English Mission: Fr. W. Flach, Abendmahlscoll. sr. Gem., 3. 50. Parish inMcCook, Nebr.: P. Cholcher 10. 16. ?. Becker v. sr. Congregational 10 a.m. Fr. Hofius, Evensong coll. sr. Congregation, 8. 25. Fr. E. Flach v. sr. Trinity congregation, 7.00. E. Rapert of?. Catenhusen's congregation, 11. 50. W. F. Suhr of?. Zage's congregation, 20.00. Fr. Kühnert, Coll. sr. Gem., 6. 30. P. Oelschläger 10.00. P. Chr. 9Neyer v. sr. Gem. 3. 70. (p. -86. 91.)

North Omaha congregation: P. v. Gemmingen v. H. Nenner 2.00. P. Grupe v. N. N. . 25. (S. -2. 25.)

Orphanage at Fremont: P. Nademacher v. Leonh. Spatz 1.00. P. 9)tüller, Hochzcoll. Oelschläger-Schuhmann, 2. 27. P. Cholcher, gold. Hochzcoll. v. H. Werner, 8.00. P. J. Meyer v. sr. Bethlehem comm. 3. 44. (p. -14. 71.)

Orphanage to the little child JEsu near St. Louis: ?. Hüsemann v. N. N. 1.00.

Norris Deaf and Dumb Institution: Fr. Kuehnert, Wedding Coll. Burmester-Going, 3. 15.

9keubau in Seward: P. Schormann, nachtr., of sr. Gem. at Sweetwater. 75.

Widows' and Orphans' Fund: P. Hartmann, Hochzcoll. Haake-9tiederklein, 7. 80. P. Leimer, Feyerherms silb. Hochzeitscoll., 10.01, Dankopfer v. Frau P. L. 5.00. (S. -22. 81.)

Sch üler Theo. Gutknecht: P. Wischhof, Hochzcoll., 2. 50.

Poor Students ofSouthern Nebraska: P. Cholcher, gold. Hochzcoll. by. H. Werner, 8. 25.

Community house building inLaurel, Nebr.: By ?. 5)ilpert: By ?. Hofius 68. 20, by P. Hanssen 34. 50, by ?. Gutknecht 43. 30. (p. -146.00.) Total: -436. 58.

Bancroft, Nebr. April 1, 1898, F. H. Harms, Cassirer.

Entered the coffee of the Western District:

Synod treasury: Gemm. der??. German at Ft. Smith -15.00, Griebel at Perryville 8. 10, Nützel at West Ely 9. 56, Mica at Longtown 7. 25. Gem. at Lutherville 4. 60. ?. Janzow v. F. H. 2.00. (S. -46. 51.)

Inner Mission of the District: P. Heck's congregation at Osage Bluff 6. 60. P. Janzow v. F. H. 2.00. (S. -8. 60.)

Negro Mifsion: Fr. Rupprecht's congregation in Clarks Fork 9. 55. ?. Ehlers, thank offering from Bro. Kuhlmann, 2. 50. school in Salisbury: teacher Peters' pupils 1. 35. Fr. Roschke of the pupils 4. 79. Fr. 9)töller of the pupils 1. 68, from Cent Kaffe . 45. teacher Schaumlöffel's pupils 1. 30. teacher Voigt's pupils 1. 61. P. Kellermann 5. 75. (p.-28. 98.)

English Mission: Fr. Demetrios Gem. in Emma 3. 67. Heathen Mission: P. Biltz v. Mrs. Lohmann sen. 1.00. ?. Heckel v. Mrs. N. N. 1.00. (S. -2.00.)

Support fund: P. Rohlfings Gem. in Farmington 5.00. P. Janzow v. F. tz. 1.00. Teacher Voigt in New

Melle 2.00. Br. Dette v. N. N. in Algona 2.00. St. Louis Teachers' Conference 3rd 75th (S. 813th 75th).

Orphanage near St. Louis: P. Heck's congreg. at Osage Bluff 3. 60. P. Ehlers, thank offering from Bro. Kuhlmann, 2. 50. k. Friedrich's Sunday School at Knorville 4. 87. P. Schmidt at Carrollton v. N. N. 5.00. (p. 815. 97.)

Seminarians in Addison: Fr. Mießler's Gem. in Des Peres for H. Bوندenthal 5.00.

Pupils in Concordia: P. Biltz v. Jungfrauenver. for Arth. W. 10.00. Teacher Peters, Coll. a. d. Hochz. CordesHolsten for H. L., 7. 80. (S. 817. 80.)

Pupils in Winfield: P. Mießlers Gem. in Des Peres f. J. Bopp 2.00. P. Janzow f. Emil Briegenerv. A. E. 5.00, v. Wwe. Günther 1.00. (p. 88.00.)

Church Building Fund: Fr. Gümmlers Congregation in Longtown 8.00.

St. Louis, May 7, 1898. H. H. Meyer, Cassirer.

2214 N. 144.94

Entered the Coffee of the Wisconsin District (to May 1, 1898.):

Synodical treasury: Gemm. der??: Kuechle, Milwaukee, -30.00, rubles das. 9. 34, Huchthausen, Calumet, 22.00, houses, Portage & Lewiston, 25. 80, Albrecht, Milwaukee, 5. 25, penalties, Watertown, 49.00, Brandt, Milwaukee, 5. 25, matches das. 16. 86, Präger, N. Milwaukee, 9.07, Penalties, Milwaukee, 23.00, Körner, Janesville, 17. 34, Blumenkranz, Lavallo, 8. 26, Gericke, Granton, 3. 52, Hoffmann, Theresa, 3. 50, Fuhrmann, Clintonville, 12. 37, Town Line 2. 78, Pella Opening 4. 84, Embarrass 2. 71, Hähnel, Cascade & Batavia, 12.00, Aeib, Merrill, 9th 50, Base, Town Theresa (upper), 13th 20, Otto, Town Scott, 5th 75, Feustel, West Bloomfield, 14th 31, Pass, Ashippun 7th 75, on Island 1st 53, Schlerf, Milwaukee, 16th 41, Ebert, Berlin, 5th 00, Seuel, Freistadt, 16th 65, Erck, Oshkosh, 27th. 31, Wolbrecht, Sheboygan, 25.00, Pröhl, Plymouth, 18. 80, Löber, Milwaukee, 25. 25, Sprengeler that. 60. 19, C. Schmidt, Stevens Point, 3. 94, Keller, Racine, 21. 86, Hunter, Nicholson & Seymour, 9. 65> Wesemann, Grafton, 10.00. (p. -554. 99.)

Inner Mission: Gemm. d. ??: Schultz, Phillips, 7th 92, Kennan 1st 83, Fiehler, Butternut, 7th 50, Hoffmann, Theresa, 8th 00, Kuring, Colby, 6th 70, Engel, Tigerton, 5th 84, Löber, Milwaukee, 32nd 00, Kühle the. 25th 21, Büse, Concord, 11th 10, Dorpat, Town Wilson, 14th 00, Krusche, Town Graut, 2nd. 12, Lehman', Amherst, 5th 89, Houses, Portage and Lewiston, 18th 50, Albrecht, Milwaukee, 9th 87, Brandt, Milwaukee, 7th 35, Penalties das. 22.00, Bretscher, Wausau, 13th 00, Wichmann, Cedarburg, 12th 60, Fredonia, 3rd 75, Monhardt, Buruette, 8th. 25, Bartling, Waterford, 13th 10, Becker, Sandusky & Town Wilson, 12th 40, Hoffmann, Theresa, 2nd 25, Karth, Town Herman, 14th 25, Diehl, Ellisville, 8th 55, Siebrandt, Merrill, 13th 20, Bretscher, Caledonia, 28th 41, Fremont 3rd 30, Naumann, Town Washington, 7th.00, Hähnel, Cascade, 6. 00, Daib, Merrill, 18. 31, Schilling, Sullivan, 20. 00, Baumann, Saliers, 5. 65, Knauth, Chippewa Falls, 12. 10, Kleinhans, Deer Park, 1. 60, Möcker, Whittlesey, 2. 40, Chelsea 2. 40, Granwood 2. 20, Maack, Jr, Pittsville, 4th 94, Uplegger, Gillette, 5th 25, Feustel, West Bloomfield, 7th 43, Schoenbeck, Auroraville, 3rd 15, Borth 3rd 13, Wautoma 1st 05, Plaß, Ashippun, 6th 22, Sylvester, Eau Claire, 5th 60, Plaß, Mayville, 5th 70, Treff, tzermansfort, 7th 50, Nickel, Shawano, 11th. 90, a. d. missionary rifle that. 4. 80, Town Richmond 3. 30, Ebert, Berlin, 9.00, Heike, School Section and Town Graut, 6. 75, Feiten, Sheboygan, 14. 12, Todt, Spencer, 4. 45, Citizen, Sheboygan, 10.00, Seuel, Freistadt, 21. 60, Schilling, Loganville, 10. 55, Ohldag, Hurley, 3rd 79, Luebkeermann, Forestville, 6th 24, Saqehorn, Potter, 4th 00, Erck, Oshkosh, 22nd 87, Roehrs, Clinton, 8th 69, Bittner, Grand Rapids, 12th 80, Drögemueller, Pulcifer, 2nd 00, Rohrlack, Needsburg, 46th 00, Hass, Quincy, 3rd 00, Hudtloff, Belle Plaine, 12th.04, Bräm, Augusta and Bear Grass Creek, 15.00, Stelter, Rankin, 6. 26, Keller, Racine, 21. 63, Schmidt, Kirchhayn, 4. 80, Wesemann, Grafton, 10.00, Grothe, Reeseville, 9. 22, Wilhelm, Mayville, 20.00. P. Körner, Janesville, by Miss Cl. K'n. 4.00. A. Block . 50. P. Winter, contribution, 1.00. ?. Bretscher, mission horse sale, 20.00. P. Grüber, Ollmann-Gäu Hochzcoll., 3. 75. P. Rohrlack (of Will). Krug 4.00. P. Wolbrecht by Mrs. Bodenstein 3.00, Mrs. Scheer 1.00. P. Kühle by F. Plötz 2.00, F. Schröder . 10,-Mrs. Schabarium 1.00. (S. -791. 68.)

Negro Mission: For Salisbury: P. Leyhe by teacher Sohn . 25. P. Traub v. school children in Hancock 3.00. J. F. Heads!, Mayville, by Teacher Nickel, 1.00. P. Fiehler, Coll. in Butternut, 3. 75. P. Winter, Coll. a. H. Mueller's birthday, 4th 65th P. Kuechle by C. Hafemann . 25th P. Dorpat, Town Wilson, v. Schulk. 1st 50th P. Müller, Coll. in Center & Hanover, 5th 75th P. Häuser v. G. Seiler 5.00. P. Körner v. FrI. Cl. K'n. 8.00.- P. Georgi, Dorchester, v. etl. Schulk. 1. 35, v. N. N. . 40. Fr. Brandt, Coll. in Lebanon, 10.00. Fr. Fuhrmann v. Mrs. Moldenhauer . 25. P. Hahne! v. Schulk. 1. 50. Coll. d. ?C.: Ebert, Berlin, 6. 60, Schilling, Sullivan, 5.00, Knuf, Town Sigel & Seneca, 8. 50, Hudtwff, Belle Plaine, 2. 39, Bräm, Beargrass Creek and Augusta, 3. 66. P. Rohrlack, Missionary Hours Coll, 6. 00. Fr. Wolbrecht v. Mrs. Bodenstein, 2. 00. Fr. Seuel v. Confirm. at Freistadt, 2. 90. (S. -83. 70.)

(Conclusion follows.)

Milwaukee, Wis. the 4th of May, 1898.

G. E. G. Kühle, Kassirer. 2820 8tat" 8t.

Received for the M. Luther Orphanage at Wittenberg, WiS., since

November 1, 1897:

Couv.-Coll. d. Gemm. d. ??: J. G. Grüber, Town Maine, -27. 71, Town Scott, 26.02, Th. Hoffmann 20.00, A. O. Engel 6. 61, J. F. Bürger, posttr., . 50, C. Böse 4. 54, W. Georgi 3. 50, C. G. Hähnel 6. 65, E. Dürr 3. 33, W. Georgi 16. 67, A. W. Schultz 6.06, W. Horn 9. 50, D. Jäger 10.00, C.' A. Bretscher 97. 97, Th. Nickel 43. 20, Th. Hoffman 5. 92, A. Kohlhoff 9. 50, G. S. Mundinger 6. 15, F. Karth 5.06, C. C. Kössel 22. 26, O. L., Birnamwood, 3rd 15, Norrie 4th 06, F. Ledebur 9th 03, A. Kuring 6th 26, H. Feiten 30th 30, H. Röhrs 11th 58, C. Schmidt 10th 25, J. Todt 3rd 00, L. Schütz 13th 60, M. Treff 10th 18, A. Imm 10th 25, A. Winter 1st 50, Th. Bräuer 25th 15, G. Traub 27th 86,

E. Sylvester 9.00, Fr. Schneider 11. 25, Ph. Wilhelm 7.00, Th. Bretscher 63. 40, A. Krusche 9. 79, Th. W. Becker 10. 69, A. Müller 26. 14, P. Plaß 5. 83, J. F. Kühnert 6. 75, Ph. Lange 6.00, C. C. Kössel. 50, J. J. Oetjen 9. 60, G. Stern 4. 20, A. Lübkemann 1. 90, F. Uplegger 17. 66, A. Bartling 3. 34, 1st Huchthausen 26.00, W. Naumann 15. 23, J. F. Borger 2.00, C. G. Hähnel 9.00, W. Knuf 8. 10, H. C. Rowold 42. 25, Th. Thormählen 10.00, J. C. Heyner 10. 90, Jul. Bittner 7. 95, J. F. Borger 1.00, W. Schultz 1. 90, M. Haß 10.00, Ph. Kleinhans 1.00, W. Georgi, posttr. . 25, A. G. Hoyer 4.00, J. Hertrich 4. 15, W. Endeward 4.00, H. Räddecke 12. 16, J. List 7. 84, J. W. Steinmeier 5.00, Paul Scherf 2.00, Th. Hink 14. 35, W. H. Rörig 2. 22, H. Biedermann 6. 20, Aug. Bartling 11. 53, W. Michlau 3. 92, A. Hertwig 7. 67, A. Gahl. 40, R. Köhler 6. 45, Fr. Kretzschmar 16.00, A. Zitzmann 4.00, C. Böttcher 7. 82, I. v. Brandt. 25, R. v. Niebelschütz 17. 60, F. W. Daberkow, 4. 96, J. E. Chlen 6. 61, G. Groh 12. 68, W. Zabel 10. 67, L. F. Frey 10. 50, W. Marth 10. 73, C. Albrecht 9. 42, H. Strafen 5.00, E. Strölin 7. 55, Th. Krumsieg 6. 52, H. Baumann 16.00, R. Gaiser 7. 53, E. Meichsner 6.00, C. F. Malkow 7. 16, J. Holstein 14. 10, C. F. Walther 6. 45, W. F. Hitzemann 9. 44, W. Friedrich 14. 10, Th. Andree 6. 53, C. F. W. Maaß 11. 73, L. Krüger 4. 42, J. H. Becker 5.05, Aug. Müller 6. 85, H. F. Bügel 6. 26, J. C. H. Martin 19. 50, H. Reinhardt 3.00, H. Nitzschke 7. 97 u. . 25, Franz Brasch 2.00, F. W. Daberkow, nachtr. . 50, R. Köhler 5. 57, G. Kohlhoff 3. 56, O. E. Richter 2. 50, H. Reinhardt 1. 60, Th. Rolf 6. 49, G. F. Potratz 17. 15, F. Sell 4.00, Chr. Wieting 5.00, G. Ferber 8. 86, C. Jobst 4. 95, A. Amstein 7. 80, C. F. W. Brandt 1. 65, A. Deletzke 14. 50, Fr. Hahn 3. 70, Fr. Kreutz 5.01, O. Restin 21.08, W. Weber 3. 25. couv.-.Coll. of Teachers: M. G. Gräbner 24. 58, G. Mohlmann 11.00, W. Nickel 4. 63, H. W. Witte 18. 50, C. Haase 20.00, C. Grütt 8. 93, C. Peters 7. 50, J. Klug 16. 73, Ferd. Erck 9. 31, P. E. Elbert 4. 40 and 4. 77, D. W. Vomhof 15. 39, G. Frank 5. 65, W. E. Gierke 7. 43, Chas. Laufert 9. 86, V. P. Goßweiler 4. 86, K. G. Rieß 11. 21, C. T. Arndt 7. 36, H. Schoknecht 8. 25, J. Kastner 5. 20,H.L. Huber 6. 35. For confirmation suits: ?H. Rohrs . 68, Teacher H. Krentz 1. 75, A. Franke 2.00, Grandmother Voigt 2.00, H. Hattstädt 1.00, Cd. Thiele 1.00, Clara List 1.00, P. Th. Hoffmann 2. 50, Chr. Greve 1.00, P. E. Böttcher 7.00, P. E. Dürr . 77, P. W. Hudtloff 6.00, P. J. C. Heyner 1. 85, 1'. W. Bekemeier 1. 50, Mrs. P. Stute 1.00. J. Jung v. Gottl. Grube 25.00. P. H. Rathjen Sr, Hochzcoll. Beuter-Berkholm, 4. 75. ?. O. L., Hochzcoll. Rosenthal-Gräf, 3.01. teacher A. Grütt v. J. Bohn. 10, E. Schönecke . 10, F. Wanqelin .05, C. Reetz . 10. ?. P. Lehman', Amherst, 3. 16. P. E. Duerr, Wayside, 2. 25. ?. W. Hudtloff, St. John's parish, 8. 66, St. Martin's parish, 20. 84.

Th. Hoffmann 10. 93, C. Kambeiß 1.00. P. H. Rathjen Sr, Hochzcoll. Simon-Rusch, 4.00. P. J. F. Bürger v. J. Tersch 5.00. P. O. L., S.-S. in Norrie, 1. 16. Antigo Publ. Co. 5.00. Kassirer F. W. Kohn 4. 68. 1'. O. L. v. N. N., Mayflower Lake, . 25. teacher H. W. Witte v. F. E. Kruger, Milwaukee, 20.00. P. A. L. Dahl (norm. Syn.) 4. 50, v. Heinr. Dicke 5.00. P. Th. Bretscher v. Alb. Klemp 4.00. teacher J. Klug by G. J. Walde . 10. p. F. Möcker by W. Schmaldt . 25. k. M. Treff 3. 30. P. W. Hudtloff, ges. a. d. silb. Hochz. Alb. Bewersdorfs, 3.00. P. M. Treff 8.00. G. Bauer 3. 50. N. N., Waconia, Minn, 5.00. W. Mohwinkel 2.00. B. E. Knopfs, 2.00. H. & E. Rabe each. 25. P. A. Merting 1.00. 1>. C. Holst 10.00. Mrs. Marie Williams 5.00. Elisabeth Werning, couv.coll., 6.05. H. Tisch, couv.coll., 3. 25. God's rich blessings to all "dear" givers! Wittenberg, Wis., beginning of April 1898.

O. List, Kassirer.

Received for the orphanage at Fremont, Nebr:

Kassirer Harms, Bancroft, Nebr. "112. 46. Kassirer Abel, Fort Dodge, Iowa, 7.05. From Fremont Women's Ass. 10.00. Wedding coll. Scheer-Stranghöner, Arlington, 9.00. alms box at orphanage . 40. K. Hilgenkamp, Arlington, of H. Jakob 1.00, H. Laker 2.00, K. Laker 1.00, G. Knecht . 50, Heinrich Jakob 1.00. P. Lüssenhopf, Independence, Kans. for orphans 1.00. P. Hartenberger by Mrs. H. Thalken, Roe, Ark. 10.00. Unnamed 1.00. For board & lodging by Karolina Möller 6.00, same for orphans . 25. Nick Theede for his children 10.00. Aug. Schwer, Pueblo, Colo. for Clare's children 15.00. P. Hilger's congregation at Tyro, Minn. 10. 60, by Mrs. Lehmann 1. 50. Gratitude offering by N. N., Pender, Nebr., 5.00. Nick Theede for his children 10.00. W. Gnuse, Arlington, by Fritz Voiat 2.00. Wittwe Hokamp 1.00. Aug. Ahlemeyer 1. 50. Z. Dunklau 2.00. W. Dahlkötter 1. 50. Aug. Schwer, Pueblo, Colo. for Clare's children 15.00. From the Women's Ass. of Emanuels Parish at Lincoln Creek, Nebr., 5. 71. U. Schutz's Parish at Plum Creek, Nebr. evening coll., 5. 90.

For the new building at the orphanage:
Kassirer Harms, Bancroft, Nebr. at 35. 28th Adam Kaufmann, Fremont, Nebr. at 1.00.
Fremont, Nebr. 5 May 1898.

Aug. Trapp, currently Kassirer.

Received for orphanage in Fremont, Nebr:

(March and April.)

Fremont: Mrs. King 1 box of tr. clothes; H. Blumenthal 4 pants, 2 skirts (tr.); Mrs. J. Ruwe 1 basket of turnips & cabbage, tomatoes & cabbage plants & radishes; Wilh. Ruwe 1 load of firewood & 1 load of corncobs; Lollich 1 bag of seeds; Mrs. Aug. Kuntzmann 2 bags of cake, 1 bag of biscuits, 1 basket of colored Easter eggs; Mrs. V. Rexroth 6H doz. Eggs, 2 lbs. butter; Wilke Lücken 6 lbs. butter; Mrs. J. Knechte! 1 basket of colored Easter eggs & 1 basket of apples; Carl Weihe 4 pigeons; Carl Wißlicen Sr. 1 rooster; Mrs. Hartmann 1 comb for her daughter Emma; Mrs. H. Seeger 15h lbs. raisins. By P. J. Meyer, Kiowa, Nebr. 1 dress, 10h ads. Calico, 5 aprons; V. 8. vspartment ok ^Arienltnrs 1 packet of seeds; collected by H. Hilgenkamp, Arlington (Gem. P. Hilgendorfs): H. H. Stark 6 p. ground. Fodder, 12 doz. Eggs, 5 lbs. butter, H. Walkenhorst 3 p. grain, 1 p.

Kart., D. Käfer 2 p. oats, W. Laaker 1 p. peeled grain, 1 p. oats, G. Schmitt 1 p. peeled grain, J. Rahlfs 1 hog shoulder, L. Hilgenkamp 2 p. grain, H. Hilgenkamp 1 p. meal, 1 hog shoulder, Bro. Laaker 1 p. popcorn, F. Scheer 1 p. cart, F. Stranghöner 1 p. cart, 2 p. husked corn, H. Dahlkötter 3 p. grain, H. Kralmann 1 p. oats, K. Kassebaum 3 gal. lard; Unnamed, Leigh, Nebr. 1 suit, 1 overskirt, 1 dress with a receipt from the Kass. Contents; Louise Jancke, Pilgrim, Nebr., 1 skirt & 1 Necktie f. Martha & Emil Butzin; Frauenver. (?). Zagels), Utica, Nebr., 2 pillows, 3 covers, 5 ads. Calico; Sewing, North Omaha, 20 Waists & 30 Trousers (with the patches so necessary); H. H. W., Staplehurst, Nebr., 12 Pr. Shoes, 8 Hats, 4 Caps, 4 Ties, 11 Braces, 1 Packet of Wool, 14 Shirts, 3 Collars, 2 Pieces of Calico, 1 Pc. Flannel, 2 pc. satin; Mrs. A. Sautter, Papillion, Nebr. (by P. Hüsemann) 1 p. tr. apples, 13 ads. Calico, 3 pr. woollen. Stockings; collected by W. Gnuse, Arlington (comm. ?. Hilgendorfs): P. Dickmeyer 1 hog shoulder, W. Stark 1s. Kart., 1p. tr. apples, 1 barrelFett, Ruben, H. Plugge 1 ham, 1 p. flour, 1 p. tr. apples, Fr. Plugge 1 p. Kart., H. Gieselmann, 1 p. flour, P. Hilgenkamp 1 p. Aeggen flour, W. Scheer 3 gal. Fat, J. Echtenkamp 1 p. flour, H. Laaker 1 p. wheat, 1 p. tr. apples, Chr. Bockhorst 1 p. wheat, 1 p. ground. Grain, H. Rönneker 1 piece of bacon, W. Gnuse 1 ham, 1 shoulder of pork, G. Echtenkamp 1 p. flour, 1 p. tr. apples; Mrs. Faust, Millard, Nebr. 2 pr. gloves, 2 pr. wool. Stockings, N. N. 2 dresses, 1 vest, 2 pr. trousers, 1 skirt.

God's blessings to the kind givers
F. Nammacher, orphan father.

Fremont, Nebr. 5 May 1898.

Received for orphanage in Addison, Ill:

Of municipalities, etc., in Illinois, for current expenses: By?. Reinke, Chicago, v. d. Gem. K65.l5. ?. Wagner, Chicago, v. s. Gem. 31. 50. P. Feddersen, Homewood, Confirmationscoll., 13.00. P. Zahn, Quincy, Abdm.Coll., 5.00. P. Hartmann, Woodworth, v. d. Gem. 5.00. ?. Jben, Prairie Town, by W. Bünholl . 25. Fr. Ruhland, Altamont, by Charlotte Drews 1.00. Fr. Sieving, York Centre, by the congreg. 14. 17 & for orphanage reports 4.00. Fr. Gose, Grant Park, by the congreg. 10.00. Fr. Zapf, Melrose, half of Easter coll, 9. 75. by E. Leubner a. P. Reinke's congregation, Chicago, from Mrs. A. Köpp 1.00. P. Wunder, Chicago, v. s. congregation for anniversary books 10.00. P. Johanning, Broadlands, from Bro. Albers . 75. p. Schwandt, New Berlin, by s. Gem. 7. 55. by?. Behrens, La Rose, jubilee gift, 10.00. by p. Great Gem., Addison, dch. H. Oehlerking for anniversary books, 10.00. Fr. Reinke, Chicago, by Jacob Schwartz, 25.00. Fr. Hölter, Chicago, Vom Frauenver. 8.00 and by Geo. Baumgärtner 5.00. P. Engelbrecht, Chicago, from the Gem. for Jubilee books 10.00. Dch. W. Balzer, Addison, Hochzcoll. Krage-Schumacher, 11. 53. Dch. Kassirer G. Wendt, Detroit, Mich. 9. 94. for anniversary books from Gemm. in Chicago: Dch. P. Leeb 6. 05, P. Theo. Kohn 5. 40 & P. Wagner 1.00. P. Schroeder v. d. Gem. at Squaw Grove 10. 76. ?. Döderlein, Marengo, of the comm. 9. 64. P. W. C. Kohn in Chicago of R. G. 5.00. P. Berg, Beardstown, of the Woman's Club 5.00. P. C. Weber, Bonfield, Easterfcoll. 9.0V. (P. K319. 44.)

Of children, etc., in Illinois: 99. 85. (Quoted in the "Children's and Youth Gazette.")

Boarding fees: Dch. P. Schmidt, Chicago, from Mrs. S. Stumpfhaus 12.00 for her children. From J. P. Hansen, Lake Linden, Mich. 4.00 for his daughter. Dch. E. Leubner: From H. Doehrmann 4.00 for his son. From Mrs. Schroeder, Chicago, 1.00 for her children. From Jacob Mönch, North Detroit, Mich. 8.00 for his nephew. (P. H29.00.)

Addison, Ill, May 7, 1898, G. Ritzmann, Cassirer.

Received with heartfelt thanks for the Gymnasium in St. Paul: From P. v. Niebelschütz' Gem. from Mrs. Pliefke 2 Pr. stockings, from W. Böttcher 7 Bu. Vegetables. P. Gahl's Gem. 18 pp. Cart. P. Schoknecht's Gem. by W. Wend 2 p. cart. 1 p. vegetables, 4 lbs. butter, by F. Richard 1H p. vegetables, 1^ doz. Kraut, 1 pot of butter, by F. Müller 4 S. Cart. 2^ S. vegetables, 2 doz. Cabbage, by F. Stolzmann 1 doz. Kraut. ?. Achenbach's Gem. from the Frauenver. a quilt. P. W. Becker's Gem. 23 p. Flour. P. Grabarkewitz's parish, 3000 lbs. of flour. - For the organ from N. N. H 100.00. From?. Melinats Gem. 7. 78. From teacher Kirsch 1.00. Collected by student Neumann in?. Drews' Gem.: P. Drews, G. Deckmann, A. Brese, F. Muffel each 1.00, A. Götz, A. Stoltz, F. Neumann, A. Schulz, C. Petrick, A. Zabel, J. Lambrecht each . 50, J. Kuhlmann, Mrs. Benck, P. Benck, R. Stoltz, A. Paul, F. Köpsel, E. Schwantz, J. Teske, L. Weier, W. Reiter, C. Podein, Mrs. Engel each . 25, W. Schultz . 45, Mrs. Senst . 20, A. Hansen, Neckely, E. Zabel each . 10. Ges. v. Schüler Chlen in Prof. Pfortenhauer's Gem.: H. Büsche, C. Harms, H. Scheele, F. Müller, H. ^Dreier sen., T. Müller, Jaus, W. Bühring, H- Röders each 1.00, teacher Ries, W. Stöckmann, H. Harms, H. Buckentin, F. Buckentin each. 50, Krämer, M. Chlen each 25. Ges. v. Schüler E. Müller in P. Müllers Gem.: P. Müller, A. Rolf each . 50, W. Sennerich, A. Wolf each . 25, C. Klinkenberg . 10.

St. Paul, May 1, 1898, Theo. Bünger, Dir.

On behalf of the congregation in Campbell, which received support for the building of their little church from the congregation of Fr. Schubkegels in Blue Hill K137. 50 and from the congregation of Fr. Wambsaanß' in Holstein 72.00, warmest thanks to all donors.
H. Wischhof.

By P. H. Frincke from the werthen Frauenverein in Monroe, Mich. gratefully received K32.00 board money (III. and IV. quarter) for pupil Geo. Daschner.
Fort Wayne, April 23, 1898. H. Dümling.

Annual coffee report of the ev.-luth. deaf-mute support association.

March 9, 1897 to March 8, 1898.

Intake.

Contributions in Baar-2136.....	17
Cost money	899. 77
Legacies	650.00
Products sold from the farm	62. 99
Income of the Schaumlöffel Foundation	8.00
Borrowed money	400.00
Divers"	460. 26
	-----4617. 19
Coffee stock on 9 March 1897	94. 39

Total amount available -4711. 58

Issue.

For salaries and current expenditure-2434....	91
For provisions	807. 32
For repair of buildings	32. 13
For furniture and tableware	100. 66
For labour, cattle and seed for the farm168	38
For interest on borrowed money	45. 16
For refunded board money	5.00
For bonds repaid	700.00
Income of the Schaumlöffel Foundation given to pupil Schulz	8.00
For tools (equipment).....	5. 16
For Diversa-	17. 50
	-----4324. 22

Coffee stock on March 8, 1898 -387. 36

Debt portfolio as of March 9, 1897 -2276. 73

Debt portfolio on 8 March1898 1956. 73

Debt repaid -320.00

Contributions in valuables and in kind-239 81

Products of the farm consumed in the institution 443. 88

-----683. 69

C. H. Beyer, Secr.

I hereby certify to have received the following monies for the new building at Seward, Nebr. from August 5, 1897 to April 1, 1898: From the ??.: Lohr -30.00, Klawitter 9.00, Gehrmann 7. 25, Firnhaber 29. 50 and 4.00, Hanssen 5.00, Seltz 20.00, Bernreuther 5.00, A. Müller 15.05, Wm. Flach 10.00 and 10.00, J. Meyer 15.00, Hartmann 15.00, Möllerina 15.00, Schabacker 5.00, Grupe 25.00, Schubkegel 12. 50, F. Mießler 47.00, 8. 50 and 6. 50, Wambsganß 20.00, Brakhage 20.00, Catenhusen 52. 50, 6.00 u. 5. 75, Jung 34. 50, Cholch'er 15.00, Willens 25.00, A. W. Frese 10.00, Baumgärtner 43. 25, Vahl 12.00, Dahl 15.00, Ziebell 5.00, Allenbach '15.00, Grörich 13.00, Matuschka 21. 50, Lübker 6.00, Prange 13.00, Rittamel 20.00, Wallner 10. 90, Eh. Meyer 3. 75, Becker 15.00 and 1.00, Haack 5.00, Wolf 2.00. Kaff. Harms 10. 60, 76. 66, 221. 81 u. 30. 31.

Seward, Nebr. April 1, 1898, O. E. Bernecker.

For poor students from South Dakota

received since January 1: P. Hannemann, Christmas coll., -2. 25; H. Pasche 2.00; P. Schneider, wedding coll. AndersenZeitner, 6. 45; by Kassirer Th. Menk 13.00; P. Schneider, Hochzcoll. Knittel-Fischer, 5. 37; P. Pasche, Hochzcoll. HorstWagner, 6.00; 1^1. Thusius, Hochzcoll. Storm-Bertram, 5. 25; ?. Eifers Gem. at Wilmot 8.00; P. Buschers Gem. 10.00; ?. Karstensen's gem. 4.00; P. Nitzschke's gem. at Albee 11. 40; ?. C. E. Bode, Hochzcoll. Miller-Schön, 2. 50; P. Wieting's Gem. at Elder 8.00, at Spin! 2.00; P. Bohsen's north comm. in Turner Co. 2.05; P. J. D. Ehlen, communion coll. in Tripp, 5. 55; conference coll. at?. J. D. Ehlen 20. 13; by Kassirer Th. Menk 14. 62. Summa: -128. 57. G. H. Buescher.

Having received through Fr. Präger from Ferd. Hackbarth for St. John's parish at Beloit, Wis. -4.00, certifies with heartfelt thanks
Beloit, Wis. May 6, 1898. H. Studtmann.

To have received for my two sons in St. Louis and Fort Wayne - 7. 20, collected at the Dirkson-Meyer wedding, I certify with hearty thanks.
Preble, Ind, May 10, 1898. I. Matthias.

Changed addresses:

kev. Düeo. H. Henkel, darren 60., X. 0.
Rev. I? 3. I^anütznau, 1711 X. (Naidorne St., Xeiv Orleans Lu.
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Herausgegeben von der Deutschen Evange-
 Zeitweilig redigirt von dem Rev

Vol. 54.

Pentecost.

Pentecost is the last of the great feasts of the Christian church. And truly, Pentecost is also an extremely important feast. Pentecost is the feast of the Holy Spirit. On this feast we commemorate with praise and thanksgiving the great good deeds which God the Holy Spirit has done and continues to do for individual Christians and for all Christianity on earth. And the work of the Holy Spirit is a very important one. If we could not celebrate Pentecost, if the Holy Spirit had not descended to us, all the other feasts, Christmas, Charlemagne, and Easter would be of no help to us. It is true that the Son of God, our Lord Jesus Christ, has perfectly accomplished the work of redemption. He has indeed redeemed us "lost and condemned men, purchased and won us from all sin, from death, and from the power of the devil, not with gold or silver, but with his holy, precious blood, and with his innocent suffering and death, that we might be his own, and live and serve him in his kingdom, in everlasting righteousness, innocence, and blessedness," but what good would that do us if we did not also take hold of this great treasure, if we did not make it our own through faith? And so desperately wicked is our case that we men cannot do this of ourselves. We men are dead in sins and trespasses. Every one of us must confess with our catechism: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to him. Yes, by nature we do not even want to know anything about Christ and his salvation. The word of the cross is a source of annoyance and foolishness to all natural men. God has had mercy on us. He not only redeemed us, but also gave us his Holy Spirit, "who worketh in us both to will and to do, according to his good pleasure. That you are a Christian and stand in faith in your Saviour is not your doing, but the work of grace of God the Holy Spirit alone. Every Christian has inherited it.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
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St. Louis, Mo., May 31, 1898.

No. 11.

drive upon his heart, and confess it, "The Holy Ghost hath called me through the gospel, hath enlightened me with his gifts, hath sanctified me in the right faith, and hath preserved me." Or is it not thus? When the law had done its work upon thee, when by God's grace the dreadful abyss of thy sinful end lay uncovered before thee, and thou wast terrified at God's wrath and condemnation, is there not in the preaching of Christ, in and through the gospel, which is a power of God, the Holy Spirit approached you, and through this sweet word also called you, called you to the grace of God, to your Saviour, enticed you to cast on his strong shoulders the whole burden of your sins and to take from him righteousness, life and salvation; hath he not, in that call of grace, given thee power and strength to obey that call, and to accept God's grace? And in calling thee to the grace of God, hath the Holy Ghost also enlightened thy darkened mind with the bright light of the gospel. The scales fell from your eyes. Now the word of the gospel was no longer foolishness to you, but from it you recognized Christ as your Savior, who also redeemed you. Thus the Holy Spirit has born thee again and converted thee, brought thee to a living faith in Christ thy Saviour, and made thee a child of God and an heir of blessedness, that thou mayest rejoice:

"I have now found the ground That holds my anchor
forever.
Where else but in JESU's wounds? There he lay
before the world's time; The ground that stands
immovable, When earth and heaven perish."

And more. In this faith the Holy Spirit has sanctified you. By faith he has purified your heart from dead works to serve the living God. By faith he has renewed your heart to hate sin and love what is good, driving you on to good works, to a new life sanctified to God. And so the Holy Spirit has kept you in the faith to this day, giving you strength through God's word, against all the temptations and temptations of the devil,

To resist the world and thy flesh, and to abide in Christ and his saving word. Do you not then have great cause to thank the Lord for this glorious Pentecostal gift, the Holy Spirit?

But what the Holy Spirit has done for you, my Christ, he also does for others, for all Christianity on earth. It is he who "calls, gathers, enlightens, sanctifies, and keeps all Christianity on earth with Jesus Christ in the right, united faith. The Holy Spirit is the heavenly Master Builder, who executes the miraculous building in this world, invisible to all human eyes, for the sake of which God still allows this whole world building to exist, the "holy Christian church, the congregation of the saints," that wonderful temple of which the Apostle writes (Eph. 2:19-22): "Ye are not therefore called unto the Lord, but to the Lord.): "Ye are therefore no more sojourners and strangers, but citizens with the saints, and members of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ being the cornerstone, upon whom the whole building is joined together, growing into a holy temple in the Lord, upon whom ye also are being built for a dwelling place of God in the Spirit." It is the Holy Spirit who arranges the living stones of the true believers, lays one stone upon another, and joins them together, and so builds the temple of God, until at last, on the last day, it will stand gloriously finished before the eyes of men, to the glory of God, prepared as a bride adorned for her husband.

And what a glorious gift of salvation the Holy Spirit gives us, leading us to Christ and keeping us in faith with Christ! Every believing Christian can and should continue to confess: "In which Christianity he will daily abundantly forgive me and all believers all sins, and on the last day he will raise me and all the dead, and give me, together with all believers in Christ, everlasting life. It is true that sin still clings to us Christians here on earth; we sin much every day and deserve vain punishment, and this sin worries and torments us continually in our consciences, but the Holy Spirit, through the gospel, always makes us aware of the forgiveness of sins acquired for us by Christ.

He forgives us all our sins daily and abundantly. He is the comforter and helper of Christians in all distress. He transfigures Christ, their Savior, and testifies to them in all power of the devil; to reconcile us to His heavenly Father; to govern and protect us, and finally to make us eternally blessed. And to this office correspond his names, which are given to him by God with wise consideration.

And at last, through the joyful resurrection, he leads the faithful to eternal, blessed life. Yes, I am sure, I am confident in the faith of the same, that the Holy Spirit will also give eternal life to me, I poor, lost sinner, that he attached this name to Him. When the heavenly messenger appeared to Joseph, he said, "Joseph, thou son of David, fear not he has begun in me, so that no one can snatch me out of my Saviour's hand. The apostle says (1 Pet. 5:10.), "The same shall make you full, strengthen, fortify, establish you, who suffer here a little while." "This is certainly true," this is eternal, unchangeable word of God, which not even the gates of hell can overthrow. Therefore we rejoice:

"Rejoice, all ye Christians, God gives us his Son; Praise him with a great shout, He sends us from the throne of heaven His precious Spirit, Who teaches us rightly by the Word, Increases the light of faith, And points us to Christ."

But we also add:

"So will I yield myself to thee, In thy honor my mind shall pursue That which is heavenly, Till I come there, There with Father and the Son Thee in heaven's highest throne I can exalt and praise With the sweet angels' ways."

G. M.

(Sent by P. C. M. Z.)

Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common man. Christians.

(Continued.)

". From Christ's office.

a. Of Christ's ministry in general and of His name.

We now ask what the ministry of our Lord Jesus Christ is, or, To what end, and what to do. He is come.

When we approach the Scriptures with this question, the answers we find are as numerous and varied as the stars in the unclouded night sky; but each answer is as similar and equal to the other as one star to another; only that one surpasses the other in clarity, as one star to another.

Come and look up - a few stars long known and dear to you we want to show you. Here:

"God sent forth his Son, born of a woman, and put under the law, that he might redeem them which were under the law." Gal. 4, 4. 5. "For this purpose the Son of God appeared, that he might destroy the works of the devil." 1 John 3:8. "The blood of Jesu Christ, the Son of God, maketh us clean from all sin." 1 John 1:7. "God was in Christ, reconciling the world unto himself." 2 Cor. 5, 19. "Behold, thy King cometh unto thee, a just and a Helper." Zech. 9, 9. "The Son of man is come to save that which was lost." Matt. 18:11.

What is the ministry of Jesus Christ? The ministry of Jesus Christ is to redeem us from all sins, from death, and from the power of the devil; to reconcile us to His heavenly Father; to govern and protect us, and finally to make us eternally blessed.

And to this office correspond his names, which are given to him by God with wise consideration.

His name is **Jesus Christ**.

JESUS means Redeemer, Saviour, Beatificator. God has attached this name to Him. When the heavenly messenger appeared to Joseph, he said, "Joseph, thou son of David, fear not to take unto thee Mariam thy spouse: for that which is born in her is of the Holy Ghost. And she shall bring forth a Son, whose name thou shalt call JESus: for he shall save his people from their sins." Matth. 1, 20. 21. JESus therefore is called our Lord, because He is our Saviour and Beatificator; and indeed He is ours and all men's only Saviour and Beatificator. "There is salvation in no other, neither is there any other name given unto men, whereby we must be saved." Apost. 4, 12.

Christ is a Greek word. In the Hebrew language it means Messiah. Christ and Messiah means the anointed one.

Why then is our Saviour called Christ, or Messiah, or the Anointed?

Since He was first so called in the Old Testament, we must also look to the Old Testament for the cause of it.

In the Old Testament we find that prophets, high priests and kings were solemnly installed into their office by anointing with the holy anointing oil. 1 Kings 19, 15. 16. 2Mos. 29, 7. The one who held such a high and holy office was called "the anointed one" or "the anointed of the Lord". Therefore in the prophecies of the Old Testament it is also said of the most holy minister, namely of the promised Redeemer, that he would be anointed. Ps. 45, 8. Is. 61, 1. Dan. 9, 24. He is also called "the anointed one", "the Messiah". Dan. 9, 25. 26. That the believing people used this name when they spoke of the expected Savior, we can see from the stories of the New Testament. (For example Joh. 1, 41.)

Do you ask with what the Saviour was anointed for His most holy office? - We answer: With the Holy Spirit without measure He was anointed according to His human nature. You will find confirmation of this in Ps. 45, 8. and Apost. 10, 38.

JESUS Christ, the anointed, the Saviour and Beatificator of the world, sent by God, appointed, and set in His most holy office by the most holy anointing-these are the names of our Lord, and this is their meaning. -

And now, Christian, consider what you have heard today:

God sent His Son to redeem you poor, lost, and condemned man from all sin, from death, and from the power of the devil, to reconcile you to Him, to govern and protect you, and finally to make you eternally blessed. This is the ministry of the Son of God. To this end He is most solemnly anointed. This is made known to you a thousandfold in the Holy Scriptures. The Son of God publicly bears his holy names of office.

What do you think? Look towards Golgotha! Ge



think of the victorious resurrection and the "triumphant" ascension of your Lord! Has He faithfully executed His office? Will He do it further? - Be of good cheer and leave yourself to Him! He, the great Son of God, is thy **JE**sus, thy Beatificator. Unburden thyself to Him. He hath done it, and will do it again. Look nowhere else for help and salvation but to Him alone! Ask God to write the name of **Jesus in the** midst of your heart through His Holy Spirit, so that it may always shine and blaze in it. He will not fail thee. And thou shalt be a Christian, an anointed of God in the name of Jesus, here for ever and there for ever.

JEsu, you angelic adornment, How sweetly
you sound in my ears; You miracle king in the
mouth, No better potion my heart felt.

In thee my heart hath its delight, O LORD, my
desire is conscious of thee; Upon thee is all
my glory set, O JEsu, thou Saviour of all the
earth.

(To be continued.)

Curriculum vitae of the blessed Prof. C. A. T. Selle.

(Described by himself.)

My life is so rich in God's wonderful graces that many a friend who has experienced individual features of it has often asked me to describe my life in detail for the benefit and piety of others. Especially for the sake of my dear children and grandchildren, I would have liked to do so; but a strong fear of becoming unduly prominent, even in their eyes, as is so easily possible in a self-biography, has kept me from doing so until now. It is all the more doubtful whether I shall be able to do so now, as I suffer from such a weakness of the hand, although I am otherwise still strong and fresh, that it can hardly control the pencil, let alone the pen. But since my earthly course will soon come to an end, I will herewith record at least some of its dates.

1. youth and emigration to America.

I was born in Gelting, Province of Angeln, Duchy of Schleswig, on February 21, 1819. My parents were: Jasper Ludwig Selle - descended from an old musical family that first came to Hamburg from Saxony and was himself a school teacher and a very capable organist - and Johanna Catharina Magdalena, née Ostenfeldt. In accordance with the spiritually and ecclesiastically degenerate zeitgeist of my hometown, I was not baptized until April 2, 1819, when I received the name Christian August Thomas. My godparents were highly titled, but - unbelieving people, who never took any further care of me. In spite of the fact that in my early childhood I often distressed my parents by my old Adam's outbursts, as I still remember many examples of, my faithful Saviour kept me in the grace of baptism until my tenth year. At the age of six I entered our village school - the only school of any kind in which I ever received instruction. Learning went very poorly until I was eight years old. I soon became first in the class and remained first in all the following classes. When I was about ten years old, I had to be an ear-witness to a debauched ex-schoolmaster uttering the most vile blasphemies against God.

and especially against my Savior. Only too soon I learned that my whole environment and especially the so-called educated people basically stood in the same way as the unfortunate man. I went through a terrible inner struggle that lasted a long time, but I was defeated! There was no longer any question of praying and struggling, and I, poor man, got further and further away from God, sank deeper and deeper. Before the eyes of men I succeeded in concealing my grossest abominations, and thus in standing in favor with those around me. But oh, what turmoil and disruption of the inner life or rather - death!

According to my father's wish, I was to become a school teacher - if possible, later his successor in office. My own inclination also went in that direction. Even before my confirmation I was allowed to try my hand at teaching. The position of sub-teacher at our school had become vacant and could not be filled immediately. Since I was quite ahead of my classmates, probably also as a result of private lessons that I had enjoyed with some children of noble birth at my father's, it was believed that I could be temporarily assigned this sub-class with 120 pupils. I conducted the same thus-according to the Bell-Lancaster method-if I am not mistaken, for 7 months, and to the satisfaction of my superiors. This was in 1833. In 1834 I was confirmed by a rationalist pastor, only 15 years old, while otherwise the legal age for boys was 16. After passing the examination with a provost, I was employed as a subteacher in Monkbrarup near Flensburg. The next year I took the entrance examination at the school teachers' seminar in Tondern, although I had no hope of being accepted because of my youth and the large number of applicants. As was to be expected, I failed. Among those who were otherwise equal, older ones and those who had already knocked several times were favoured. I only wanted to secure this latter advantage for later. At that time Klaus Groth, the later Low German writer and poet, now professor at the University of Kiel, was leaving the seminary in Tondern. I had the opportunity to become acquainted with him and to become closer friends with him under circumstances that are admittedly most shameful for me now. I had had to give up my position when I was reported. After I had been with my parents for a short time, I was called to Maasholm, a shipping and fishing village on the Schlei, to temporarily take over the mixed school of 120 children there. I was indeed frightened when I saw about 20 boys among my pupils, who physically outweighed me by a head's length; but I succeeded in winning the satisfaction and love of those "interested in the school" to such an extent that they did everything possible to keep me on as a permanent teacher. My school patron, Chamberlain Count v. Ahlfeldt on Oehe, and the General-Superintendent, who was on a visitation trip and whom I followed - mostly on foot, of course - to the border of Jutland, were well disposed towards me; but both advised me against further efforts to obtain the position, since I would always have a difficult position vis-à-vis my pastor, S. in Kappeln, in that he would insist that a favorite of his be employed. Otherwise it would have been possible, as an exception, that I, as a non-seminarian, would have been employed.

I would have been employed as an educated teacher in such a school. How well my God meant it with me that I was not kept there among all the rationalistic spirits! I accepted another position as a sub-teacher, namely in Norder Brarup. From here I applied for the entrance examination at the Danish teacher training college on the island of Laaland, which my eldest brother Gustav had attended, and where I hoped to be able to get through with less money. Soon after, I suddenly changed all my resolutions to emigrate to America, after I had received some exaggerated views in many respects through some pamphlets about the United States that had been published shortly before and which had fallen into my hands at the home of my second brother Ludwig, who was then a bookbinder in Flensburg. I emigrated for the sake of earthly advantages. God has let me find a better place here.

I started my journey from Flensburg. Partly on foot with the "satchel" on my back, partly with extremely favourable transport, I reached Hamburg without further incidents. Here I stayed for several days. At that time, emigration from northern Germany was still very low. Therefore I would have had to wait a long time for the next emigrant ship to leave. So I turned, again on foot, to Bremen, which was more convenient for my purpose. On the way there, I had to spend the night in a small village in the Lüneburg Haide, in which there were only two inns already completely overcrowded with wagoners. For the first time in my life I had to sleep on common litter in the innkeeper's room! After much effort I managed to avoid this - but to my detriment. A "butcher" shared his bed with me, and since I did not want to follow his example of taking off my shirt as well, I myself got unpleasant quarters, from which I later had to free myself by the skin of my teeth and with much effort. I stayed in Bremen for a week, including a detour to Vegesack. Here I also received letters from my loved ones back home. Finally I went to Bremerhafen for embarkation. There were very few cabin passengers on the "Johannes"; on the other hand, I shared the steerage with about 160 compatriots from various parts of Germany. The sea voyage, north around Scotland, whose chalk mountains we saw clearly, and then to Baltimore lasted 35 days - a very short time in those days. I was almost entirely spared the evil sea-sickness. The water and food served to us were heartily poor and hardly commensurate with the passage money of 40 thalers of gold that my dear father had granted me. In addition, as a completely "green" man, I had neglected to provide myself with any bedding, and the bare boards in the bunk, as well as the "skin iron" under the head, were "heartily" hard. Thus the five weeks became long enough for me. As much as possible I tried to converse with my shipmates in various dialects, often gazed admiringly at the sea and its many visible inhabitants, and tried to brush up on my knowledge of English, which I had acquired in my childhood but which was still rather limited. In any case, the trip was educational for me as a young boy. On September 29, 1837, Michaelmas Day, we landed in Baltimore. My funds, which were quite exhausted, allowed me to remain only a few days in this "Monumental City". Well

I visited Pastor Häsbert, who finally ended in such a pitiful way, and another pastor (Scheid), who was justly notorious for his shallow unbelief, in order to hear, after presenting my quite good credentials, whether they could not be helpful to me in obtaining a teaching position; but in vain: there were only a few German schools at that time. So I let myself be **persuaded** by a shipmate to go **with him to Hancock, Maryland, to look for work on the canal there. The journey was a very miserable one, so that even now I often wonder that God did not let me perish miserably at that time. We "marched" 2^ days, as far as our soon sore feet would carry us, without other food than some of the abundant apples and water that fell on the way from the orchards.** At night we crawled under set-up welsh corn on the side of the trail. During one night - as later again - it rained at first and later it froze, so that before we could march on we first had to break the stiffly frozen trousers in the knee joints. We took advantage of the opportunity to ride with a negro in the pouring rain, but regretted it when he demanded payment from us, even though we were completely without money. He furiously attacked us with an open knife. Finally he went with us to the house of a German shoemaker - three miles from Frederick, Md. - in order to come to a better understanding with us through his mediation. When the dear man had heard us on both sides, he made short trial of the negro, the slave of a neighbor, by throwing him down the stairs into the street. Our new friend took care of us faithfully. We were soon provided by him and his dear wife with dry clothes and refreshed with food and drink. How well the bed suited us, too! The next day my travelling companion worked with the innkeeper at the shoemaker's bench. After we had rested the next day, Sunday, while the man went to church in the neighboring town, we took leave of our pious benefactors, whom God would reward for what they had done to us! Again we marched 2-1/2 days in the same manner, with the difference that the two of us feasted once on a slice of bread, which I begged for in a house on the way! When we reached Hancock, we had the choice of working either on a large estate among negro slaves or on a canal under construction among Irishmen. We chose the latter. Soon my hands were so filled with blisters that I could hardly hold the hoe or even the empty shovel. Whiskey, that wretched rotgut, was administered every hour. While at first I rejected it with disgust, I later sought invigoration in it, but with oppressive effect. When the overseer noticed how little I procured, he placed me at a particularly difficult post, where I was to throw out the heavy ground about 7 feet. I was defeated. The food was such that it could not strengthen my nature, which was already so weak before the journey: black coffee (?), half-baked, still hot bread with molasses and mutton three times a day. In two and a half days' illness my two and a half days' pay, since the board money had gone, was gone except for a few cents, and - I received the farewell. Already in Baltimore I had exchanged my watch, given to me by my father, for a

I switched the other one to get a \$2.50 surcharge. Now I also gave the second one for \$2.50. At Chambersburg, Pa., workers were wanted on a railroad that was to be built. So I went there via Hagerstown. A German innkeeper advised me to be patient: he would find me a decent place. So he fooled me one day after another until he found that my cash was exhausted. Now I was no longer called to dinner! Even after three days I was no longer able to do the work on the railway, so that the very friendly supervisor gently advised me to look for more suitable employment. I then applied to twenty different craftsmen of all kinds for employment as an apprentice, but in vain.
(To be continued.)

(Submitted.)

Southern District Assembly.

(Delayed.)

The Southern District held its twelfth meeting from February 9 to 15 in the midst of the congregation of P. C. F. Brommer at Houston, Texas. It was opened with a solemn service, in which the Reverend General Praeses, Dr. H. C. Schwan, preached on 1 Cor. 9:22.

The lectures were led by the Vice-President, Father H. T. Kilian, and had as their subject: The efficacy of grace of the Holy Spirit in the hearts of the faithful according to the discourses of Christ, John 14-16. On this subject the speaker had put forward eight theses, on the basis of which it was first shown that all the efficacy of grace of the Holy Spirit is based solely on the reconciliation brought about by Christ (Thesis 1); that it is ordinarily expressed only through Word and Sacrament (Thesis 2), and that it is directed throughout to strengthen, promote, and maintain the living faith in JESUS CHRIST (Thesis 3). In the following five theses it was then set forth in detail how the Holy Spirit is active in graces in the hearts of believers, how he enlightens their minds more and more and guides them into all truth (Thesis 4); how he purifies and renews their hearts the longer the more, and powerfully impels them to the sanctification of their lives (Thesis 5); how he glorifies Christ in them with his heavenly comfort and peace, and through them, making them fearless witnesses to the world (Thesis 6); how he teaches them to pray confidently in all afflictions and temptations, and powerfully assures them of their sonship with God and of their state of grace (Thesis 7); how he finally directs their hearts and their gaze steadily toward the eternal home, and seals for them the certain fulfillment of their blessed Christian hope (Thesis 8). Even this brief summary of the content of the theses suggests that the discussions about them must have been extremely rich in teaching, admonition and consolation. And indeed they were. Without a doubt, all who attended them with attention were greatly blessed; and these discussions will bring further rich blessings when they soon appear in print and are then diligently and carefully read.

Among the business discussions, it was especially the work of the inner mission of our district that the Synod dealt with in detail. Good and bad, pleasant and sad things were reported to the Synod, but on the whole it had to be testified that God had blessed this most important work of ours abundantly during the past year. There is no lack of opportunities to expand this work, and many new places could and should be tackled. Unfortunately, the necessary means are always lacking. Under the present circumstances, the Synod did not dare to hire any more missionaries for the time being, since it has happened repeatedly lately that not even the already hired ones could be paid their small salaries on time. In the meantime, the Synod has left the occupation of some new areas to the commissions concerned, in the hope that God will again make hearts and hands willing to provide the necessary earthly means. Furthermore, the Synod was concerned with the support of its pastors' and teachers' widows and orphans and other needy people in its midst. The report of the relevant commission showed that here, too, the gifts of love received had not been sufficient to satisfy all needs, and while the pastors and teachers were encouraged to contribute as generously and regularly as possible to the treasury, the congregations were also kindly requested by resolution to raise a collection for this purpose at least once a year. Of the other business of the Synod, we only

emphasize the following: The division of the Southern District, which had been proposed by one congregation at last year's Synodal Assembly, was briefly discussed and then it was unanimously decided that such a division would not be undertaken for the time being. Thus the existence of the

Southern District in its present composition is assured at least for the next five years. Newly admitted at this year's meeting were the congregations of Honey Grove, Tex. (k. J. Bünger) and Shiner, Tex. (k. R. Oertel), further the PP.: G. Schütz, C. Bäpler, H. A. Hübotter, L. Heinemeier, H. Tegeler, P. Lohr and F. Siebelitz, and the teachers H. Persson and H. Klinger. The PP. have left: Tietjen, Greif, Burgdorf and Heyer, and the teachers Schmitt, Gnuschke and Weinbach. Elected as delegates to this year's meeting of the Synodal Conference were: P. A. W. Krämer, substitute P. G. Birkmann; deputies from the St. Paulus parish in New Orleans, substitute from the St. Johannis parish there. The treasurer's report showed for the period February 4, 1897, to then 1898, a total receipt of H8978. 12 and an expenditure of tz10, 200.08, thus a present cash debt of H1221. The congregation of Houston, together with its pastor, was thanked most warmly for their kind hospitality to the Synod. With the singing of a hymn of thanksgiving and the prayer of the Lord, the Synod adjourned to meet again, God willing, in New Orleans, La. in 1900. Hitherto the Lord hath helped us; may he be with us further according to his promise.

G.

J. W.



(Submitted.)

From the mission church in London, England.

London N. W., in February, 1898.

Reverend and beloved fathers and brothers in Christ!

On behalf of our Ev.-Luth. Immanuels-Gemeinde P. A. C. we would like to express our heartfelt thanks to you and your entire synod for the support we have received so abundantly so far.

We owe it to your dear Synod, next to God, that we can now hear the dear Word of God purely and abundantly Sunday after Sunday and take it to heart. What a great grace the Lord has shown us in that he has established among us the ministry of his word! Now we, who otherwise would have gone away from one another, one here, the other there, may unite as a congregation in our weakness and celebrate the kingdom of God.

tes in this great city of the world. Praise, honor, praise and thanks be to the faithful Savior for this, and thanks be also to you and all beloved brothers in faith who have supported us with intercession, prayer and gifts. We are now being abundantly instructed with the word of God, so we also want to do our part and gladly share our earthly things with the one who instructs us (Gal. 6, 6.) and receive our Lord Pastor himself from April. - But one thing still makes our hearts very heavy! We old people are now provided with the word of God, but

The Lord has also assigned about 30 children to be taught catechism on Sunday afternoons. But this is not enough, as you know. Our pastor would have started a weekly school a long time ago, but we members could not allow it, because if he had to teach catechism on Sunday afternoon, he would not have been able to do so.

If a pastor preaches twice on Sundays and teaches Christianity once, as well as having to make the many widely separated missionary visits on weekdays, he cannot still hold a school; the strength of a man can also be easily ruined, and we would like to keep our pastor, God willing, not just for a few years, but for many. You and your dear Synod know the necessity of Christian parochial schools, and also the blessing they bring, far better than we do, from many years of experience. God the Lord has entrusted these children to us,

that we should bring them to Christ, therefore we cannot allow them to go to school with the sects or even grow up as pagans. We would also need a teacher to improve the singing of the congregation. We would gladly appoint a teacher, but we still lack the funds necessary to support him. That is why we come to you with our request, whether you would

means and ways are at our disposal to pay us a teacher for the time being. We will sincerely thank you and your dear Synod and also want to obtain the teacher ourselves as soon as we can.

With heartfelt thanks and brotherly greetings, your Ev.-Luth. Immanuels-Gemeinde P. A. C., united in the Lord.

Carl Ahrendt,)

Carl Lutz, /Principal. John Jacobi,)

Since the Commission for General Inner Mission is convinced that the above report will not only interest the "Lutheran" readers, but will excite them joyfully, it has sent it for publication. The little mustard seed has already grown into a little tree; who knows whether this, under God's faithful care, will not soon become a tree under whose shade many weary souls will find refreshment? Our sister church in the city of millions on the Thames is still a small cluster in a dilapidated hut, "despised by so many children of men who put their trust in it"; indeed, much noble seed has been trodden underfoot along the way, and God's sower has returned sadly from many a missionary journey, but the field is already bearing beautiful and noble fruit. The number of souls, including the 30 children who are taught catechism on Sundays and to some extent during the week, has grown from 53 to 78, the number of communicants from 22 to 34, and the number of members who are able to vote from 6 to 13. The services are attended by 20 in the morning, 30 to 50 in the evening, on special occasions also by more listeners, among whom there are always quite a few new ones. And what about the willingness of this group to make sacrifices? Although it does not consist of wealthy members, they have paid the high annual rent of \$325.00 for their church hall regularly, recently founded a new mission in a suburb where many Germans live, and also rented a hall there, and from April of this year have provided for the maintenance of their pastor. The rent alone for an apartment, two church halls and a school room, if the school cannot be arranged otherwise, will from now on consume an enormous sum for the small congregation. At the same time, the congregation assures us that it has not acted hastily, but after careful consideration. Dear Christians, does it not warm our hearts, does it not irritate us, when we read of such a willingness to sacrifice on the part of a young group of Christians? You dear missionary churches, who have the Word among you through the love of other Christians, are you also so grateful to God, and therefore eager to offer your earthly things for the heavenly? - "Our present sermon locale," the report tells us, "is exceedingly poor for the high rent. Even with 50 listeners it is so oppressively sultry that many complain about it, and some even give it as an excuse for not attending. Even some wealthy people would have attended our church services, if only it didn't look so poor in our church. Next to the church hall there is a second, also dilapidated, quite spacious room, which could be made into a schoolroom after a thorough renovation. In the long run and for a larger number of pupils it would also not be sufficient." If God continues to bless the school and the congregation, these poor, miserable rooms will soon no longer be sufficient. Will we Lutherans of this country then be willing to fill the hands of our brethren across the ocean, that the blessing may be brought under roof? For we have given them the answer to their request: Yes, we are ready to let the necessary support flow to you for the time being, so that you can employ a teacher, and, as Luther says, "help God to gather his little grains together, before the final wrath comes, which will set fire to the chaff and burn it up forever". When the pastors of Northern Illinois reported above

and the enclosed petition, they encouraged us to take this step, and strengthened us in the conviction that in doing so we were meeting the intentions of our entire honorable Synod; such a broad mission field, which in addition brings forth such abundant fruit after a short period of work, absolutely requires thorough work, and we should not tie such willing hands. In God's name then! May He also fulfill His promise there, Isa. 42:13, 15: "The Lord will go forth like a giant, He will stir up zeal like a man of war, He will shout and shout, He will overthrow His enemies. ... I will turn the darkness into light before them, and the cave into a plain. This will I do unto them, and will not forsake them."

On behalf of the Commission für Allgemeine Innere Mission. L. Hölter.

To the ecclesiastical chronicle.

America.

Bravery and Christianity. Secular newspapers make it out to be a sign of bravery when soldiers, in the face of the dangers of war, utter frivolous, blasphemous speeches and curses. Against this view of "bravery" the "Lutheran" justly warns its readers. He reminds us that the Swiss soldiers who, before the battle of Sempach, sang the song: "Mitten wir im Leben sind mit dem Tod umfassen" ("In the midst of life we are embraced by death"), did not lose any of their heroic courage. Nor did the Swedish army, which sang a spiritual song before the battle of Lützen, lose any of its heroism. We add a few words from Luther. Luther describes the frivolous and blaspheming soldiers as follows: "Therefore a part of the soldiers is of the devil's own, and even some are so full of devils that they do not know how to prove their joyfulness better than to speak contemptuously of God and his judgment, as if they were the real iron eaters, that they may shamefully swear, martyr, curse and defy God in heaven. They are a lost multitude, and the chaff; as in all other ranks there is also much chaff and little grain." Luther, on the other hand, has Christian soldiers pray before a battle: "We are all gathered here in the service, duty, and obedience of our prince, as we owe it to God's will and order to stand by our Lord with body and goods. Although we are poor sinners before God, as well as our enemies, yet, because we know, or know no other way, than that our prince is right in this matter, and are sure and certain that we serve God himself in such service and obedience, let each one be fresh and undaunted, and do not let himself think otherwise than his fist is God's fist, his spear is God's spear, and cry out with heart and mouth: Here God and Emperor! If God give us the victory, glory and praise shall be his, not ours, who do it through us poor sinners." (X, 528. 527.) F. P.

Bad Field Preachers. The ' reports, that the field preachers in a camp near Milwaukee preached "sermons" which were not sermons of the gospel, but rather bore resemblance to "patriotic stump speeches." The "Lutheran" speaks the hope that those preachers will preach more gospel to the dying than to the living. There is, alas! little ground for this hope. You cannot gather grapes from thorns. The field preachers will be no better than the average of the sectarian preachers, to whom the gospel of Christ is a deeply hidden secret, and who have only a civil and outwardly ecclesiastical morality to preach. F. P.

The Roman Catholic Archbishop Corrigan of New York celebrated his twenty-fifth episcopal anniversary a few weeks ago. This celebration was again an occasion for the Pabstical Church of our country to display all its pomp and pageantry, and to attract the attention of the people. The veneration that was shown to this highly placed servant of the pope was almost idolatrous. From the available reports the following may be communicated: The celebration took place in the large, magnificent St. Patrick's Cathedral in New York. A police force of 200 men and 380 uniformed Catholic cadets was necessary to keep in check the great mast of people who crowded in to see this state. The Archbishop had the escort of 700 priests and religious, dressed in the most costly and brilliant vestments. To the sounds of St. Patrick's bell, weighing 7000 pounds, which was inaugurated at this celebration, and to the music of the great organ, the Archbishop entered the Cathedral with the local Papal abbé, Martinelli. The choir greeted him with the hymn, Ecce Sacerdos Magnus, that is, Behold the great High Priest! As Corrigan reached the altar, this moth was seen suddenly bursting forth above the same in large letters of a thousand electric lights, crowned with the image of a bishop's hat, also made of electric lights. The archbishop then sat down with great solemnity on the throne prepared for him, holding the golden crozier in his right hand, to be gazed at and adored by the crowd. Valuable gifts were presented to him, especially a large endowment of 250,000 was made in his honor for a Roman educational institution, in which he took a special interest.-The words: Ecce Sacerdos Magnus! evidently echo the words of the Epistle to the Hebrews: "Receive ye the Apostle and High Priest, whom we confess, Christ JEsu." 3, 1. "Since we have a great high priest, Jesus, the Son of God, who ascended into heaven, let us hold fast the confession." 4:14 But of this one and eternal high priest, through whose blood we have joyfulness of entrance into the holy things, the Roman church wants to know nothing. Day after day she blasphemes the one, full sacrifice of this true High Priest by her abominable sacrifice of the Mass, and sets sinful, mortal men, the pope and his high and low priests, in Christ's place, as mediators between God and men.

L. F.

The pernicious influence of the lodges on church, state and family is **quite incalculable** in our time. This is also recognized by sectarian churches, which otherwise usually present the trade in spiritual beverages as the greatest evil of our country. Thus, some time ago, the "Happy Messenger," the organ of the wholly Methodist "United Brethren in Christ," wrote: "Some who look with horror or indignation on the great mischief of the drink trade and the drinking-pool, overlook the fact that the cancerous damage of the secret societies among the nobler people, among the students of the higher schools, and even to a number of bishops and preachers of the gospel, workers in the Sunday-schools and youth clubs, are decidedly a more cunning temptation and greater danger than the intoxicating drinks." So it truly stands. To be sure, drunkenness wreaks ghastly havoc, plunging thousands upon thousands into temporal and eternal ruin. But how many fall victim to the numerous and widespread lodges, so popular in our day, is not so outwardly striking. The secret societies, however, alienate souls from the Church, deprive them of faith and good conscience, of salvation and blessedness. And even if members of the lodges remain outwardly in the association of the churches, the false worship, the abominable idolatry practiced in the lodges, the pagan doctrine of works and virtue, which is common and common in the same, is straightforwardly devoted to the

The only saving gospel. How, therefore, should an earnest Christian, faithful Lutheran congregation cease its testimony against the ungodly secret societies?

Words about the lodge system, such as the above, are were so completely eliminated that the Synod unanimously seldom spoken in the various church communities of our country. For the most part, they are consumed by the secret system, and their ecclesiastical periodicals are therefore silent about it. Even the Lutheran Church in our country is by no means united in its opposition to the Lodge system. This has already been communicated here several times. With regard to the position of the General Synod, it was recently stated in "Lutheran Evangelist", which is published in its circle: "Our Missouriian brethren do not give in in their fight against all secret societies. The General Synod holds that this is a free country, and that Christians are fully able, each for his own person, to determine what is his duty in this matter." Surely this is a curious view of the matter. Never has Missouri, in its war against lodges, infringed upon the liberty of our country; has it denied that a lodge may come into existence as a society, recruit members, and practice its customs. The Constitution of our country permits this, as it does every sect, so also a secret society, however much we are convinced of the danger of the Lodge to the state. And of course every Christian should know how to judge secret societies according to the Word of God. But it is a fact that some Christians are seduced by the beautiful appearance of a lodge and do not immediately recognize the sinfulness of it, so that they can be led to join it; furthermore, that other simple-minded Christians who are still in a lodge, for instance, have never really been shown the ungodly, idolatrous activities of it, otherwise they would immediately leave; they also do so when their error is shown to them. Finally, however, there are also those who still outwardly bear the Christian name, but who, against their better knowledge and conscience, despise God's word and join the lodge or remain in it. Therefore Christian congregations and faithful pastors cannot cease to show from God's Word that light has no fellowship with darkness, that Christ is not in agreement with Belial, that the believer has no part with the unbeliever, that the temple of God is not like the idols, and that therefore church and lodge can have nothing to do with each other. 2 Cor. 6, 14. ff.

Abroad.

From Australia. The "Lutheran" reported in its last issue on the Special Synod of our Australian brethren in Hahndorf, South Australia. In the meantime the Eastern District of their Synod also held its meeting at Hochkirch, Victoria, from March 20 to 24. Here is some information from the latest issue of the "Kirchenbote": "These were very blessed days in which we were able to become aware anew of our unity in the Spirit and of the blessing of brotherly fellowship in the Lord. The joy was not dampened by any murmur, although there were all poor sinners among us, each with his own faults, weaknesses, and infirmities. There we were able to experience what the promise of the Lord implies: Where two or three are gathered together in my name, there am I in the midst of them'; and 'where Jesus Christ is the Lord, there is more glory every day. The main subject was the doctrine of Sunday, on which Mr. Darsow lectured. It was clearly demonstrated how every false doctrine, and thus also the false doctrine of Sunday, was in the last analysis an attack on the central doctrine of Christianity, on the doctrine of justification by grace alone through faith. The greatest attention was paid not only to the presentation of each individual thesis in its further development and substantiation from Scripture and the Confession, but

L. F. about this or that point concerning the celebration of Sundays

- Among the business matters, the most important item was the takeover of the teaching institution. The Synod not only recognized the urgent need to train teachers for school and church if the Lutheran Church and the precious heritage of our fathers were to be preserved among us, but also recognized that it was their sacred duty not only to support such an institution, but also to do so, but to actually

Gentiles, to all peoples, can never be carried out." The institution in question is the Concordia Seminary at Murtoa, Victoria, which was founded a few years ago as a private institution by a committee, has grown from year to year, and at which Praeses P. W. Peters, Teacher Marks, and Prof. Kunstmann (trained here in St. Louis) are at present giving instruction. The institution has also been taken over by the Synod, and is to be continued in the present manner, and to train preachers and teachers; as soon as practicable, however, another teacher is to be employed, as the college of teachers is overwhelmed with work. L. F.

The Catholic King of Saxony addressed the following speech to the representatives of the Saxon regional church who congratulated him on his 25th anniversary in government: "Gentlemen! I thank you for the congratulations you have just offered me on the occasion of my 25th anniversary in government. If I can look back on 25 years of happy and still peaceful government, I owe this especially to the Protestant clergy, who have supported me in my efforts to maintain peace among the confessions and who, through their sermons and their work, have brought it about that I have been virtually spoiled by the loyalty and love of my people. If I may add one thing, it is the request that you will continue to carry me in your prayers, so that my reign, which will probably be only a short one, may be as happy and peaceful as the previous one." For this recognition of the "Protestant clergy" on the part of the Catholic king, the pope will know little thanks to the latter.

F. P.

A miracle of grace.

Some years ago a sermon was announced in a port city in England, which was to be held there on a Sunday evening. Because the preacher was famous and the subject of the sermon attractive, these circumstances attracted many listeners from near and far. When the main prayer was said and the preacher was about to begin his sermon, he suddenly stopped, bowed his head to the pulpit, and remained speechless for a few moments; but soon he straightened up again and asked the congregation to allow him to tell a story first.

"It is just fifteen years," he began, "since I was last in this church, and the occasion of the meetings then was a like one as now. Among those who assembled that evening were three dissolute youths, who were not alone in

They had not come with the intention of mocking the venerable preacher, but even carried stones in their pockets to throw at him in the pulpit. According to this, they had not long listened to the sermon when one of them spoke impatiently: What need have we to listen to this fool any longer? But the second one calmed him down by saying: And no sooner was the curiosity of the latter satisfied, than he also said: 'Well, let us make him mad; for it has now turned out as I thought it would; fresh, cast now!' But now the third lay down in the mean, and said: 'I thought it best to abandon the plan at all that brought us here/ At this the other two grew angry and soon left the church, while the third stayed. - Now notice, my brethren," continued the preacher, with great emotion, "what was the different fate of these three young people later on! The first was hanged some years ago as a counterfeiter; the second lies as a murderer in the prison of this city, awaiting his death sentence; the third, who" - (here the inward movement of the speaker became so strong that he had to pause and wipe great tears from his eyes) - "the third, my brethren, is the same who is now about to speak to you; - give him an attentive ear!"

"To whom I am gracious, I am gracious; and on whom I have mercy, I have mercy. Now therefore it is not in any man's willing or running, but in the mercy of God." Rom. 9, 15. 16.

Inaugurations.

By order of the Pres. C. C. Schmidt, Bro. M. Schmidt was introduced at the Sonnt. Cantate at Ulm and Pine Bluff, Ark. introduced by H. F. Gübert.

On Sunday. On Sunday Cantate, by order of the Honorable President H. Succop, P. E. Beil was introduced to the newly founded congregation near Conant, Ill. by Br. Brust.

By order of the Venerable Praeses Brand, Fr J. Heck was appointed on Sunday. Exaudi as city missionary for New Dort under the assistance of the kk. H. Rippe, W. Schönfeld and O. Sieker were introduced by H. C. Steup.

By order of the Venerable Praeses Hafner, Fr. Exaudi in Albert, Kans. introduced by H. Westphal.

Church dedications.

On Sunday. Judica, the Lutheran congregation of St. John in Union, Ill. dedicated their newly built church to the service of God. (Size 50X82X18 feet, with 80 feet high tower.) Celebrant preachers were the kk. Merkel, Count and Wolter (Engl.) F. Sattelmeier,

On Sun. Misericordias Domini, the Immanuel Lutheran congregation in Tuscola, Ill. dedicated their newly built church (size 24X44, steeple 50 feet) to the service of God. Festive preachers were: Prof. Streckfuß and P. Blanken and Prof. Wessel (English). Father Clausen.

On Sunday. Jubilate, the Trinity Lutheran congregation in Hazard Tp, Neb. dedicated their newly built church (24X36 feet, with altar niche 12X12 feet) to the service of God. Festive preachers were: Prof. Geo. Weller and kk. H. Schabaker and Fr. Matuschka (English). A. Schorm ann.

On Sunday. Rogate, the Lutheran Zion congregation in Rochester, Nebr. consecrated their church to the service of the Lord. The festival preachers were: kk. Wm. Schneider and J. C. Meyer (Engl.).

F P a s c h a

The Minnesota and Dakota District will meet June 15-21 at the church of k. Joh. Grabarkewitz at Good Thunder, Blue Earth Co, Minn. Speaker, P. Ed. Albrecht (7th Commandment). Synod members are required to register with the local pastor by June 1. Deputies and teachers intending to attend Synod should immediately notify the railroad agent, P. F. Sievers, 413 9td 8th, LlinneapoHs, Lliun. of their intention, so that he may give sufficient notice in time to see if sufficient numbers are available to reduce the fare. C. Abel.



The Wisconsin District

of our synod will meet, s. G. w., from June 22 to 28, at St. Stephen's congregation (k. B. Sievers), Milwaukee, Wis. - Doctrinal Proceedings: Thesis XXI and XXII of the series of theses begun. Speakers: Lk. W. Matthes and H. T. Feiten. Those desiring quarters, or even luncheon, must have reported to L. B. Sievers (376 Scott St.) LUrvankc", VVis.) by June 5 at the latest. - Deputies should give their credentials to the committee concerned immediately after the opening service.

P. Plaß, Secr.

Owing to certain circumstances, after obtaining the consent of the Honorable General Praeses, the opening service will be held as early as the evening of June 21, at 7.30, and the sessions of the Synod will be closed, if possible, as early as the 27th. B. Sievers.

All synod members who pay the full price for the outward journey will be granted the usual price reduction by the railway company under the following conditions:

1. When buying the ticket you must get an Oertlücke that you have paid in full for the outward journey.
2. Oertlücke are not counted if they are requested before June 18 -, also only those denominated in more than 50 cents are counted.
3. Oertlücke must be delivered to the undersigned immediately during the first days of the meeting.
4. on Friday, June 24, everyone who turns in an Oertlücke must be at the meeting to receive their Oertlücke back in person from the Joint XZent.
5. the discount will only come into effect if at least 100 Oertlücke have been submitted and refunded under the above conditions and are presented in the respective Ticket OMces no later than 1 July.

Now one more request: All deputies and teachers, even if they do not want to use the discount, should have Oertlücke given to them, so that we get our 100 full, because the Synod must pay the Joint hired by the railroad company XZent -6.00, which would be lost if we did not get the required number, but then our delegates would have a large additional expense if they had to pay in full. The gentlemen pastors living near (about 17 to 50 miles) Milwaukee would do the Synod a great service if, instead of using their kermits, they would also take Oertlücke. C. D. Markworth.

Please.

Since a new account book will have to be submitted for examination in a few months, all pastoral and teachers' conferences are hereby kindly requested to inform us of the time of their next meeting after September 1, together with the address of their secretaries, so that the proofs can be sent to them.

Concordia Publ!8d!nx llon8",
8t. Tiouis, >lo.

Solicitation.

In the last few months, as we have had particular opportunity to observe here in the Northwest, thousands from all parts of the United States and Canada have migrated to the gold fields in Alaska and the Klondike District. We now request all dear readers of the "Lutheran" to send any names and addresses of acquaintances and relatives in that region to the Chairman of our Mission Commission, Father Fr. Sievers, 413 9th Xve., 8th, Llinncapolis, Llivn. The same should be done, if possible, before the Synod of our Minnesota and Dakota District.

F. Pfothenhauer.

Proceeds to the Treasury of the Illinois District:

Synod treasury: W. Pfortmüller, Easter coll. v. L. Heine's congregation in Rodenberg, -8. 47, L. Weber in Bonfield, Charfreitagcoll., 8.00, Fr. Bünger in Chicago from St. StephanusGem. 13. 63 and from Fr. F. Döderlein's congregation in Venedy 7. 30. (S. -37. 40.)

Southern Illinois Inner Mission: Fr. Borchers in Kampsville v. Mrs. F. Sudbrack 5.00.

Inner Mission: Through W. Pfortmüller of L. Heine's Gem. in Rodenberg 10.00, dch. Geo. Kalbfleisch in Edwardsville by some members of the congregation 4.00, by Chas. Huber of Zion congregation at Bunker Hill. 65, by Miss Lea Wagner in Decatur, 2.00; from Chicago, L. Hoelter, part of the Missionary Fund, 120.00, L. Feiertag by Teacher J. Richter, 1.00, and L. Succop, part of the Missionary Fund, 200.00. (p. 337. 65.)

Negro Mission in Concord, N. C.: L. Hieber in Riverdale v. Wilh. Meier 5.00.

Negro Mission: Dch. W. Pfortmüller in Rodenberg from k. Heine's Gem. 9. 61, L. Pardieck in Chicago from Mrs. W. Meyne

k. Mießler, communion roll, 2. 75, a. d. bell bag 4.00. k. Hofius, communion scoll., 8. 80, bell-bag scoll. 12. 90. k. Hilgendorf, communion coll., 14.00. p. Adam, salary donated, 40.00. p. Holm of Ato Müller 5.00. p. J. Hoffmann of H. E. Werner . 50. (p. -322. 32.)
Negro Mission: Dch. E. Rapert, April coll. by P. Catenhusens Gem., 4. 25. P. Cholchers Gem. 9. 11. teacher K. Hofmann's school coll. in the west dist. 2.07. P. Hofius, Easter coll., 9. 90. P. Häßler by Conrad Riedel 1.00. P. Aug. Müller v. Mrs. Schroeder 1.00, of s. preaching place at Doniphan 1. 10. l". W. Flachs Gem. 6.00. (p. -34. 43.)

(Conclusion follows.)

Bancroft, Nebr. 1 May 1898, F. H. Harms, Cassirer.

Income to the Western District coffers:

Synodal treasury: Gemm. der kk. Obermeyer in St. Louis -5.00, Schwankovsky in St. Louis 4. 85, Drögemüller in Kurreville 1. 50, Müller in Wentzville 8.00, Schriefer in Farrar 7. 52. (S. -26. 87.)
Progymnasium in Concordia: Gemm. der kk. Müller in Wentzville 5. 65, Gaßner in Friedheim 17. 45, Müller in California 7.00. (S. -30. 10.)
General building fund: P. Schwankovsky's comm. in St. Louis 9. 65.
Inner Mission of the District: Bethlehem's Gem. at St. Louis 6.00. Fr. Harres Gem. at Meinert 3. 75. Fr. Richter's Gem. at Washington, Coll. on Conf. Sunday, 18. 36. k. Schriefers Gem. at Farrar 7. 65. p. Wangerin v. H. Riesenber 10.00. (p.-45. 76.)
General Inner Mission: Prof. Fürbringer of E. E. 1.00.
St. Louis City Mission: Fr. SchwankovskysGem. 3. 70.
Negro Mission: For Salisbury: P. Schrader, Coll. a. d. Hochz. Mennicke-Peetz, 5. 20, v. F. Kruse 1.00. Of the teachers' pupils: Eichmann at Alma 5. 10, Düsenberg at Lone Elm 2. 80, Topel at Alma . 80. (S. -14. 90.)
English Mission: Fr. Lobecks Gem. in Cape Girardeau 10. 50.
Heathen mission:!. Drögemüllers Gem. in Kurreville 1. 50. k. Swan by Juliane Meier . 50. (S. -2.00.)
Orphanage at St. Louis: Bro. Vetter's congregation at Farley 9. 60. Bro. Gahner's congregation at Friedheim 10.00. Bro. Swan by John Kautsch 1.00. Bro. Wangerin by J. H. Kaiser 5.00. (S. -25. 60.)
Hospital in St. Louis: P. O. Hanser of Wwe. Leop. Guest 50.00.
Students in St.Louis: P. Schriefer, Coll. a.d. Hochz. Etzold-Stüve, 9. 97. P. O. Hanser v. Frauenver. for F. Jesse 18.00. Fr. Wangerin v. H. Riesenber for A. Voll 5.00, Ameling 2. 50 u. Bröckler 2. 50. (S. -37. 97.)
Students in Springfield: Fr. Brandt's Gem. in St. Charles for Paul and Wart. Dautenhahn 5.00.
Seminarians in Addison: Fr. Rösener's congregation in Altenburg for Fr. Beyer 10.00. Fr. Müller in California v. Singing Society for E. Wallhausen 5.00. (S. -15.00.)
Pupils at Concordia: P. Biltz, Coll. a. d. Wedding Becker-Brackmann for R. Jesse, 6.00.
Pupils in Fort Wayne: Fr. Rösener's congregation in Altenburg for C. Beyer 18.00, for Arth. Lohmann 18.00, v. Jüngl.Ver. 10.00. P. Schriefer, Coll. a. d. Hochz. Rodewald-Brückner for N. N., 4. 50. (S.-50. 50.)
Students in Milwaukee: P. Schriefer, Coll. a. d. Hochz. Lührs-Mangels for N. N., 7.00.
German Free Church: Fr. Fritz' Gem. in Pilot Knob 4. 60.
Church building fund: Fr. PuHners Gem. 7.00.
Parish in Billings: P. Schriefer's parish in Farrar 5. 85, v. Young Fr.-Ver, 1.00. P. Gaßner's parish in Friedheim 20. 28. (S.-27. 13.)
8L. In No. 9 read: P. Hintz' Gem. in Stones Prairie instead of Monett and P. Fritz' Gem. in Pilot Knob instead of Bismarck.
St. Louis, May 21, 1898. H. H. Meyer, Cassirer. 2314 8. 14tü 8t.

Incoming to the Wisconsin District Caste.

(Until May 1, 1898.):

(Conclusion.)

Mission in Hermannsburg: P. Naumann v. N. N. 2.00.
General Mission to the Jews: P. F. Häuserv. G. Seiler 5.00. P. Brandt, Lebanon, Coll. in St. Peters, 5. 84. (S. -10. 84.)
Emigrant Mission to New York: Coll. derkk.: Båse, Concord, 6. 45, Krusche, Town Grant, 5.00, Dürr, Wayside, 2.00. P. Wichmann v. C. Mayer 1.00. (S. -14. 45.)
Indian Mission: P. Hudtloff a. d. Schulkaffe 1. 90.
Heathen Mission: P. Schultz v. N. N. 5.00. P. Huebner, Coll. in Adell, 16. 31. P. Körner v. Frl. Cl. K'n. 6.00. k. Plaß v. C. B. 1.00. (S. -28. 31.)
Support fund: For Mrs. Schütte of the Pastors' Wives' Circle. 90th comm. d. kk.: Traub, Hancock, 9.00, Theel, Crystal Lake, 7.00, Newton, 6.00, Wichmann, Cedarburgh, 7. 15, Schilling, Sullivan, 5.00, Rathjen, Bonduel, 10.00, Oetjen, Augusts, 6.00, Hudtloff, Belle Plaine, 4. 50, Wesemann, Grafton, 10. 60. contributions o. kk.: Dorpat 2.00, H. C. Müller 1.00, Bürger 1.00, Wichmann 4.00, Winter 1.00, Siebrandt 2.00, Th. Bretscher 3.00, Nickel 2.00, Erck 3.00, Hudtloff 2. 12, Stelter 4.00. P. Hudtloff, Belle Plaine, v. sr. St. John's Comm. 2.03. (S. -93rd 30.)
Students in St. Louis: P. H. C. Muller of N. N. 1.00. P. Brewer, New Fane, Coll. f. Kanieß, 6.00. P. Sievers, Milwaukee, for Nachtsheim v. Women's Ver. 10.00, v. Jungfrauenver. 5.00, for Wenzel v. Jungftauenver. 5.00, v. Frauenverein 10.00. (S.-37.00.)
Springfield students: for F. W. Benecke: k. Dorpat, Town Wilson, v. limbs 5.00, P. Horn, Coll. in Pt. Washington, 5.00, v. women's ver. 5.00, P. Bürger, Coll. in Sheboygan, 5. 69. For F. Otto: P. Plaß, Zoske-Kirchoff.

Hochzcoll., 2. 25. for Manteufel: p. Feiten, Coll. in Sheboygan, 20.05, p. Bürger, Coll. that., 5. 69. for Handrich: k. Jeustel, Draheim-Pietz Hochzcoll., 7.00. (pp. 55. 68.)

Pupils in Milwaukee:?. Georgi's Gem. in Dorchester 5. 90. p. Duerr's Gem. in Wayside 6. 26. p. Georgi of Miss Sch. for Scheelk 5.00. p. Sagehorn of Michael Knuth 1.00. k. Sprengeler, Milwaukee, by women's ver. 25.00. For E. Meier: k. Sievers, Milwaukee, v. women's ver. 10.00, v. Virgins' Association 5.00. (p. -58. 16.)

Students in Addison: For Windisch: From F. 1.00, from F. H. H. . 65. P. Båse, Town Theresa, Coll. d. untern Gem. f. Wart. Leyhe, 18.00. (S. -19. 65.)

Orphanage at Wittenberg: P. Löber of M. Popp 1.00. P. Kühle, Milwaukee, Christian teaching coll., 17. 12. P. Erck, Oshkosh, desgl, 25. 18. gem. d. kk.: Krusche, TownGrant, 3. 61, Diehl, Ellisville, 6.00, Siebrandt, Merrill, 14. 50, Horn, Pt. Washington, 1. 50, Schilling, Sullivan, 3. 50, Treff, Hermannsfort, 7. 50, Luebkemann, Forestville, 1. 76, Rohrlack, Reedsburg, 32.00. P. Huchthausen of Anna Barschat 1.00. k. Penalties, Watertown, by Confirm. 2.00, by J. Kohlhoff 1.00. P. Erck by Mrs. Strutz 1.00, Mrs. Frank 1.00. P. Sievers by Mrs. Dieburg 1.00. P. Sievers' children 1.00. (P. -121. 67.)

Deaf and Dumb Institution at Norris: P. Grimm, Coll. at Polar and Antigo, 9. 15. P. Hudtloff, Coll. at Belle Plaine, 5. 27, C. Hauts silb. Hochzcoll. of, 4. 75. P. Keller, Racine, of Confirm. 5. 50. (S.-24. 67.)

Deaf and Dumb Mission: Fr. Strasen, Oshkosh, v. N. N. 1.00. Fr. Hoffmann, Coll. in Theresa, 4. 75. Fr. Keller, Deaf and Dumb Mission Dcoll., 6. 34. (S. -12.09.)

Saxon Free Church: P. Hübner, Coll. inAdell, 20.00. k. Erck v. Aug. Plötz 1.00. (S. -21.00.)

Danish Free Church: Fr. Erck v. Aug. Plötz 1.00.

Church building fund: P. Rathjen, Coll. in Bonduel, 9. 21.

Community in Chelsea: Dch. Kass. Spilman from the Eastern District 5.05.

Ev.-luth. Kinderfreund Society: Fr. Körner v. Frl. Cl. K'n. 1.00. P. Duerr, Coll. in Wayside, 2.00. k. Grüber, Stecklin-Aschenbrenner Hochz., . 80. Fr. Erck v. Mrs. Frank 1.00. Fr. Röhrs, Coll. in Clinton, 6.03. Fr. Engel, Coll. a. Neumann's baptism of child, 4.00. P. J. H. Stelter, contribution, 1.00. (S.-15. 83.)

Parish in Zarben, Pomerania: P. Erck v. Aug. Plötz 1.00. Total: -1963. 18.

8L. By an oversight, the following receipts were all receipted under "Heathen Mission" in my receipt of April 4.

Negro Mission: P. Winter v. N. N. 1.00, v. Marg. Müller 1.00. Fr. Schlerf from K. L. 1.00. Fr. Bittner, Centralia, thank offering from Mrs. F. Schüler, 5.00. Fr. Hübner, Coll. in Adell, 15. 41, from Mrs. Schade 5. 10. Fr. Kühle, Milwaukee, Frauenverein d. Immanuel-Gem., 10.00. teacher Paul Elbert by Mr. N. N. 1.00, Mrs. N. N. . 25. Ernst Eggers, Sr. 1.00, the same for Greensboro 1.00. (p. -41. 76.)

Heathen Mission: Fr. Hass, Lynden, by Otto Schulz . 25. a member of Fr. Erck's congregation 1.00. Fr. Schlerf from K. L. 1.00. (p. -2. 25.)

Milwaukee, Wis. the 4th of May, 1898.

G. E. G. Kühle, Kassirer.

2820 8tato 8t.

Received for -aS Orphanage in Addison, Ill:

From churches, etc., in Illinois for current expenses: For anniversary books: byE.Leubner ofk. Jaß) Gem. in Peoria -2. 39. p. Strikter, Proviso, . 52. k. Fricke, West Chicago, 2. 10 u. 1. 90, together 4.00. From Gemm. in Chicago: Dch. P. Engelbrecht 3. 25. P. Merbitz 4. 63. k. Füllung 2. 30. P. Budach 4. 30. P. Werfelmann 20.00. P. Höiter 11. 23. P. Matthias a. d. Gem. in Glencoe 1. 50. P. Wille, Whiting, Ind. to, 1. 20. P. Hohenstein, Peoria, Trinity-Gem. to, Jubil. gift, 12. 55. (S.-67. 87.)

Of children, etc., in Illinois: 88. 53. (Quoted in the "Children's and Youth Gazette.")

Board money: From J. P. Hansen, Lake Linden, Mich. 4.00 for s. daughter. Dch. E. Leubner of H. Doehrmann, La Grange, 4.00 for s. child. (S. -8.00.)

Addison, Ill., May 21, 1898. G. Ritz mann, Cassirer.

Received into the treasury for poor Texas students: k. Krämer from Mother Mürbe -2.00; P. Kilian 3. 75; Signed: Child Baptism at Ernst Neitsch 3.00; Post Oak Conference 2. 55. - This fund is quite empty, it should be much better thought of!

Giddings, Tex. May 24, 1898.

E. F. Mörbe.

Received through Fr. Heyner -6. 65, sent at the Heiland-Meyer wedding; Coll. in Modena 4. 65, in Canton 2. 50, in Albany 5. 97, from himself 1. 88. Summa: -21. 65. Wishing God's rich blessing on the congregations.

Concordia College, St. Paul, Minn. George Meyer.

-1.00 for general inner mission received from E. E. of Wisconsin and given to Kassirer H. H. Meyer.

L. Fuerbringer.

I hereby certify, -10. 21, ges. a. d. Hochz. Hille-Aring. - Heartfelt thanks and God's rich blessing to the kind givers!
Addison, Ill. Martin Starke.

To have received from the congregation of the Rev. W. Schwermann, Covington, Ill, -10.00, certifies with hearty thanks
Concordia College, St. Louis, Mo. A. Engel.

By P. L. J. Schmidt -7. 88, ges. at the PetersFitschen wedding, Leland, Mich. to have received, certifies with hearty thanks
Concordia College, Springfield, Ill. H. Richter.



New printed matter.

Thirty-fourth Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1897.
St. Louis, Mo. Concordia Publishing House. 112 pp.
Price: 20 Cts.

"Progress, - that is the watchword in our century throughout the world. Progress, - that is the cry in all fields of human life, in all branches of human knowledge and ability. Progress in agriculture, in industry, in traffic by sea and land. Progress in the exploitation and utilization of the treasures and forces of nature and in ever new discoveries and inventions. Progress in the natural sciences, in medicine and surgery, in land and international law, in statesmanship and the art of war. Progress in domestic life, in the commonwealth, and in commercial life. Always new theories, other goals, more appropriate means and better methods! Away with the traditional; always something different, something new! Yes, progress - that is the driving idea, the spirit of modern times. What about the church and theology? Is 'progress' the watchword, and is it to be so here too? How things stand in this respect among modern Christian theologians and laymen has long been well known. The Church, they say, cannot stand still in the face of general progress in the world. Where everything around us is advancing, she alone must not be left behind. The Church must keep pace with the times in which she lives. If the Church does not want to lose her hold, especially on modern youth, if she wants to remain a factor in the world, if she does not want to be pushed to the wall, then she must also be constantly concerned with progress. In our century of progress, only the Church that is 'up to date' in every respect can count on success. Just as the modern farmer no longer goes out with spade, sickle, and flail, but with machines, field, sowing, harvesting, and threshing machines, so the Church can no longer do anything with outmoded, medieval teachings, means, and methods. Paul's way had been good enough for his time, since he had to deal with Jews and heathen Greeks and Romans: our 19th century, however, requires contemporary, modern teachings and methods. What Luther preached and how he practiced it was indeed quite right for the sixteenth century of barbarism; in our century, however, it has long since ceased to be sufficient. Theology and the church must therefore be constantly concerned with progress. Just as Edison or Tesla kept the world constantly in suspense with his discoveries and inventions in the field of electricity, so too the theologian must progress from one discovery to the next and replace the views and ways of the fathers with modern ones. And preachers and congregations had the great task of practically exploiting the achievements of theological science. Better and better must the church learn to fix its proper doctrines and purposes, to choose the most suitable means and methods, and to be guided always and everywhere by prudence and expediency. In short, progress must also be the watchword in the Church, and theology, as the queen of the sciences, deserves to place itself at the head of the modern progressive movement. A church which shuts itself off from modern progress belongs to the Middle Ages, and is, moreover, quite 'un-American' in our country." We have purposely allowed this introductory paragraph to be printed from the paper presented in this Synodical Report, in order to give the reader a sample of what he will find here. For it is then demonstrated in a very instructive and truly absorbing manner, in 84 pages, why we should seriously oppose the much vaunted modern progress in the Church. The whole report, which cannot be reproduced in excerpts, but must be read in its entirety, is rich in teaching, admonition, and warning, and is especially a salutary reading for all those who are "progressive" in this respect, and should be given into the hands of such. We also call attention to the beautiful Synodal Address (on Luther's saying: "The Church is the daughter born of the Word of God, and is not the mother of the Word") and to the Mission Report. L. F.

The Doctrine of Christ's Work, vs OLeio OdriM (Baier III, 100-133). Outlined by F. Pieper. St. Louis, Mo. OoneoräLu ?udIi8liiQ8 üOU86. 1898. 64 pp. 8°. Price: 40 Cts.

This step, which forms a part of a dogmatics to be published, has just left the press. A review will follow in the next issue.

NevUrrdevte Advesserr:

Rev. Rlrudader, Osrmautotvu, 8etvarck Oo., Nebr.
Rev. Oarl "I. Heuer, Oeuesee, Ickado.
Rev. Roius, Rieree, Rleroe Oo., Nebr.
Rev. R. Roltkuseu, 131 LueuaVista^ve., Voukers, N. V.
Rev. Ddeo. 8th Rez4, Xetvlaue, ^iaZara Oo., N. 15.
Rev. R. R. Lleusotike, Xortti Lrauoð, Hliuu.
Rev. 6 ^Veker, Rast, a., Oðekause, Iroquois Oo., Ill.
1. 6. ^ppelt, 928 IV. 20td 8t., Okioaxo, IR.

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Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehrer

Vol. 54

(Sent in by P. C. M. Z.)

Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common man. Christians.

(Continued.)

b. The prophetic ministry of Christ.

We started talking about the ministry of Christ in the last article.

For the sake of a better understanding, the Doctors of the Church divide the office of Christ into three parts. They speak of the prophetic, the high priestly, and the royal office of Christ.

Following this way, let us now speak of the prophetic ministry of Christ.

Jesus Christ is our **prophet**. - Prophet" is a Greek word and means in German: Prediger, Lehrer. The word "prophet" means a preacher and teacher of divine revelation. So Jesus Christ is our prophet.

As our prophet He is prophesied already in the Old Testament. Moses said to the people of Israel: "The Lord thy God will raise up unto thee a prophet like unto me, of thee and of thy brethren, and ye shall obey him. Deut. 18:15. That by this prophet prophesied by Moses Christ is meant, the Holy Spirit expressly testifies. Apost. 3, 22. 7, 37. And the people of Israel understood this very well. For when the Lord Jesus had so wonderfully fed the five thousand, they cried out, "This is truly the Prophet that is to come into the world?" Joh. 6, 14. Of His prophetic office the Son of God also prophesies Himself, saying, "The Spirit of the Lord GOD is upon me; therefore the Lord hath anointed me. He hath sent me to preach unto the afflicted." Isa. 61, 1.

And when He, the Son of God, had now come and become man, God the Father most solemnly declared Him to be the promised prophet, calling out from the cloud on the Mount of Transfiguration: "This is my beloved Son, to whom I have given my life.



gegeben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 14, 1898.No. 12.

whom I am well pleased with; him shall ye hear." Matth. 17, 5. The Lord Jesus explains Himself for this. For when He preached in the school of Nazareth, and expounded that prophecy of the prophet Isaiah, Cap. 61, 1, concerning His prophetic office, He said: "This day is this scripture fulfilled in your ears." Luc. 4, 16-22. Luc. 4, 16-22. And the Holy Spirit testifies Him to be our Prophet, saying through John, "No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared it unto us." John 1:18. Jesus Christ is our prophet.

And what does He do as our Prophet? What is His prophetic office? - It consists in revealing to us God's counsel and will for our salvation, yea, in revealing Himself as the Son of God and Redeemer of the world by word and work. Here is the summa of His preaching and revelation: **"God so loved the world, that he gave his" only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**" John 3:16.

Jesus Christ is our prophet. He alone. We have no other prophet, preacher, or teacher but Him. We can have no other. No other could and can proclaim to us God's counsel and will for our salvation. No creature in heaven or on earth could know anything of God's counsel and will for our salvation unless He, Christ, had revealed it. No creature in heaven or on earth can know anything else or more of God's counsel and will for our blessedness than what He, Christ, has revealed. "No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, **he hath** declared it unto us." He is our Prophet, He alone. And how does He administer His prophetic ministry? How does He direct it? - In two ways. First, in that He Himself with His own mouth preached and taught the gospel on earth, and confirmed His teaching by great signs and wonders. For He "came, and preached

In the gospel peace to you who were far off and to those who were near," Paul writes to the Ephesians. Eph. 2, 17. But on the other hand He directs His prophetic ministry in such a way that He has instituted the ministry of the word and the sacraments and thereby works powerfully in the church. The apostles preached and taught and wrote His Word by inspiration of the Holy Spirit. And His Church preaches and teaches His Word, His Gospel. "We are therefore ambassadors in Christ's stead; for God admonisheth by us. So now we ask in Christ's stead: Be ye reconciled to God!" 2 Cor. 5:20. Thus speak the apostles, and all right preachers of the gospel. And He, Christ, saith unto them, He that heareth you heareth me; and he that despiseth you despiseth me." Luc. 10:16. Christ is ever our prophet, Christ alone.

Yes, even in the Old Testament, before His incarnation, it was He and He alone who revealed God's counsel and will for man's salvation. This the apostle Peter teaches, writing, "After what blessedness the prophets sought and searched, who prophesied of the grace to come upon you, and searched to what and what time the Spirit of **Christ which was** in them pointed, testifying beforehand of the sufferings which are in Christ, and of the glory which is after." 1 Pet. 1, 10. 11. So the Spirit of Christ, or Christ by His Spirit, prophesied and caused the prophets to prophesy, even in the Old Testament, and from the beginning of the world, of His sufferings, and of His glory that followed, and of the blessedness obtained thereby. He is ever and always the only Prophet, Preacher, and Teacher of the world. -

Hear then, O Christian, and believe His word with joy. You have it in the Bible. There the prophets and apostles wrote it down by inspiration of His Holy Spirit. Hear and believe no other's word. What is not right in the word of Christ, reject. Christ is our prophet, Christ alone. And the Divine Majesty says, "Him shall ye hear!"

(To be continued.)

Curriculum vitae of the blessed Prof. C. A. T. Selle.

(Described by himself.)

(Continued.)

2. other experiences in America.

On Sunday I attended a German - "evangelical" or rather rationalist - church in Chambersburg, Pa. The congregation sang an upside-down tune to the hymn in question and- got stuck. I now struck up the correct tune and carried it through. This won me the whole heart of an overseer who was a master tailor. He listened to my experiences and 'offered me, if I did not find a more suitable position, to apprentice me for two years and thus make a capable tailor out of me. At the same time he encouraged me to make another attempt to see if I could not get a place in the printing shop of the "Freiheitsfreund". After some negotiations with Mr. Scriba, the owner of the paper, I succeeded. I was to be an apprentice for four years and receive \$20 for the first year, \$25 for the second, \$30 for the third, and \$35 for the fourth, in addition to board. Hunger hurts. That's why I would have been bound for ten years at that time, with even less pay. We only stayed in Chambersburg a few more weeks... Then the whole business moved over to Pittsburg, or rather Allegheny City. Soon I was able to master my daily work of 6000 emg pretty much throughout at the letterpress, and I also had to type quite a bit in English, Spanish and French, as my certificate shows. At the press I managed an average of 300 sheets per hour, which was considered a very good performance at the time. A letter of credit that my father sent me in response to my first letter, I did not use it, since I believed that my dear parents would need the \$100 in question at their age more than I did. - My conduct during the four years was outwardly quite respectable. I went to church most Sundays, first to an uninformed preacher named Danbert. But his successor, Weitershausen, was too shallow a rationalist for me. Therefore I joined a newly forming Lutheran congregation under Pastor Heyer, the later Indian missionary. At this congregation I now also received the post of precentor. Our St. Johannes parish did not have an organ. Soon I also established a singing society, to which I gave singing lessons on two evenings each week, just like two other societies. Thus all my evenings during the week were occupied, and not only for about two hours, but often until midnight. Music books for the clubs were not yet available: I had to write the music and lyrics for all the students, often "writing" (?) or rewriting the latter myself. By the way, all that singing was very good for my health. From childhood on, I had had to put my lungs to a great deal of use by singing and speaking; of course, they were completely at rest in the setting box. But now they were suffering from this. Medical help was of no avail. Through my diligent singing, however, the merciful God strengthened my lungs again. - Among the students of the church choir I met my future wife, Anna, née Plocher, a woman from Württemberg, to whom I became engaged almost two years before the end of my apprenticeship. God, in His mercy, graciously saved me from having to work in the

I was not prepared to make a mistake in the choice of my future companion, which could have caused me untold misery for the rest of my life, and which was all the more possible because my heart's attitude towards the Lord and His Word was so miserable, and I therefore entered into the engagement with a carelessness that was later almost inexplicable to me. - My health, however, was again not very good for a long time. A strict diet was therefore prescribed for me. I had to abstain from all meat dishes, from coffee, from all spices. Thus I seldom found anything on my apprentice's table that I was allowed to enjoy, except dry bread, dry potatoes and water. I had to refrain from the spirits that were also forbidden to me, since my cash box would not have sufficed for them. I conscientiously carried out the strict starvation cure for nine months at first and was soon allowed to make the most favourable experiences. Nevertheless, during this time, in order to have a little extra income, I took over extra work from the principal together with some others. I worked until one and two o'clock at night and was back at the composing box at four or five in the morning, but I became stronger again. But when I went back to coffee and meat, traces of my illness soon reappeared. Therefore I returned to my starvation cure for another six months.

When my apprenticeship years had passed, I had to take up the wandering baton, since my master only worked with apprentices. He issued me a certificate that I was "true to the core", an efficient worker, both at the box and at the press, and had diligently written German, English, French and Spanish. Through him, a Pittsburgh druggist also gave me a letter of recommendation to his brother employed in Washington City in a negro bureau, to the effect that I was a "black artist" who wished "to give more emphasis to the government of the United States." I did not get far on my journey. In the little town of Washington, Pa., 25 miles from Pittsburg, I stopped at the home of one Rev. M., who formerly stood in Allegheny City, called me his friend, and as such had also taken me to Petersburg, Ohio, to be his groom's guide there. P. M. knew how to persuade me to make my home in his town and to establish a "very profitable" potash boiling business there. He himself wanted to be my "silent partner" and assist me with advice and deeds.

But I had to marry, so that I could also take care of the man he had provided for me. So I fetched my bride and her mother from Pittsburg with a rented carriage. On Sunday, November 7, 1841, we were married by M. M. in his house and held the "wedding feast" there. Our domestic furnishings cost us nothing more: a table, three wooden chairs, two beds, a small heating stove, all of which my bride was able to bring from Allegheny from her household there, were perfectly sufficient and had to suffice for a long time. 28 bushels of coal, which I bought for one cent per bushel at the mine and fetched myself, were sufficient in the very mild winter to heat our two small rooms with the one stove. The wood for cooking on an open stove I got for free from a farmer. Yes, yes, the new marriage began under very poor conditions and for many years my dear Anna had to share lack and hardship with me. She accepted it without grumbling



and gladly, while without her faithful work and her frugal management I would often have been defeated. Faithfully she has always shared with me both joys and sorrows. She has not lacked hardship and affliction. Of the eleven children born alive into the world, she has had to watch eight, among them six already grown up, sink into the grave with me! She is still to me, since we have to live out our old days alone again, the old selfless nurse.*) - With the business in Washington it took a dismal course. The business required a horse; but as I knew nothing about horses, I was badly short-changed in the deal in question. For the time being, my "partner" supplied the necessary money for the establishment of the boiling house. It required only a very small capital. I worked with my assistant from early morning until late evening, without taking time for lunch. We were content with a small snack, which my wife brought us every day. The boiling was done according to the instructions of the "partner", who understood everything about the F F, but our potash was no good and therefore found no buyers. So we soon switched over to soap boiling. The success was equally unsatisfactory. Always rich in plans, my "silent" business partner now quietly set about the jerk-off fabrication. My task was now to go from house to house with pot and brush, to let the people give me a boot each and to induce the people to buy from the goods by the shine I produced on them. After I had performed my artistic feat in two or three houses, I only crept around the back of the houses. Selling was out of the question, since the shine I produced was too dull and greasy. Half of the jizz in small boxes that we had sold to merchants dried up in about two weeks and I had to refund the money I had received for it. When my dear business partner was at the end of his wit and saw that we were getting deeper and deeper into trouble, he thought it advisable to dissolve our connection. He charged me in full for all the expenses I had incurred, and in addition the highest market price of good goods for the whole stock of bad potash, soap, and jizz. Of course! It was only out of love for me that he had concerned himself with the matter, and so I could not demand that he suffer any harm. His love demanded that I bear all the damage alone! To go to court with him would only have made my situation even bleaker. So I fell into a debt of more than \$200.00, with no prospect of paying it off. With my later poor income, I carried it for almost 20 years, always "making new holes to plug up the old ones". How often I prayed to my God that he would not let me die before my debts were paid. The merciful God also heard me in this. - I now continued the soap boiling business alone, as well as I could. The earnings from it were hardly worth mentioning. My dear wife, however, washed and knitted for other people. I also rented a garden, with the small yields of which my wife or mother-in-law went to market as early as three o'clock in the morning. The proceeds were then usually only six, sometimes only three cents. On October 18, all the gardens had to be emptied; what was still to be found in them was believed by the dear street people to be the best.

*) She preceded Blessed Selle in death by several months.

youth to be allowed to destroy. Unfamiliar with this beautiful folk custom, on the morning of the 19th I found my beautiful cabbages, which were still to bring the main proceeds, chopped up short and small! \$5.00 pension I had to pay and had hardly, in spite of all the work in the garden, made \$1.00 from it! It goes without saying that Schmalhans was our kitchen master and that we only ate Sorgenbrod. The food we had to buy was much more expensive than it is now, and a letter from New York cost 25 cents postage in those days!

(To be continued.)

(Submitted.)

Our youngest college.

It is now five years since the Synod last assembled in St. Louis. At that meeting, the deputies of the Minnesota and Dakota Districts made a request to the Synod that an educational institution be established in the Northwest, in the vicinity of St. Paul and Minneapolis. Whether the Synod would act upon it did not depend upon the decision of the question, whether it regarded it as its duty. To establish schools, even high schools; there has never been any difference of opinion among us about that. It is too clear: if we want to neglect the future and push the faithful Lutheran church away from us, we only need to cut off the life thread of the high and low schools. It has always been our custom, and will always have to become more so, to equip the existing educational institutions in the best and most appropriate way and to make great sacrifices for their advancement, but also, where circumstances require it, to bring new schools into being. Such was the attitude of the Synod then as now. Nevertheless, it was a surprise for the advocates of the institution to be founded that not a single voice was raised during the entire negotiations, not even a single objection against the founding of the institution, but rather that it was unanimously decided to found a Gymnasium in the Northwest, and to approve of a preparatory school (or proseminar) being connected with the lower classes of the same. This is the first reason that moves us to say, "This is done of the Lord."

Many worries arose for those who had been given the task of carrying out the decision of Synod. The \$25,000 appropriated by Synod was now to be applied in such a way as to obtain for the institution a home which might possibly satisfy all, and which in its location and arrangement could always be a joy to our dear friends and patrons, and to the whole Synod. A place was to be found which would also afford special advantages for the peculiar needs of an educational institution and boarding school. It has been reported in the "Lutheran" and elsewhere of its time, how we finally purchased from the State of Minnesota, not only a site, but with the same, five buildings, which have proved quite excellently suited for our institution. The location is the healthiest and most suitable that could be found in the entire Northwest. The institution is located in the center of the double metropolis of the Northwest, just between St. Paul and Minneapolis. No other surroundings are likely to be found-

There are six other high schools in our vicinity, and this such a difficult task as neither the higher schools of Germany nor the American schools here have to perform; for we do not neglect the classical languages and realities above these two used all the rooms. Whoever walks with us through the languages. The teachers and pupils each have about thirty buildings and examines their interior furnishings, whoever sees lessons a week, rather more than less. These fall between 8.15 the lovely location and then considers how cheaply the Synod in the morning and 4.40 in the afternoon; between them there is has come to the property, will say with us, "This has been done always a break of five to ten minutes, and at noon two hours; on by the Lord."

During the discussion about the founding of the institution violin lesson for the preparatory students is in the evening. A in St. Louis, it was said that we would probably admit thirty good start has been made on a library and on procuring the students to our institution in the first year. A good part of July necessary resources for teaching geography and natural history. 1893 had already passed when it could only be definitely- In order to encourage the students to prepare well for their announced that the new institution would be opened in lessons, one and a half hours of work are scheduled in the September. However, one application after the other was morning before the lessons begin, and two hours in the evening. received, several pupils appeared unannounced, a few During this time each student has to be in his study room - we stragglers arrived, and behold! when the first group was have eight of them - and we make sure that this time is used counted, there were thirty pupils. In succeeding years the properly. There is also working time during the day when one attendance increased; the highest number to date has been class does not have a lesson while others have lessons. In many sixty-eight; this year the list stands at sixty-one. Most of the cases, free time is also used by the pupils to prepare for lessons. pupils have come from Minnesota, but the two Dakotas, Iowa, In order to develop the students in language skills, we also urge and other States have also sent us such. While this is not to be them to read good books diligently. - Our boys can be found at expected but that an institution up here should be well attended, five large tables three times a day in the spacious dining room especially considering that our Synodical District is spreading doing other than intellectual work. Our housekeepers provide so rapidly, and has now become one of the most important, yet ample, healthy and tasty food. Every unfettered pupil is satisfied we know that such things are not accidental, and again say, with it, and that is saying a lot with fifty boys of that age. At "This is done of the Lord."

Our institution differs from the others in that we accept both times hungry stomachs do not ask in vain for a piece of bread students who are preparing for the sacred ministry of preaching or cake. Up to now we have been generously supported by the and those who are preparing for the ministry of teaching. So far communities in this district with food. We already thought that it has gone quite well. Admittedly, it has made more work for this year would be an exception, when a consignment of flour the teachers, and for this reason it is also necessary that some arrived from one community and soon after three thousand help be given. It had to be achieved that both groups of students pounds of flour from another. Sleep is also part of the received the proper training they needed. We have worked our strengthening of the body; our pupils enjoy it eight hours a day way more and more into such a connection. The students also in the two high, spacious, well-ventilated bedrooms, next to live in perfect harmony with each other. They are not housed in which are rooms and chambers for clothes and suitcases. - The living rooms or otherwise separated from one another. necessary attention is paid to health care and physical Especially among the preparatory students for the school cleanliness. Should students fall ill, two secluded sick rooms are teachers' seminar we have always had older students whose available. For the accommodation of patients with contagious influence on all the students was beneficial. This made diseases we have rooms in a special building. Our experienced, discipline easier. A wish that many in our district have long capable doctor is quickly summoned by telephone and his cherished has now been fulfilled; we have received a pipe organ advice on all matters concerning health is diligently sought. Out for our trainees. It cost \$500 and half of it has already been of consideration for our health, we also have gymnastics twice collected. In short, we recognize the kind hand of our God that a week. - This now turns into hours of play, recreation and fun. has been upon us in this matter as well. "This is done of the The basic principle is: one should only allow oneself as much Lord."

Whoever wants to get a true picture of our institution must diligently practiced by a large number of those who do not bear in mind that in an educational institution everything belong to the preparatory classes. Various games are played in revolves around teaching and learning. That is the main thing. the playground, and many an excursion is made through the There is much, a great deal to be accomplished in a year, and nearby forest. The pupils are accompanied by the teachers on the pupil who wants to reach his class goal must make an honest excursions to observe the world of plants and animals or to effort, and the teacher who is conscientious about it must work study the formation of the earth. himself to death in order to promote the pupils in the right way. The demands must be set high. The higher institutions of our synod have, by the fact that our pupils are to become proficient in the use of the German and English languages and

local museums. The annual school test is held in a place whereLet them not, in the midst of their suffering, indulge the geographical knowledge can be expanded, at the rapids of theimpulses of their sinful, tender flesh and keep Christ quiet. St. Croix, at Fort Snelling, along the Mississippi on a smallRather, they should hasten to the one fountain of all comfort in steamer; this year the lake formation Minnetonka is chosen. -Word and Sacrament, and from there draw strength to persevere We come back to the most important thing. With all diligencein faithfulness. Let them rejoice and thank God that they are we take care of the education, the right education of the students.worthy to suffer with Christ and to bear the shame of their We strive to give them the true nourishment of the soul. Theyglorious Savior's name. Nevertheless, they have the promise that attend the local churches regularly (members of these churchesstrong God will stand by them, protect and guard them, do their laundry and give them Sunday lunch), they havenullify the counsel of their enemies, bless their testimony of devotions twice a day, are taught to read and pray the ScripturesChrist, and finally, when their hour comes, will and will lead for themselves, and are admonished in a proper, fatherly,them by grace into eternal life and eternal peace.

evangelical manner. Our college motto is, "In literis pro- ficere That was a beautiful speech, full of admonition and volo, malo diligere Jesum," that is, "In the sciences I will makeconsolation; quite suitable for our time. And whoever would like progress, but rather love JEsuam dearly." to have it, can buy it shortly in the Synodal Report.

And when we see how this and that boy develops finely; how During the past fiscal year, \$5612.21 was received and a Christian spirit prevails in our institution; when we hear that\$5531.21 was spent for Inner Mission. There were 20 pastors parents are happy to have entrusted their sons to our institution;and 4 students of theology at 4 stations serving the Inner Mission. For the further operation of this work \$6504.00 was when we know that the faculties of the institutions to which ourappropriated. With God's blessing, the Eastern District is no pupils leave here are satisfied with them; when we may beassured of the good will of the whole Synod and especially oflonger a lost cause. our Synodal District; when prayers rise up to God on our behalf; The reports on the Slovak, Latvian, and emigrant missions when we have also contributed a little to the lifting of secularand on the charitable institutions showed how progress had been rule, to the advancement of God's kingdom, and to the exaltationmade everywhere under God's gracious protection. of Christ's name: we say with a thankful heart, "This is done of The pain child of the district, our Progymnasium, also took the Lord."

Theo. Bunger, Dir.

(Submitted.)

The Eastern District

of our Synod held its thirty-fifth meeting at St. John's Church, New York (P. J. P. Beyer), from May 4 to 10. In the usual opening service, the Honorable General Praeses, Dr. H. C. Schwan, preached. His earnest words exhorted and enticed both teachers and listeners to become all kinds of people with St. Paul, so that we may make some blessed everywhere.

In the synodal address introducing the talk, Praeses P. Brand took as his starting point the words of Paul 1 Cor. 4, 9. 13. He showed with the help of extensive citations how our synod, too, since its founding, had become a sacrifice to all the world, especially to the synods of this country, for the sake of its pure doctrine and scriptural practice, and how it still bears the cross today for the sake of the name of Christ. Fr. A. Senne presided over the doctrinal hearings. His subject was "The Sufferings of Christians for the Name of Christ." He showed that not all afflictions, least of all those which are the direct result of one's own guilt, are afflictions for the sake of the name of Christ. These afflictions are such afflictions as befall Christians precisely because they confess Christ, persecutions which are organized out of enmity against Christ and his word. It is true that reason judges that Christians, as God's children, should remain free from such sufferings. But God has his high, fatherly thoughts in permitting them. It is intended for the purification of Christians, the salvation of others, and the glorification of God. The Christians should in such

splendid, healthy location and practical facilities of the institution, the number of pupils remains disproportionately low. Twice the number of pupils could easily be accommodated. Certainly many a synod member intended to work towards a better supply of this school for the prophets after his return home. A number of appropriate resolutions were also passed concerning the debt left on the District, which only await - vigorous execution.

Great joy was caused by the presence of two well-travelled brothers in faith, namely Mr. ? W. Hubener from the Lutheran Free Church in Saxony and P. K. Dorsch from South Australia. Both gave a fine testimony in warm words to the complete agreement of their Synods with our dear Missouri Synod. They are not ashamed to bear shame with us, and asked that we also not be ashamed of them.

After a hearty "Vergelt's Gott" to the host brethren, the singing of the stanza "Lob, Ehr und Preis sei Gott," and a communal Our Father, the Synod adjourned to meet again, God willing, in Boston in 1900. Fried r. Brand.

To the ecclesiastical chronicle.

America.

In another part of today's issue you will find petitions to the relatives and pastors of soldiers from our preaching. But it should not be superfluous to point out here that in the very places where the larger war camps are located, there are also pastors of our Synod who can and will take care of their fellow believers in the army, P. H. A. Klein, 18 Stats St., Chattanooga, Tenn. writes to us under June 2: "I can



Chickamauga very easily and I have been there several times and met quite a number of our people. In an Indiana regiment I might have preached these days; but that regiment has now been ordered to Tampa all at once. To-morrow I will visit the camp again." In Mobile is J. Barthel, 606 8t. ^ranoi8 8t., Nobils, ^1a., acting in Tampa is P. E. Fischer, 105 Ho88^vs., Dampa, I?1a. The camp at Church Falls, Virginia, would probably be most easily reached from Washington, D. C., about ten miles distant, where the Rev. H. Schroeder (307 H. 8t., N. and C. C. Morhart (2288t .. ^V.) are standing.

Alexandria, where P. J. M. Eberlein is stationed (2078t .. ^lexanäria, Va.), is not far away either.

removed. Father Klein remarks: "It is a pity that we do not have field preachers among this large crowd. It would certainly be desirable and advisable that the soldiers from our circles who have gone into the field would be provided with the right Word and Sacrament in an orderly manner. The Catholics and the various sects are represented among the regimental chaplains; also, as change sheets inform us, two pastors from the General Synod and one from the General Council have been employed as field preachers. On the other hand, the, as it seems, rather numerous soldiers from the circle of the Synodal-Concil are still churchly unprovided for. What the above-mentioned pastors can do for them is only a makeshift. Preachers from our midst should be with our soldiers in the camp and also go to war with them, so that especially in sickness and mortal distress a faithful pastor can give them support. How could this be done? We cannot and will not follow the way of the sect preachers, dozens of whom present themselves as candidates for the positions of chaplains and leave their congregations in the lurch. Also, the number of applicants for the position of field preacher is already so large that only a small fraction can be used. The "Lutheran Witness" which has just come into our hands...

makes the remarkable suggestion that the presidents of the synods of the Synodal Conference should take the matter in hand as soon as possible, agree on a plan and then present it to the congregations. Certainly our congregations would be willing to raise a collection; and a collection in the circle of the Synodal Conference would be sufficient to send several preachers to the various army divisions. And certainly, among the 2000 preachers of the Synodal Conference, such would be found as would be willing and able, with the permission of their congregations, to perform the service so necessary to our brethren in faith. L. F.

† Stud, theol. Walter Karth. † Walter Karth, a student of theology, died at Hamilton, O., May 23, after a short illness from nervous fever. The deceased, after graduating from the high school at Milwaukee, entered the institution here in September, 1897, for the purpose of studying theology. Soon after his entrance, however, he followed an urgent call to help out in the school ministry at the Lutheran congregation in Hamilton, Ohio. From this work with the little ones, which, according to the testimony of the pastor and the congregation, he performed with great faithfulness, God so soon called him away and transferred him to his heavenly kingdom. We may also refer to this young worker Christ's word, Luc. 12, 42-44: "How great a thing is it for a faithful and prudent steward, whom the Lord sets over his servants, to give them their hire in due season! Blessed is the servant whom his lord finds doing this when he comes. Verily I say unto you, He will set him over all his goods." The deceased brought his age to 20 years, 8 months and 9 days. The funeral took place at Howard, Wis. on the 26th of May, within the congregation of the father, Rev. Karths. God grant grace that we may

to be faithful in the profession in which we have been placed, so that the Lord, when he comes, may find us watchful and active and may set us over all his goods. F. P.

How dangerous it is when false doctrine is tolerated in a church community, when false teachers and their followers, who cause division and trouble, do not give way, Rom. 16, 17, and out of a false love of peace want to prevent a division at all costs: this is shown by the recent history of the great community of the Presbyterians. Some years ago, as is well known, one of their most distinguished theological professors, Briggs, came forth with fundamental heresies, denying the divinity and infallibility of the holy Scriptures. He was probably called to account for this, and after long negotiations was deposed from the preaching office by the majority of the representatives of his church. But he was able to remain in his position as a teacher in a Presbyterian seminary for preachers, and only a few weeks ago allowed himself to be received into another church, the Episcopal Church. And his many followers, who defended his false doctrine and opposed his removal from office, were left quite alone, so as not to cause a rift. What is the consequence of this? The great annual Presbyterian General Assembly, which met at Winona Lake, Ind. at the end of last month, had again to deal with a false teacher. Another distinguished theological teacher, McGiffert of New York, was justly accused of heresy. In a book on the apostolic age he had spoken sacrilegiously of the sacred Scriptures of the New Testament, had denied their divine inspiration, had declared more than half of the New Testament books to be spurious, had asserted inconsistencies and contradictions in them, denied that these Scriptures were the rule and guide of the faith, and attacked and rejected other principal doctrines of the Christian faith, principal doctrines still held by the Presbyterians, who in other matters teach themselves amiss. But instead of disciplining this arch-heretic, depriving him of his office, and excluding him from the community if he did not recant, it was decided to advise him to reconsider the views he had expressed in his book, and if he could not reconcile his views with the confessions of his church, to leave the preaching ministry peacefully. But McGiffert is said to have already declared that he will not change his views and will not leave until he is removed. But this will probably not happen. For the above dull, meaningless decision was made "in the interest of peace and harmony," as one report says, so as not to offend the great party of those who protect the false teacher. What is the use then of saying, "This meeting was the most unanimous for twenty years"? They say, Peace, when there is no peace. Ezek. 13:10. So also with the Presbyterians things go more and more backward; the ravening wolves, the false prophets, become more and more insolent when they are tolerated. Such occurrences show us how anxiously an ecclesiastical community must watch over doctrine, how teachers and hearers must carefully hold to pure doctrine and vigorously oppose all false teaching from the beginning, and not rest until false teaching is done away with, and false teachers and all who keep company with false teachers, if they do not repent, are put out. It is not without reason that St. Paul says, in reference to false doctrine, "A little leaven leaveneth the whole lump." Gal. 5, 9. "Their word eateth up as the canker." 2 Tim. 2:17. L. F.

There are monastic orders among Catholics and there are also monastic orders among Episcopalians. But that even in such a free-minded community as the Unitarians are, a monastic brotherhood should be formed is really

something new. A Pastor Herford, who was first a Unitarian and then an Episcopalian and has now become a Unitarian again, is the founder and leader of the "Order of Christian Faith". This cooperative wants to represent in its institutions the original Christianity again (?) and observes the well-known monkish worship practices, only everything in a freer, American! manner. Thus also its members are bound by their monastic vows not for life, but only for three years. This brotherhood will certainly not find great favour, and the sooner it comes to an end, the better it will be. L. F.

Another new lodge. In Elkhart, Ind. a new and rapidly expanding Lodge has **recently** been formed under the name of "The Modern Samaritan," a real secret religious society, having its own ritual, having among its officers a Chaplain, etc. The name of the Lodge is "The Modern Samaritan. Thus the devil seeks to fool the people with a nice sounding name! For just as the modern "faith" has nothing in common with the old Bible faith, so also "the modern Samaritan" has nothing in common with the Good Samaritan, whom the Lord Jesus sets before our eyes, Luc. 10:30 ff. Yes, the spirit that blows in the Lodge kills the merciful Samaritan love. Therefore, especially our young Christians, who are especially targeted by such a lodge, should be warned against this secret society! Theo. Claus.

From land.

From England. More and more the high church party in the English state church (Episcopal church) wants to do the same as the Roman Catholics. The following incident recently occurred in "St. Mark's Church" in London: a new preacher, who belongs to the high church tendency, took office there. Immediately he had so-called stations of the cross erected in the church in the Roman manner (representations from the story of the Lord's suffering), at which special services were held. One of the prayers said by an assistant priest before such a station was as follows: "Mary, blessed Mother of my God, you bear in your arms your only Son, now dead, who often let his head rest on your breast in his sleep. Pray for us, that as thou holdest him lifeless in death, so may he bear us up in his eternal arms in our hour of death." Such "prayer" is no prayer, but an abomination in the sight of God, who says in his word, "Thou shalt worship God thy Lord, and him only shalt thou serve." Matth. 4, 10. It is a hair's breadth like the "prayers" to the Virgin Mary found in Roman Catholic books, and one is only surprised that such people have not long since gone over to the Pabst Church, where they belong with their idolatry. That preacher also introduced all kinds of Catholic customs, set up four large crucifixes at various places in the church for worship, organized processions in the church with lights and crucifixes, and so on. The congregation then took legal action against this disguised papist and won the case. The decision was that all those things should be removed. But the priest in question appealed against the judgment. L. F.

From France. At a church meeting in England, a representative of the French Protestant Church was also present. In order to demonstrate the religious ignorance that prevails in France and to emphasize the necessity of Bible distribution there, he related the following: A woman in Clermont-Ferrand, a city of 50,000 inhabitants, had attended our meetings and then went to a bookstore to buy a New Testament. The bookseller had never understood the title of this book. "A New Testament?" he asked. "I have never heard of that book. I suppose it has not yet been published. I will, however, if you wish, cry out to Paris

and procure a copy as soon as the work is published." - At the same time the news came that the French government had decreed that from now on the inscription on all national coins, "God save France!" should be omitted. But this order has aroused the opposition of ecclesiastical circles. It is argued that such an anti-religious decree would make a terrible impression on the people. France is in particular need of God's protection at the present time. Its inhabitants are sinking ever more generally and deeply into godlessness and immorality. L. F.

At the last missionary conference of the Province of Saxony, Prof. Dr. Warneck, the well-known missionary writer, gave a few figures to illustrate the **extent of the work of the Gentile mission in the last twenty years**. Among other things he said: "What a great piece of mission history these twenty years enclose! Two decades ago not two million evangelical Gentile Christians, now about four million! The share of the German mission at that time was not yet 150,000 Gentile Christians, now at the end of 1896 315,000! In connection with the opening of the world brought about by the discoveries and the colonial movement, we have experienced a tremendous expansion of missions; in Africa alone thirty new missions have been added in these twenty years, among them thirteen German ones. And how God has enlarged hearts at home is shown by the number of evangelical missionaries, then 2500, now 6000, of whom then 510, now 751 are German emissaries! Then twenty-five, now fifty-five million marks missionary contributions, in Germany increased from two and a quarter to three and a quarter million! With dm tasks the forces grow." And yet - how much, how tremendously much is still to be done. How much the mission needs diligent intercession, faithful workers, willing gifts! L. F.

The heathen mission and secular protection. The Berlin Missionary Society has decided to establish mission stations in the territory which Germany has acquired in China. The Inspector of the Missionary Society, however, publicly declares that it was not the external protection to be expected from the German government that induced the Society to take up the mission in Kioatschau. The Inspector writes: "First of all, the missionaries Kollecker and Kunze, who are working at Canton, have been commissioned to undertake an investigative trip with a Chinese Christian assistant who knows the dialect spoken at Kioatschau and to report on the conditions. Our Society was not guided by the thought that it would be easier for our missionaries in the German region to carry on their work successfully; still less was it determined by the thought that it would be desirable for our missionaries to live in China under the protection of the German canons and bayonets; for missionaries should go into the heathen lands and can live among the heathen, even where no one protects them but He who gave them the promise: 'I am with you always, even unto the end of the world.'" These are very understanding words. Experience also teaches that missionaries who come to the heathen under the protection of "cannon and bayonets" are usually received with great distrust. Thus the guns and bayonets become an obstacle to the gospel. In general, whoever is anxious about his life should neither become a pastor at home nor a missionary in the heathen country. F. P.

From World and Time.

The End of an Atheist. The news has gone through the entire secular press that in April the socialist Eleanor Marx-Aveling poisoned herself with prussic acid, which she had taken under the pretext of poisoning a dog.

from the pharmacy. She was the daughter of the well-known, late Socialist leader Karl Marx and also paid homage to Socialist, materialist principles. She had a great gift for oratory and possessed much literary ability; both of which she used with untiring zeal for the spread of Socialist views among the working-class population. For a number of years she had lived with Dr. Aveling on the ground of "free love," without any marriage having taken place. Of God, of a faith, of a custom, she, as a true Socialist, wanted to know nothing more. Her body was burned in the pagan manner. - What do you suppose drove this unhappy woman, only forty years old, to her voluntary death? It could not have been food worries, for she was the heiress to a not inconsiderable fortune. Nor was it her own illness, and her "husband," Dr. Aveling, had only a short time before happily survived a serious operation and was on the mend. The latter also testified that his "wife" had often spoken of suicide and had urged him to commit joint suicide. There is no doubt that the unhappy woman, who lived without God, without faith, without hope in the world, was unsatisfied, even disgusted, with her whole life, with her whole activity, with her whole supposed carnal happiness. Therefore, falling to pieces with God and the world, she sought death. Although the Socialist faith, in the sacrilegious words of one of its adherents, says: "Make it good and beautiful here on earth, there is no hereafter, no reunion," it proves again and again that even under the outwardly most favorable conditions it cannot make life on earth "good and beautiful." Life becomes good and beautiful only when one is united in faith to Christ, who said, "I am come that they might have life and full sufficiency," John 10:11; good and beautiful in this time and in eternity. L. F.

A defense.

Some years ago the following scene took place before a jury in France:

In the dock sat a young man of eighteen, Emil Sandot. The president of the court said to him: "Sandot, you murdered Rosina Menie in order to rob her of 2 francs (40 cents). If you had known that you would find so little, you certainly would not have killed her.

Sandot: And why not? I work for any wage.

President: Only eighteen years old are you, and already so guilt-ridden. Who taught you such chilling wickedness?

Sandot: What do I know?

President: Do you admit that, whose you are here. accused?

Sandot: Everything I admit and laugh at.

President: The jury will deliver its verdict. - I give the floor to the defense counsel.

Defender: "Gentlemen! The task set before me is an easy one. The defendant has confessed; a defense is impossible. Nevertheless, I will add a few words. If the court demands that the accused give an account of his crime, allow me to demand that the court give an account of its verdict. What will it be? I do not know, but I do know that there are some who are more guilty than the criminal himself. This culprit, or rather the culprits, I show them to you. The guilty ones are you, gentlemen, who present society, that society which feels compelled to punish crimes which its own carelessness or its perfection has not been able to prevent. I look before me and greet the cross...

...of the picture you have painted. It is here in your courtroom, where you condemn the guilty. But why is it not found in the schools where you call the children to teach them? Why was the crucified on Golgotha brought before Sandot's eyes for the first time when he saw himself struck by the law?

"If Sandot had been pointed to the Crucified then, when he sat on the school benches, he would not be found now on the benches of ignominy! Who ever said to him, There is a God! There is a future retribution!? Who ever told him of the soul, of the love one owes to one's neighbor, of the love of God? Who ever taught him the divine commandment: Thou shalt not kill? This soul was abandoned to all bad passions. This young man grew up like wild animals in the desert, alone in the midst of society, which wants to kill him like a tigress, while it could and had to bring him up gently like a lamb.

"It is you, gentlemen, whom I accuse, you who flaunt education and yet are barbarians, you teachers of morals who spread disbelief among the people and then wonder that the people respond with crime. Condemn my client; you have a right to do so. But I accuse you, and that is my duty!"

The jury retires. After a few minutes, the verdict is read, and Sandot is sentenced to death.

The defender raises his right hand to the crucifix and exclaims: "God will judge the judges! - One will not be able to agree with this defender that the death sentence may not be pronounced on a murderer because he has grown up without religion and morals through the complicity of his judges; also, the religious education of children is not the task of the state, but of the church; but for the rest, this defense is a penetrating sermon. This defender earnestly points out the fruits and the profit to be gained by the religionless school. That all parents would faithfully see to it that their children from their youth, at home as well as at school, hear of the one thing that is necessary!

† Weiland Pastor J. H. Ph. Gräbner †

departed this life early in the morning of May 27, at Saginaw, Mich. with a cheerful profession of his faith, at the age of 78 years, 10 months and 20 days, and his body was Christianly interred to rest in the grave on the 30th of May, being Pentecostal Monday.

Ordination and Introduction.

By order of the Honorable Presidency of the California and Oregon - Districts, on the Sunday of. Misericordias Domini Cand. H. C. Eb eling, assisted by P. J. Bläkkän (of the Norwegian Synod), was ordained at Snohomish, Wash., and inducted into his office as missionary to Seattle, Snohomish and Everett, Wash. and vicinity of these cities by W. H. Behrens.

Church dedications.

St. Paul's Lutheran Parish in Little Rock Tp, Minn, dedicated their little church (20X36 feet) to God on Sun. Rogate their little church (20X36 feet) to the service of God. Festive preachers were: kk. J. Porisch and Chr. Däumler (English). G. W. St ein meyer.

On Sun. Rogate the Lutheran Immanuel congregation near Atkinson, Nebr. consecrated their new church to the service of God. The festival preachers were: Father Bullinger and Vicar Volkert. H. Sexton.

Mission Festivals.

On Sun. Rogate: Immanuel's congregation in Chattanooga, Tenn. with members from Knoxville, Tenn. Preachers: kk. Frederick and Klein (Engl.). Collecte: H29.OO.



On Sun. Exaudi: The churches in numbers, Venedy and Okawville, Ill. Preachers: Prof. Mezger and P. Döderlein, Sr. Collecte: -50. 75.

On the Feast of Trinity: St. Marcus Parish in Chicago. Preachers: kk. R. Piehler, A. tz. Brewer, and L. Dorn. Collecte: -102. 69.

Gomeirrde - Anniversary.

On the Feast of Trinity, June 5, the Lutheran St. John's congregation at Kimmswick, Jefferson Co, Mo, celebrated its fiftieth anniversary. The festival preachers were Professors L. Fuerbringer and G. Mezger. The collections, after expenses, amounted to -18. 16 for the Inner Mission, -18. 45 for the Western District Church Fund.
P. Weseloh.

Conferenz - Ads.

The Southern Indiana Pastoral and Teachers' Conference will meet, v. v., from July 6, 9 a.m., to July 8, 12 noon, at the parish of P. H. Katt in Terre Haute, Ind. The local pastor writes: "Those claiming quarters are kindly requested to report to the local pastor before June 20. "
E. C. Kühn, Secr.

The Northwest Teachers' Conference will, l). v., hold its meetings this year in the school hall of the Immanuels (U. Hoelter) congregation at Chicago, Ill. The regular meetings will commence July 19, 8. 30 a. m., and continue until July 21. All participants, however, are requested to arrive as early as July 18, as an extraordinary meeting is to be held in the evening of that day. Anyone wishing quarters is asked to register with teacher A. H. J. Abraham, 55 press 8t., by July 4 at the latest.

For your orientation, please use the following: The school locale is at HlarsüüelU near 12th Street. Take the Metropolitan elevated train (Douglas Park) and go to 12th street. You can also take the iUadwou 8t. Streetcar and go west to UauUn" 8t. Here get a transter for wasteland ^ve. and go south to 12th street.

The following work is available:

L.. Practica:

1. The first religion lesson in school. Dundee Conference. 2. ivtrodueiuZ tll" Nurvk "r8 trom 10 to 20. Winnebago Conference.

L. Presentations.

Remaining from last year: 1. Ls8a^ IVritinZ. Chicago - Conference. 2. Tire Adverb and it8 Urop "rtw8. Chicago - Conferenz. 3. sorv eav a Teaelwr iu8piro Ki8 ?upil8 >vitü Lovtz ot Nature"? Addison Conference. 4. How is Bible reading to be conducted in our schools? Milwaukee Conference. 5. By what method are the pupils most quickly and safely taught to read? Chicago Conference. New: 6. Christ, our model teacher and educator. MilwaukeeConference. 7. Word explanation, practically exegetical, of the institution words of Holy Communion. Addison Conference. 8. What are the obstacles to school education, and how are they to be removed? Chicago Conference. 9. What are the uses of reading-book material, both in German and English? Crete-Conference.

W. K. Weißbrodt, Secr.

The California and Oregon Districts

of our Synod assemblies, v. v., from July 6 to 12, 1898, at St. Paul's Church and congregation of Mr. Praeses Buhler, San Francisco, Cal. opening service on Wednesday evening, July 6. Subject of doctrinal discussion, "Our Faith in the Eternal Deity of JEsu Christ to the Fickleness of our Times in Matters of Religion." k. Bühler, speaker; P. Runkel, substitute. Practical work: "Why is it that in our congregations there is not more interest in our congregational schools?" P. Bohl, speaker. The Synod members are kindly requested to report to the local pastor in good time, so that accommodation can be provided.

I. H. Tisza, Secr.

You are welcome!

The District Presidents are hereby respectfully requested to arrange for the names of the delegates elected for this year's sessions of the Honorable Synodal Conference to be sent to the undersigned as soon as possible. (See Report of the 16th Assembly of the Lutheran Synodal Conference, p. 66: "Provision in the Constitution.")
Cincinnati, O., June 1, 1898, A. v. Sch lichten.



To the message

that the synodal congregations of the Canada District have subsequently elected P. A. Krafft of Fisherville as a delegate to the sessions of the Venerable Synodal Conference at Cincinnati, O.

Brodhagen, Ont. 31 May 1898, H. Landsky, Secr.

A request to all pastors and other members of the Synodical Conference.

From a Local Conference in one of our Northern States, the undersigned has been requested to make the following request through the "Lutheran" to the pastors and church members within the Synodical Conference: That they would direct all their young men who are in the army, and are now at the various camps, to our pastors living on the spot, or in the vicinity. It is also advised that the pastors in question make known their address and their synodal connection at the camps, as far as possible, so that the young people can visit them or find their churches. In support of this request, the brethren of the said conference say: "We have quite a number of our young people in the army, and we know from letters that they are now inclined to heed some things which they often would not hear at home. Some are sick, others lie about in camps for weeks before they are mustered into the regular army, and it is possible they will have to lie about like this until September. We think, therefore, that we ought to do something for them." Surely this reminder will be sufficient to bring the above request to the attention of all. Whether pastors of the Synodal Conference are stationed at or near the various camps, our calendar will in most cases provide information about this; where this is not the case, the district presidents concerned will certainly be happy to provide all possible information.

New Orleans, La. May 27, 1898.

G. J. Wegener, **President of the Southern District.**

I would like to ask all the pastors of our synod, from whose congregations there are members among the soldiers in the Chickamauga Park here, to draw their attention to the fact that they can find their church here in Chattanooga on State Street, where there is a service every Sunday, German in the morning and English in the evening. Or you could also give me the names of the soldiers, adding to which regiment and which company they belong, then I would seek them out. Some pastors

have already done so.

H. A. Klein, ?.

Revenue to the Minnesota and Dakota District coffers:

Synodical treasury: Gem. d. UU.: Sievers, Minneapolis, \$6.00, Biedermann at Atwater 3. 60, Scherf, Frazer, 5. 10, Melinat, Webster, 6. 17, Schulz, Faribault, 19. 60, Pfotenhauer, Hamburg, 24. 50, Dubberstein, Wykoff, 8. 40, Ude, Willow Creek, 11. 50, Albrecht, Shible, 6. 00, Maaß at Blue Earth City 4. 25, Niebelschütz, St. Paul, 10. 25, Bartz at Alexandria 6. 00, Schlüter, Fulda, 10. 41. (S. §121. 78.)

Heathen Mission: P. Melinat's congregation at Webster 5. 86. U. Ude's congregation at Willow Creek 8. 50. P. Baumhöfener of Mrs. Godzke 1.00. (S. §15. 36.)

Jewish Mission: P. Melinat's Gem. in Webster 4. 65.

Emigrant mission: P. Melinat's Gem. in Webster 4.05.

English Mission: Fr. Horst's parish in Courtland 5.00.

German Free Church: ? Kirmis' congregation in Potsdam 2. 35. k. Melinat's congregation at Webster 5.05, v. Wm. Schultz 1.00. U. Hertwig's congregation at Gaylord 3.00. P. Bartling of M. B. at Odessa 1.00. (S. §12. 40.)

Danish Free Church: U. Hertwig's Gem. in Gaylord 2.00.

Support Fund: Gemm. of UU.: Richter, Unity, 5.00, Hertwig, Gaylord, 1.00, Groh, Perham, 3.00, Bartz at Alexandria 4.00, Michlau, Fair Haven and Corinna, 4. 64, Friedrich, Waconia, 20.00, E. F. Müller, Echo, 2. 25, Posen 17. 75, Lange, Hay Creek, 6. 45, Rosenwinkel, Woodbury, 4.02, Dreyer, Glencoe, 7. 50. contributions from UU.: Rolf 4.00, List 2.00, Dreyer 2.00, Wihlborg 3.00. P. Porisch of N. N. 1.00. U. Meyer, Hochz. Viersig-Dammann at Mayville, 5.00. P. Gaiser of Mrs. 9k. N. 1.00. Teacher H. C. Fiene in Nicollet 1.00. (p. §94. 61.)

Students from South Dakota: P. Brauer's Gem. in Heilbronn 14. 62.

Poor students: P. Böttcher's Gem. in Freedom 13. 37.

Students in St. Louis: U. Bartling's Gem. in Dellow Bank 8. 80. P. Horst's Gem. in Courtland for Schulze 15.00.

(S. §23. 80.)

Students in Springfield: P. Maaß, Hochz. Fischer Voigt at Groton, S. Dak., 5. 45. P. Maaß's Gem. at Blue Earth City for G. Möhring 6.00. Richter's Gem. at Unity for Max Friedrich 10.00. P. Bügel's Gem. at St. Thomas for T. Sieving 5.00. (S. §26. 45.)

Student in Addison: P. Grabarkewitz's Gem. in Good Thunder for F. Freese 15. 50.

Students at St. Paul: Gemm. d. UU.: Nitzchke, Milbank, 1st 84, Becker, Waseca & Josco for Endeward, 7.00, Albrecht, ,

Fairfield, 5.00, Shible 8.00. P. Beck, Conference Coll., 7. 50. (S. -29. 34.)
 Fort Wayne Schoolgirl: P. Bügel's Gem. at St. Thomas for A. Sieving 5.00.
 Students in Milwaukee: k.BeckersGemm. in Wasecau. Josco for Schlüter 7.00. P. Horsts Gem. in Courtland for Hermerding 15.00. (S. -22.00.)
 CollegelotsinSt. Paul: Fr. Rolf's Gem. in Hollywood 14.06.
 College Organ Fund at St. Paul: Fr. Hertrich at Plato 2.00.
 Household Kafse in St. Paul: P. Maaß v. P. Hesse in Iowa 1. 50. P. Frey's Gem. in Fairmont 6. 67. (S. -8. 17.) Orphanage in Wittenberg: P. H. Ehlen of Groton, S. D., v. W. Köpsel 5.00, v. Voß-k., Columbus, 2.05. teacher Roßmann's school k. , Jonesville, 2nd Pegoos 4. 50, v. Mrs. C. Leuling, J. C. Scharnack each 2.00, Mrs. W. 15th P. Franke at Fort Wayne v. d. Schoolk. 2nd 00th Teacher Walther, Ferd. Wockenfuß, E. Kliefot, F. Hacker each 1.00, J. Reußmann's Schoolk., Cleveland, 3rd 02nd Teacher Blödom, C. Ziermann, C. Pagel, H. Leuling & N. N. each . 50. P. Schwachenwald's Schoolk., Cleveland, 2nd 60th Teacher Endeward's comm. at Lakefield 6. 56. P. L. Kruger's comm. at Billfrey Grothmann's Schoolk., La Fayette, 1st 70th P. Möller's Schoolk., 7. 50. k. F. W. Potratz's Gem. at Willow Creek, N. Dak. 5. 38. k. Fairfield Centre, 2nd 67th (p. -29th 41st).
 Michlaus Gem. at Fair Haven & Corinna 4. 64. p. Drews, sil. Hochzcoll. at Fritz Stephan's in Plainview, 5th 85th P. Kaiser v. Mrs. Zum Berge in Benton 1st 00th P. Strolin v. H. Polsmann . 90. (S. -51. 83.)
 Institution for the deaf and dumb:?. Nitzschke v. Aug. Pretzer 5.00.
 k. Langes Gem. at Hay Creek 5. 39. (S. -10. 39.)
 Deaf and Dumb Mission:k. Melinats Gem. in Webster 5. 90.
 Congregation at Jennings, La.: Pres. Pfotenhauer 1.00, v. N. N. 1. 50. (p. -2. 50.)
 Parish at Spencer, S. Dak. p. Wieting 6. 50. ?. Walther's comm. at St. Paul 8. 25. (S. -14. 75.)
 Church building fund: P. Horst in Courtland v. Brandes 1.00, v. N. 5.00. (S. -6.00.)
 Retirement Home in ArlingtonHeights: P. Nitzschkes Gem. öei Alöee 5 00
 Negro Mission: gem. d-kk.: Melinat, Webster, 5th 50, Hertwig, Gaylord, 6th 00, Drews, Plainview, 5th 00, Strolin, Minnesota Lake, 2nd 75, Horst, Courtland, 10th 00, Schilke, Packers Prairie, 5th 81, Daberkow, Galena, 8th 56, Reinharot, Fergus Falls, 4th 50. From Courtland v. Jda Epke . 50, John Epke . 25, Louise Reuß . 50, Pres. Pfotenhauer, found in the bell-bag 1.00. P. Porisch from the Missionary Negro . 56. S. (S. -50. 93.)
 Negro Chapel in Salisbury: Fr. Kretschmar's Sunday school pupils in Missoula, Mont., 1. 30. Fr. Böttcher v. Wilhelmine Müller in Alma City . 25th. teacher Fiene's pupil at Nicollet, 6th. 70th. Father Horst v. N. N. at Courtland 5th.00. teacher Bügel's pupil at Doung America 5th. 25th. Father Kohlhoff v. Chr. Becker at Fairmont 1st.00. (S. -19th. 50th.)
 Inner Mission: gem. d. kk.- Walther at St. Paul 7. 25, Rosenwinkel, Woodbury, 4. 16, Ude, Willow Creek, 13.00, Kirmis, Potsdam, 9. 67, Schulz, Faribault, 20. 55, Schoknecht, Valley Creek, 3rd 70, Brasch, Brewster, 4th 60, Hertrich at Plato 8th 40, E. Kolde, St. Cloud, 3rd 25, Nauss, Namsos, 4th 00, Beck at Bellingham 10th 25, Schmiede, Tenhassen, 15th.00, Hertwig, Gaylord, 8th 35, Zabel, Gibbon, 10th 20, Scherf at Madelia 4th 10, Drews, Plainview, 16th 15, Elba, 2nd 22, Rumsch, Claremont, 14th 35, Pfotenhauer, Hamburg, 24th. 98, Nickel, Rochester, 13.00, Endeward at Lakefield 7th 97, Gahl, Elk River, 6th 49, H. J. Mueller, Lester Prairie, 5th 60, Porisch, St. James, 3rd 84, Alb. Brewer, Freeman, 24.00, to Wolf Creek 2nd 38, Oberheu, Wentworth, 9th 80, Madison 2nd 20, Nitschke at Albee 5th 00, J. C. Meyer, Menno, 10. 21, at Wittenberg 1. 91, at Quast 2. 30, Karstensen, Canastota, 8.00, Dubberstein, Wykoff, 10.00, Walther at St. Paul 17. 75, Groh, Perham, 15. 46, Gorman 5. 82, Hinck, Belford, 11. 36, Great Bend 5. 94, F. W. Potrak at Willow Creek, N. Dak. 7. 62, Beck at Madison 8. 50, Schedler, Fischer, 8. 50, Böttcher, Freedom, 14. 63, Vivian 2. 45, Stirrup at Crystal 3. 49, at St. Thomas 2. 16, Kuntz, Silo, 25.00, Albrecht, Fairfield, 6.00, Shible 5.00, Horton 2. 25, Bartling, Aellow Bank, 10. 57, Odessa 9. 93, Aug. Mueller, Otter Tail, 9. 50, Robert at Arlington 8.00, Ferber, Belvidere, 8. 25, Lincoln 3. 95, Jacksonville2. 10, Koehler, Mountville, 10th 60, Agather, Saul Rapids, 8th 29, Gilmanton 2nd 95, J. Brauer, Hart, 11th 35, Penalties, Janesville, 9th 00, W. v. Schenk, St. Paul, 10th 83, Malkow, Rost, 3rd 00, Thusius, Flensburg, 10th.00, Brinkmann, Blue Earth City 8th 35, Strolin, Minnesota Lake, 1st 10, Hannemann, White Lake, 4th 50, Schulenburg, Owatonna, 10th 00, H. Meyer, Waltham, 13th 75, F. H. Kolde, Howard, 7th. 60, Winsted 2nd 40, Horst, Courtland, 42nd 23, Baumhöfener, Poug America, 30th 00, E. Rolf, Hollywood, 9th 77, Hitzemann, Long Prairie, 9th 08, Bartz at Alexandria, Lake Amelia, Carlos, Euclid, Grove Hill &. Oak Hill 10th 75, Schilke, Parkers Prairie, 3rd 11, Gaiser at Elmore 8th 50, Frey, Fairmont, 9th 00, Michlau, Fair Haven & Corinna 8th 00, Friedrich, Waconia, 22nd 26, Zimmerman, Great Falls, Mont, 16.00, Lange at Hay Creek 17. 56, Luebke, Mansfield, 10. 45, Rudolph 3. 65, Northville 1. 90, Destinon, Stanford, 2. 70, Kollmorgen, Helvetia, 7. 63, Grabarkewitz, Good Thunder, 12. 50, Fackler, Osseo, 19.00, List, Elysian, 7.00, Kaiser, Benton, 32.00, Abel, Pine City, 6.00, Wihlborg, Sabin, 3. 50, Klingbeil at Howard Lake 7. 58. P. Hinck by N. N. 2. 70. P. Muller by H. Clasen 20.00. P. Malkow, Wedding Coll. at Kühlenbeck-Zeck & Thorsen-Zeck, 3.00. P. Hubert, Wedding Coll. Mustard-Senne at Fairmont, 9.00. Fr. Schlüter, Confcoll. at Fulda, 9. 70. Fr. Kaiser v. N. N. 10.00. (p. -959. 40.)
 (Conclusion follows.)

St. Paul, Minn, May 2, 1898.

Theo. H. Menk, Kassirer.

Incoming to the Middle District caste:

Synodal treasury: Gemm. der??: Querl, Toledo, -6.05, Tirmenstein, Logansport, by H. W. Hoppe 10.00, Schumann, Salomonía, 1. 80, Hassold, Fairfield Centre, 8. 43, Jüngel, Fort Wayne, 21.00, Rösener, North Judson, 9. 35, Huge, Bingen, 9. 71. P. v. Schlichten, Cincinnati, by Friedr. Bändel 1.00. (S.-67. 34.)
 Building fund: P. Neuendorf's comm., Tracy & Hamlet, 10. 83.

Negro Mission: P. Preuß' Frauenver., Friedheim, 10.00. ?. Wesel, Cleveland, by F. K. 2.00. P. v. Schlichten, Cincinnati, by etl. confirmands 3. 65. P. Koch's congregation, Hust, 4. 15, branch. 45. P. Schmidt, Decatur, by A. Steudler 20.00. ?. Heinzen's Gem., Decatur, 7. 60. P. Jüngel, Fort Wayne, by N. N. 1.00. (S. -48. 85.)
 Negro Mission in Greensboro, N. C.: P. Eirich's Gem. in Aurora 10.00.
 Negro school at Salisbury: teachers Paars and Kors school children, Indianapolis, 6. 12. P. Ludwig, Tocsin, by the school k. . 75. by H. W. Hoppe, Logansport, by the school k. 5. 10. P. Markworth, Waymansville, by the school k. 1. 25. teacher Kastenhuber's school 1. 25. teacher Roßmann's school k. , Jonesville, 2nd Pegoos 4. 50, v. Mrs. C. Leuling, J. C. Scharnack each 2.00, Mrs. W. 15th P. Franke at Fort Wayne v. d. Schoolk. 2nd 00th Teacher Walther, Ferd. Wockenfuß, E. Kliefot, F. Hacker each 1.00, J. Reußmann's Schoolk., Cleveland, 3rd 02nd Teacher Blödom, C. Ziermann, C. Pagel, H. Leuling & N. N. each . 50. P. Schwachenwald's Schoolk., Cleveland, 2nd 60th Teacher Endeward's comm. at Lakefield 6. 56. P. L. Kruger's comm. at Billfrey Grothmann's Schoolk., La Fayette, 1st 70th P. Möller's Schoolk., 7. 50. k. F. W. Potratz's Gem. at Willow Creek, N. Dak. 5. 38. k. Fairfield Centre, 2nd 67th (p. -29th 41st).
 English Mission: Fr. Steinmann's Gem., Liverpool, 4.00.
 Heathen Mission: Fr. Fischer, Napoleon, from Wwe. Dammann 10.00. Fr. Zorn, Cleveland, from Mrs. Kohfahl 1.00. ?. Schmidt, Decatur, from A. Steudler 10.00. (S. -21.00.)
 Emigrant Mission to New Dork: ?.Schmidt,Decatur, by A. Steudler 10.00.
 Students in St. Louis: P. Mohr, Staser, Hochz. Boße-Stratmann, for Brueggemann 10. 40. by C. Stumme of the Women's Assoc., Cleveland, for W. Bewie 10.00, for P. Schulz 10.00. P. Franke at Fort Wayne, Hochz. Früchtenicht-Gerke, for Hamann 5 p.m. Fr. Sauer's congregation, Cleveland, 12 p.m. ?.. Weselsh's congregation, Cleveland, for P. Schulz 3.00. (p. -62. 40.)
 Springfield students: P. Mohr, Staser, Hochz. Schaus-Korff, for O. Steffen 5. 50. P. Huge, Bingen, Hochz. Gallmeier-Zwick, f. Gallmeier 6th 50th, Hochz. Bengs-Scheumann, f. dens. 3. 75. (S. -15. 75.)
 N?. In "Luth." No. 10, read under Negro School in Salisbury -4.05 by?. Weseloh instead of?. Wesel.

(Conclusion follows.)

Fort Wayne, May 31, 1898. C. A. Kampe, Cassirian.

Entered the Nebraska District Caste:

(Conclusion.)

Heathen mission: Gemm. of the?..: Brakhage4. 27, Aug. Müller at Prosser 4. 20. Ostercoll. P. Merz' Imm.-Gem. 9. 75, sr. Zions-Gem. . 96. (S. -19. 18.)
 Orphanage in Fremont: Fr. Jung von N. N. 5.00. ?. Mießler v. s. Schulk. 2.00. Fr. Schulze, communion coll. of LaPorte branch, 4. 70. Fr. Eckhardts Gem. 5.00. Fr. F. H. Iahn, Hochzcoll. Scheer-Suhr, 7.00. P. Grörich's Gem. 8.00. Dch. P. E. Holm 1.00. P. Meeskes St. Matthew's Gem. 2. 41. ?. Lohr v. Aug. Schultz 2.00. Fr. Häßler, Easter Coll. sr. Gem., 29.00. Fr. Aug. Müller v. Mrs. W. Katzberg . 25. Fr. J. Hostmann, thank offering by C. Präuner, 1.00. Fr. Ülbricht, Easter coll. sr. Gem. befi Ashton, 6. 35. (p. -73. 71.)
 Widows' and orphans' fund: Gemm. d. ??: Brakhage 4th 28th, Wambsganß 7th 23rd, Denninger at Madison 5th 00th, Ülbricht at Ashton 8th 41st P. Mießler 2nd 00th P. Luebker, bell-bag coll. sr. Comm. at Millerton, 5. 10. Dch. P. E. Holm 1.00. ?. Gehrke, thank offering from Wittwe Ernst, 1.00. P. v. Gemmingen, Easter coll. sr. Zions-Gem., 8.00. P. Hoffmann by G. Heuermann 2.00, by W. G. Döring . 50, Centralconfcoll. 9. 45, Hochzcoll. Wann-Wolske 5. 16. p. Butzke by N. N. 5.00. (p. -64. 13.)
 Parish in Laurel: Fr. Leuthäusers St. MatthäusGem. 4.00.
 Parish atMcCook: P. Hilgendorf, Easter Coll., 16. 51. Dch. P. E. Holm 2.00. (S. -18. 51.)
 Emigrant Mission in New Dork: Fr. Kühnerts Gem. 5.00. Fr. Grupe, Easter Coll. sr. Gem., 17.00. Fr. Adam of Mrs. W. 2.00. (S. -24.00.)
 New building in Seward: Fr. Hofius' congreg. 5. 25. Fr. Eckhardt's congreg. 7.00. (S. -12. 25.)
 Negro School in Salisbury: ?.Holm v. Martha Hellbusch . 25. p. Bergt, coll. d. Schulk., 2. 68. p. Hüsemann v. Anna Sautter 1.00. teacher Chas. Terraß by Mrs. Joh. Schwartz .05, v. s. Schulk. 2. 15. P. Ziebell by Sam. Steinke . 25. (S. -6. 38.)
 Teachers' seminar in Seward: By P. E. Holm 2.00.
 Poor students: P. Adam 5.00. P. Bergt, Communion Coll., 8. 10. P. Oelschläger, Conf. Comm. Coll., 5. 50. ?. Butzke v. N. N. 1.00. (p. -19. 60.)
 Karl Treskow in Springfield: P. Treskow, Abendmahlscoll. sr. Gem., 7. 10.
 Wilhelm Klare in Seward: P. v. Gemmingen, Hochzeitcoll. Brockmann-Ahlers, 7. 50. Total: -680. 80.
 Bancroft, Nebr. 1 May 1898, F. H. Harms, Cassirer.

Entered the caste of the Eastern District:

(From April 18 to May 31.)

Synod treasury: P. Kuhlmann's congregation, Lonaconing, - . 70, Barton 3.05. Cong. in Wellsville 11.00, Allen Centre 3. 78. Triune Cong., Washington, 18. 60. Cong. d. ?e.: Engelbert 7. 21, Gram 9. 11, Birkner 42. 60, Bröcker 40. 95, Muller, Brady, 7.00, O. Hanser 9. 50. (S. -153. 50.)
 Pilgrim House: Gem. P. Keyls, New Fane, 5. 34. P. Steup v. J. Böhlmg 2.00. (S. -7. 34.)
 Progymnasium: P. Engelders St. Lucas congreg. 14th 55th, St. Matt. congreg. 4th 00th St. Paul's congregation, Baltimore, 24th 50th congregation P. Gräßers 14th 00th (S. -57th 05th).
 Progymnasium building fund: Gemm.d.?:. Lohrmann 13. 95, E. Fischer 68. 34, von G. Gühring 2.00, Beyer 27.00, Engelder, St. Lucas- u. Zion, 52. 75, Bartling 10.00, G. Mühlhäuser 12. 50. Gem. in Port Richmond 15.00. St. Matth.Gem, New Dork, 1000.00. Unionville congregation 1.00. P. W. A. Freys Congregational Women's Missionary Society 25.00. St. Andrew's congregation, Buffalo, 12. 50. (p. -1240.04.)
 Emigrant Mission in New York: Jugendv. d. Gem. ?. E. Fischer's 4. 71. congregation in Port Richmond 5.00. (p. -9. 71.)

Inner Mission in the East: Gem. P. Hamms 12. 64, v. s. Confirm. 1. 50, communion . 50, sickb. 1.00. Trinity congregation, Lang J. City, 10. 37. S.-S. d. congregation P. O. Hanfers, 10.00, Wwe. Mornhinweg, 2.00. Gem. of Port Richmond, 24.00. 8th J. H. Sieker of St. Matthew, 42nd. 25th Gem. of Wellsville, 25.00. P. Beyer of N. N., 1.00. P. Frincke of H. Schaberg, 1st. 50th. P. Ottmann of K. Kuthun, 2.00. D. M., Baltimore, 7.00. Women's Missionary Society of the parish P. W. A. Freys 20.00. S.-S. of the parish 8. Stutz' 25.00. Teacher Betz' pupils 2. 35. 8. Gräßer, Uebersch. v. R. R. Oertiüeates, 5. 50, G. S. 1.00. Gemm. der??: Weidmann 10. 60, Biewend 25.00, Dubpernell2. 60, Schoenfeld 25.00, Muller, Punxsutawney, 7. 40, Paradise 1. 25, Arnold, Farnham, 2.00, Schiller 15.00. ?. Sign of Mrs. E. Cook 1.00. Martini-Gem., Baltimore, 19. 61. (S.-304.07.)

Inner Mission: Fr. Düffel v. K. Torm 3.00.

Heathen Mission: Gem. in Wellsville 5.00. P. Düffel v. W. Tober 2.00, M. Lyeske 1.00. Women's Missionv. d. Gem. ?. Stutz'28.00. (S.-36.00.)

Negermission: Jungfrver. der Gem. P. K. Walz' 10.00. 8. T. Keyl, ges. a. d. Hochz. v. Klumpp-Schnoor, 2. 50. Gem. 8. Biewends 15.00. Gem. in Wellsville 5.00, Allen Centre 3. 50. Gem. 8. Birkners 2. 50. 8. Senne von C. L. Reinsch 7. 50. women's missionary society of P. W. A. Freys 5.00. 8th Düffel by G. Zahnke 2.00. Mssionsb. of P. Stutz' society 10.00. E. Groth, Baltimore, 1.00. 8th Busse by A. Dihlmann 3.00. Negrofchule in Salisbury, N. C.: S.-S. of the comm. ?. Verwiebes 1.00. Desgl. d. Gem. King's 2. 53, N. N. . 50.

Beyer of s. Confirm. 5.00. Schoolk. of the Gem. Totzkes 2. 10. (p.-78. 13.)

Jewish Mission: Bro. King's congregation 5. 50. St. Marcus congregation, Brooklyn, 3 p.m. Missionary b. of congregation 8. Stutz' 10 a.m. Cong. I". Dubpernells 1. 25. (p. -31. 75.)

English Mission: Gem. at Port Richmond 5.00. Gem. at Wellsville 5.00. Gem. I". Stutz'23.00. (S.-33.00.)

English Mission in New York: St. Matth.-Gem., New York, 200.00. I". Sieker a. St. Matthew's 5.00. (p. -205.00.)

English Mission in Harrisburg: Gem. 8. Dubpernells 2.00.

English parish at Albany: St. Matt. parish, New York, 150.00. parish I". Schoenfelds 40. 16. (p. -190. 16.)

(Conclusion follows.)

Baltimore, May 31, 1898, C. Spilman, Cassirer.

Income to the Western District coffers:

Synodical Fund: Imm. congreg. in St. Louis-16.00. Bethlehem congreg. in St. Louis 17. 55. congreg. of the 88th Rothe in Pevely 3.00, Schwankovsky in St. Louis 2. 50, Matuschka in Lake Creek 8.00, Muller in Lockwood 4.00, Lobeck in Cape Girardeau 10.00, Vetter in Farley 5.00. (S. -66.05.)

Inner Mission of the District: Praeses Schmidt by Mrs. Hoge 1. 50, Mrs. Eifenbeiß . 50. 8. Ehlers from Dan. Müller 2.00. 8. Janzow from Wm. Kinker 1.00. 8. Wangerin from the Sewing Club 20.00. M. Tirmenstein from 8. Horns Gem. 10. 50, v. Carl Schwarz in Winterrowd 1. 78. Gemm. d. 88. Fritz in Bismarck 2. 65, Möller in Mora 6. 60, Roschke in Freistatt 14. 68, Biltz in Concordia 40. 50, Rodenbeck at Adrian 7. 00, at Butler 4. 00, Gübert at Stuttgart 3. 05, Gräbener at Augsburg 1. 50, Schwan at Millbrook 4. 76, Colditz, Pymont, 4. 50, Gatzner at Friedheim 4. 65, Viets at Cole Camp 3. 20, v. Imm.Distr. 1. 60, Bethl. Distr. 75, v. N. N. 1. 45, Höneß at Lincoln 18. 75, Norden m Jarvis 7.02, Nütze! at West Ely 9. 50, Barthels at St. Louis 13.00. (S. -186. 44.)

City Mission in St. Louis: Bequest of G. H. Tiemann dch. 8. Wangerin 100.00.

Allgemeine Innere Mission: M. Tirmenstein vonH. Hesse in Lincoln, Pentecost gift, 5.00.

Mission School m Rock Spring: Imm.-Gem. dahier 10.00.

Negro Mission: 8. Dautenhahn's congregation in Antonia 1. 30. 8. Rösener's congregation in Altenburg 10.00. 8. Höneß in Lincoln by etl. women 7. 15, by Mrs. J. Krießler 1.00, Mrs. Kunoldt sen. 2.00. M. Tirmenstein by Jac. Eckhoff in Spring Valley 2.00, 8th Horn in Castello 3. 40, Ul. Rettenmund in Laurium . 25, M. Eßwein at Nekoosa . 50. For Salisbury, Joach. Rebehn at Beebentown . 25, Cath. Kandt & Sisters in Bergholz 1.00, Otto, Wilh., Martha & Frz. Quitmeyer in Deshier 1.00, Teacher Leuthäuser's pupils in Cedar Bluffs 1. 55, by Paul Walenciak in Burwick . 25. teacher Hölter in St. Louis by etl. pupils 1. 40. (S. -33.05.)

EnglishMisfion:8th Röseners Gem., Altenburg, 14.00.

Jewish mission: 8. Zschoches Gem. in Frohna 8. 80.

Heathen Mission: M. Tirmenstein of Abr. Comforter in Aurora 5.00. 8. Richter's Gem. in Washington 5. 60. (S. -10. 60.)

Mission for the deaf and dumb: M. Tirmenstein v. Abr. Comforter in Aurora 5.00. 8. Wangerin v. Nähver. 20.00. (S. -25.00.)

Support Fund: Praeses Schmidt of E. Junghans 5.00. 8th Drögemüllers Gem. 1. 70. 8th Matuschkas Gem. in Lake Creek 7.00. St. Louis Teachers' Conf. 3. 25. (S. -16. 95.)

Orphanage at St. Louis: 8. Fritz's Gem. in Pilot Knob 4. 16. 8. Biltz, Coll. a. d. Hochz. Röhrs-Ficken, 5.00. 8. Roschke, Coll. a. d. Hochz. Wendler-Aufdembrink, 9. 45. 8. Zschoches Gem. in Frohna 23.00. (p. -41. 61.)

Students at St.Louis: 8th Wangerin from Sewing Ver. for F. Lammert 10.00.

Pupils at Winfield: 8th Janzow from the Younger's Ver. for E. Biegenger 20.00.

German Free Church: Praeses Schmidts Gem., St.Louis, 23. 41, by Mrs. Hoge 5.00. (S. -28. 41.)

Church building fund: 8th Kretzschmar of N. N., loan, 90.00. Gemm. d. 88th Ehlers, Norborne, 14.00, Biltz at Concordia 10.00, Swan at Millbrook 4.00, Mueller at Beaufort 4. 55, Rohlfing at Farmington 6. 17, Klindworth at Feuersville2. 60. (S.-131. 32.)

Kinderfreund Society: 8th Roschke in Freistatt by N. N. 5.00.

St. Louis, June 4, 1898. h. h. meyer, cashier. 2314 L. 14. 8t.

Receive" for the orphanage in Addison, Ill:

From Illinois municipalities, etc., for current expenses: For Jubilee books: by 8th Zapf, Melrose Park, -3.00, 8th Hohenstein, Peoria, subsequent, . 75, 8th Strikter, Proviso, 2.00, 8th Sievers Gem., So. Chicago, dch. F. C. Schultz, 4. 79. dch. orphan's father, E. Leubner, for articles sold, 101. 75, and from orphan's box . 35. 8. Tappenbeck v. d. Gem. at Chapin 7. 80. 8. Strasen, Wine Hill, Coll. at Biermann-Brammers High;., 3.05. 8. Walter, Mattoon, v. s. Gem. 1. 50. 8. Hild's Gem. at Elmhurst dch. L. Balgeman, Coll., 13. 00. 8. Frederking, Chicago, Coll., 2. 25. 8. Leeb, Chicago, for anniversary books 2. 80. 8. Bartling, Austin, Pentecost Coll, 13. 60 & for anniversary books 2. 75, zuf. 16. 35. from Dr. F. J. Fischer, Elmhurst, 5.00. from E. Leubner for items sold 2. 45. 8. Große, Hartem, for anniversary books 3. 73 & half of Pentecost coll. 14. 31, zuf. 4/18. 8. Pfothenhauer, Lemont, for jubilee books 2. 55. From 8. Tired comm. in Wheeling by W. Werhahn 3. 10, Mrs. Nolthing 1.00, Alb. Rateike, Maria Staak and J. Carnehl each . 50, from Emil Goesch . 25, together. 5. 85. 8. Sieving, North Plato, Coll., 7.00, for Jubilee B. 1. 35 & of Pingree Grove branch 1.05, together. 9. 40. 1*. Kirchner, Secor, by the comm. 10.00. 8. Brewer, Eagle Lake, for anniversary b. 3. 30. 8. Schroeder, Chicago Heights, Pentecost Coll. on distrib. of anniversary b., 5. 50. 8. Sallmann, Highland Park, by the comm. and some people at Winnetka 3. 25. 8. Hafner, Thawville, Pentecostal coll., 4.06. 8. Behrens, Pentecostal coll. by the comm. at La Rose, 6. 50, same at Varna 8. 60, together 15. 10. For Jubilee books: Dch. Teacher Pallmer v. d. Gem. in Hamel 3. 00, 8. Hiebei, Mattison, 7. 13, 8. Kühn, Dorsey, . 30, 8. Schwandtke, Hansley Tp., 1st 50, 8th Mueller, Chicago, 12th 60, 8th Johanning, Broadlands, . 70, 8th Kuehn, Staunton, 2nd 90, 8th Herrmann, Nokomis, 5th 00, 8th Schmidt, Chicago, 7th 53, 8th Matthius' Gem. in Evanston 2nd 80, 8th Budach, subsequent. of Washington Heights, . 20, 8. Reinke of Kewanee & Galesburg 5. 65, 8. Weisbrodt, Mount Olive, 4. 50, teacher Tönies, Strasburg, . 50, 8. Döderlein, Venedy, 1. 50, 8. Lewerenz, Des Plaines, 3. 24, 8. Hartmann, Woodworth, 3rd 50, 8. Döderlein, Marengo, 1st 50, 8. Steege, Dundee, 4th 60, 8. Drögemüller, Palatine, 2nd 25 & 8th Oetting, Golden, 2nd 10. 8. Engelbrecht, Chicago, by W. Quas 1st.00 and by Mrs. A. Zimmermann 1. 00. 8. Trappe, Champaign, by etl. members 19. 60. 8. W. C. Kohn, Chicago, by the comm. 8. 20. 8. Dörffler, Geneseo, by etl. members of ConcordiaGem. 5. 45. (P. -352. 14.)

Of children etc. in Illinois: 9. 83. (Acknowledged in the "Kinder-u. Juaendblatt".)

Board Money: From Mrs. Kath. Wagester, Adrian, Mich. for Heinr. W. 5.00.

Addison, Ill, June 4, 1898, G. Ritzmann, Cassirer.

To have received for student W. Klare at Seward, Nebr. from Jan. 1 to May 31 from Aug. Schwer, Pueblo, Colo. -25.00 and from 8th W. Lüsfenhop, Independence, Kans. 2. 50, certifies with hearty thanks

F. Nammacher, orphan father.

Fremont, Nebr. 1 June 1898.

By 8. C. L. Janzow -40.00 received as income from May 1897 to May 1898 of a "bequest from the savings of a pastor's wife" for salaries of poor traveling preachers, certifies with thanks

Chicago, May 30, 1898. L. Hölter.

-3. 29, collected at the Gruber-Kohler wedding, and 6. 90, wedding collecte Leimstoll-Gauß to Sandy Creek, Mich. to have received, certifies with hearty thanks

Concordia Seminary, Springfield, Ill. Louis Andres.

-22.00 from 8. Pohlmann's congregation, certifies with heartfelt thanks

Concordia College, St. Louis, Mo. H. Frey.

-11. 64, collected at the wedding Pflug-Kuhlmann, certifies with sincere thanks

W. Röcker.

SV" The receipt of Mr. Kassirer G. Wendt had to be postponed due to lack of space.

New printed matter.

The Doctrine of Christ's Work. De Officio Christi (Baier III, 100-133). Outlined by F. Pieper. St. Louis, Mo. concordia publishing house. 1898. 64 pp. 9X6. Softcover. Price: 40 Cts.

The author says in the preface: "The dogmatic instruction at the theological seminary in St. Louis takes place in such a way that the students are dictated a dogmatic outline. The further development takes place on the basis of the detailed dogmatic material which the blessed Dr. Walther has collected with great care in his edition of Baier's Compendium. For years now, the wish has been expressed that the outline dictated up to now be printed, so that the laborious dictation could be omitted and the doctor would have more time for the oral execution. The undersigned has decided to comply with the expressed wish and to let the dictation on some loci appear in print first. If, therefore, what is offered on the following sheets falls into the hands of readers who are not students of the theological seminary here, let them remember that here is not a complete dogmatic, but only an outline for

dogmatic lectures shall be offered. The further execution is available in the citations of Walther's edition of Baier's Compendium, to which continuous reference is made. This must be taken into account when referring to the individual citations. If, for example, it says: Kromayer III, 102, then reference is made to the citation from Kromayer, which is printed in the Walther edition of Baier Vol. III, p. 102. Those who wish to read the citations from the authors themselves will find the exact source information behind each citation cited by Walther. In some places, the outline goes beyond the material provided by Walther. This is done in those parts where the needs of the present make further elaboration seem desirable. Also, in the outline, the practical importance of the individual doctrines and parts of doctrines is already pointed out as far as possible." Although this booklet is primarily intended for students of theology, we are convinced that no theologian who is interested in growing in knowledge and becoming grounded in the right doctrine of faith will read and study it without great benefit and blessing. It is not merely a meager outline, but a concise, but clear and rich in content, continuous exposition of the relevant part of Christian doctrine from the Holy Scriptures, and a striking refutation of the opposing false doctrine. Through many notes of exegetical and historical content, the writing receives even more special value. Would that theologians outside our Synod would reach for this work and learn from it what is really biblical Lutheran doctrine. Our pastors, however, will join us in thanking the author for the very valuable service he has rendered them and the church with this work, and, after having read the present delivery, will join us in the wish that it may soon be possible for the author to present the remaining doctrines in such an excellent manner. L. F.

Outlines of Doctrinal Theology. By A. L. Graeb- ner. St. Louis, Mo. Concordia Publishing House. 1898. VIII and 288 pp. 9X6. Half-Fringed Vol.

We are pleased and thankful to present this work and recommend it to all theologians, especially to those who have to speak in the English language. For it is a brief exposition of the Christian doctrine of faith in that language and will therefore be of good service to the English-speaking Lutheran church of this country. The manner of treatment is this, that in 185 shorter or longer paragraphs the Christian doctrine is set forth in a definite, exact, and comprehensive manner. After each paragraph follows a detailed scriptural proof, in which the proofs from the Holy Scriptures are printed in full and grouped according to the order of the paragraph, whereby the significance of the statement is always emphasized by special print. We will take one example. Paragraph 125 reads:

Christ is the promised prophet¹ to mankind inasmuch as, being himself the wisdom² and the truth³ and having in him all the treasures of wisdom and knowledge,⁴ he in the days of his visible conversation on earth proclaimed unto man the will and counsel of God and the only true way of salvation,⁵ predicted future events,⁶ confirmed by manifold miracles wrought in his own power, the divine authority of his doctrine,⁷ imbued with the Holy Ghost and commissioned as his infallible witnesses and messengers his holy apostles,⁸ charged all Christians to preach the gospel unto every creature,⁹ gave the power of the keys and the sacraments to his church on earth,¹⁰ instituted the holy ministry,¹¹ and still performs his prophetic office wherever in his name and by his order, publicly or in private, his truth and doctrine is preached and applied and his ordinances are administered.¹²

The twelve points of this proposition are then corroborated by thirty-nine biblical passages. This work, too, has its origin in the dogmatic lectures of the author. But now let no one think that if he possesses the one of these two works indicated, the other is superfluous. For quite apart from the different language in which each is written, yet, with complete unity of mind on the part of the authors, the exposition in both works is such a different one that one may not miss either of them. L. F.

Uevärrdevte Advessen:

Rev. L. 6th Lnust, Ollnelrer; Union Oo., O.
 Rev. L. Vetter, Len8on, 8ivikt Oo., Alinn.
 Rev. H. I. tVaZner, Isairviev, Srotvv 6o., irans.
 Rev. 8th N. 2orn, 714 Sontll I'rout 8t., Oolmbn^, O.

The "Lutheran" is published fortnightly at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where the newspaper is brought to the house by carriers, the subscribers have to pay an extra SS TentS carrier's fee.

To Germany the "Lutheran" is sent by mail, postage paid, for Si. 28.

Letters containing business, orders, cancellations, monies, etc., are to be sent to the address: OoLvorcÜL rublistnLx llousv, ^eSrsou ^ve. L Eami 8t., 8t. lxmis, Llo., to be sent here.

Letters containing information for the paper (articles, advertisements, receipts, address changes, etc.) should be sent to the editor under the reference: "D-utkeraLer", Oonvoräi". Lsvirravr, to be sent to the editor. In order to be included in the following issue of the journal, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.



**Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehren**

Vol. 54.

(Sent in by P. C. M. Z.)

Brief Interpretation of the Doctrinal Pieces of the Lutheran Catechism for the Common Christian.

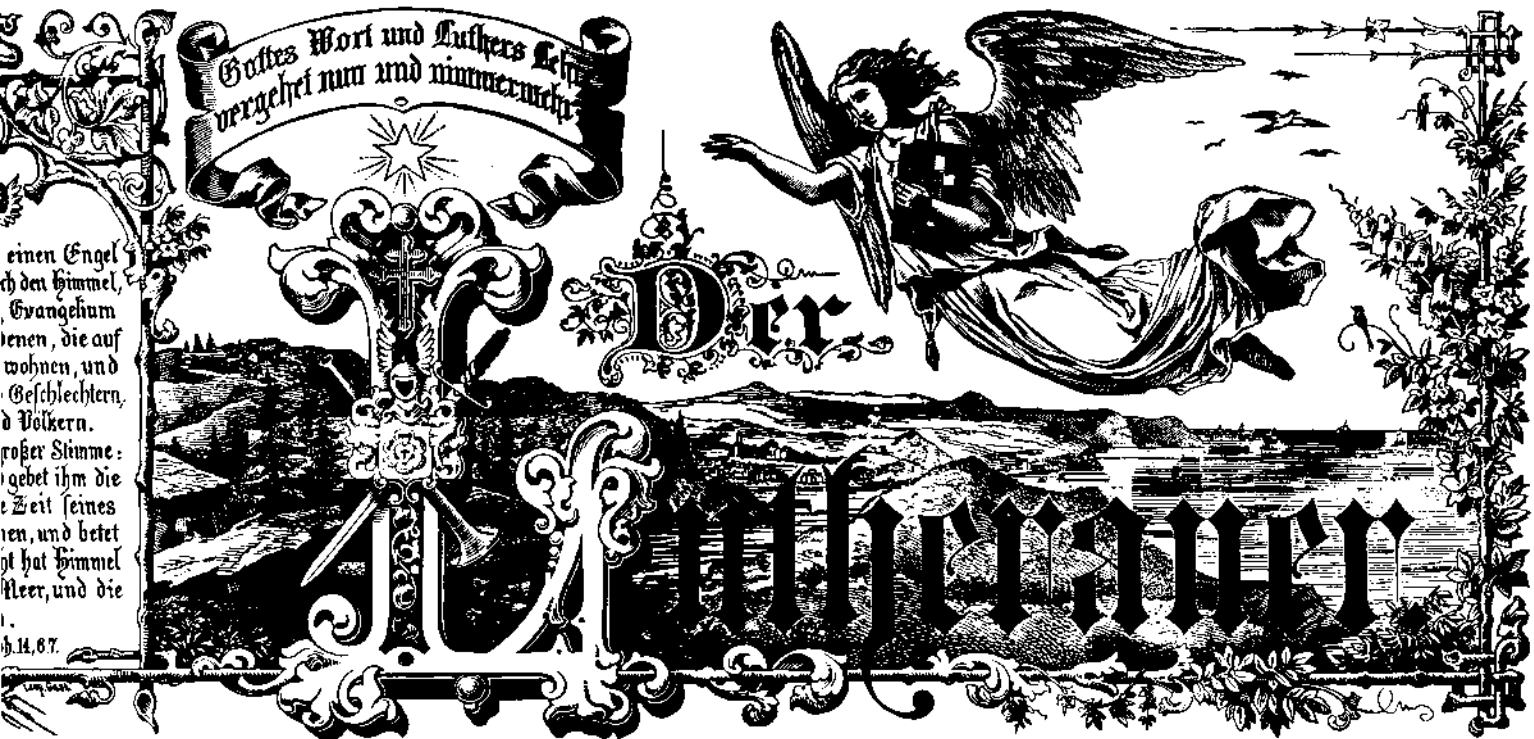
(Continued.)

c. The high priestly office of Christ.

In the Church of God of the Old Testament, the high priest was at the head of the entire priesthood. As the highest bishop, he had to see to it that the people of God walked righteously in all the commandments and customs and rights that God had given them through his servant Moses. Then he had to bring the annual sacrifice of atonement for the sinful and often transgressing people and to pray for them by burning the holy incense.

This was the high priestly office in the Old Testament, an office of great glory and great imperfection. For he who saw to it that the people did not transgress, transgressed himself. He who sacrificed for the sin of the people had first to sacrifice for his own sin. And what sacrifice did he make for himself and for the people? A bullock, and two he goats, and a ram: but it is impossible to take away sin with the blood of bulls and goats. And he that was the intercessor of the people had need of intercession himself. In short, he who was appointed "for men against God," to reconcile the people to God as a mediator, was himself in great need of a reconciling mediator, for he was a poor sinner, and death, the wages of sin, would not let him stay.

Therefore "we ought to have such a high priest, holy, innocent, undefiled, separate from sinners, and higher than the heavens; who needeth not daily, as those high priests did, to offer sacrifice first for his own sins, and then for the sins of the people. Hebr. 7, 26. 27. And we have such a high priest, eternal and perfect. This is Jesus Christ, the eternal Son of God, our highly praised Lord. All the high priests of the Old Testament were but models out of Him. The whole high priestly office of the old



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 28, 1898.No. 13.

The second testament was only a shadow of His high priestly office. He, Jesus Christ, is our God-appointed and God-anointed right and proper **high priest**. And His office is a right and perfect high priesthood, by which we are rightly and perfectly saved.

For only stand what Jesus Christ does for us as our high priest.

He knows us. His eyes of God saw us when we were yet unprepared. He knew from the beginning that through Adam's fall and disobedience we are by nature wicked and born sinners, that we do not keep the law of God, and that we are not able to keep it rightly and perfectly. He knew all our ungodliness, and our heart's defiance and wickedness. And the wrath of God that is kindled against us, and the curse of the law that is come upon us for our transgression, He saw better than we ourselves saw it.

And He remembered His high priestly office. And He came and was our Substitute. And as our Substitute He perfectly kept the law in our stead. For as it is written. "And when the time was fulfilled, God sent forth His Son, born of a woman, and put under the law, that He might redeem them which were under the law." Gal. 4:4 And He saith, "Think not that I am come to destroy the law, or the prophets. I am not come to dissolve, but to fulfill." Matt. 5:17; and that such fulfilling of the law was done for our good and ours, the scripture declares, saying, "As by one man's (Adam's) disobedience many sinners were made: so also by one man's (Christ's) obedience many righteous shall be made." Rom. 5:19. His, His, His obedience is our righteousness, for it is done for us and .in our stead.

But as our Substitute, He did even more. He also bore for us and in our stead the curse we deserved. "Truly He bore our sickness and took upon Himself our pain. But we took Him for the one who was afflicted and smitten and martyred by God.

But he is wounded for our iniquity, and bruised for our sin. The punishment is upon him, that we might have peace; and by his wounds we are healed." Isa. 53:4, 5. That is the way God wanted it. So He became obedient to Gölte. Not only by doing the law, but also by suffering our punishment, He was our substitute. The High Priest offered for us a sacrifice fully acceptable and pleasing to God: the sacrifice of Himself. "Behold, this is the Lamb of God, which bareth the sin of the world." So cries John the Baptist. Joh. 1, 29. The High Priest Himself became the sacrificial Lamb. "Christ himself offered up our sins in his body upon the wood." 1 Pet. 2, 24. "This he did once, when he offered himself." Hebr. 7, 27. And with this One sacrifice He accomplished our redemption forever.

This He has done for us as our right high priest.

Does He do more? Yes, He is doing more. He is doing another high priestly work. He is also our Advocate with His heavenly Father. "He is at the right hand of God, representing us" (Rom. 8:34.); He pleads for us (Heb. 7:25.). And how needful we poor sinners have such intercession, intercession, and representation! But He does. "Whether any man sin, we have an advocate with the Father, Jesus Christ, who is righteous." Thus it is written, 1 John 2:1.

In this, then, that He perfectly fulfilled the law for us, and sacrificed Himself for us, and also continually represents us to His heavenly Father-this is Christ's high priestly office.

And now, Christian, hear! In this, that Christ has done and is doing these things for you, you may and should trust and build. Yes, you may and should trust and build on the fact that God, out of pure grace, for the sake of your High Priest Jesus Christ, looks upon you and accepts you as if you yourself had completely fulfilled the law or completely atoned for all your sins. For what He has done for you is yours. And thou mayest and shalt trust and build upon it, that thy high priest Jesus Christ shall save thee poor.

sinner with His heavenly Father at all times, represents with His full merit and bloody sacrifice, made for you.

Believe therefore, and put thy trust in thy mediator and high priest JESUS CHRIST. And rejoice and be glad with Paul, saying, Who shall condemn? Christ is here, who died; yea, rather, who also was raised from the dead, who is at the right hand of God, representing us." Rom. 8:34.

Love, which loveth me for ever, And prayeth for my soul; Love, which giveth the ransom, And stoutly representeth me: Love, unto thee I yield to abide thine for ever.

(To be continued.)

Curriculum vitae of the blessed Prof. C. A. T. Selle.

(Described by himself.)

(Continued.)

3rd pastor in West Newton, Pa.

Around this time a cousin of mine, Wilhelm Ostenfeldt, who had studied law, came from Germany. He wanted to practice agriculture here and, in order to learn it, worked for farmers without pay. He carried out his plan so successfully that, in spite of very little means, he later became the owner of some splendid estates in Calumet Co., Wis. and indeed the founder of the settlement of New Holstein there. This cousin now gave me, among other things, Klopstock's "Messiah." The first volume I forced myself to read; the second, especially the "Passage to Emmaus," I read with delight and eagerness; and after devouring the third and fourth, I read the whole work through two or three times more. Probably very few people have been converted by this Messiade. I came through it to the beginning of a new life of faith! God be praised for his wonderful ways to save the poor sinner!

Soon after, Father M. advised me to become a pastor, assuring me that I knew much more than the majority of the pastors in the Ohio Synod! Most of them had only had some lessons with these or those pastors who were not properly trained themselves, as Fr. M. also had two "students" with him at that time. My time did not permit me to take part in his instruction, much less was I allowed to think of attending the only seminary in question at that time in Columbus, Oregon. My "study" was limited to going through two books for myself in my free hours: Reinhard's Dogmatics and a Biblical Geography, which I had borrowed from Fr. Immediately I wrote my first sermon on the saying: "Pray without ceasing. After Father M. had read it, he passed the sentence: "Selle, if you continue like this, you will become a true non plus ultra! (an unsurpassable preacher). Later I destroyed this sermon. Urged on by Father M., I made my way to the then "President" of the Eastern District of the Ohio Synod, "Swiss Barth," as he wrote himself in honor of his great beard. He attached to himself the title of "Bishop," as he did to all Lutheran pastors. My cash, which I took with me from home on the journey, amounted to 25 cents. In Pittsburg

and Allegheny, I stayed about a week. I also preached in both towns once each by request. The sale of a pair of white summer trousers brought me \$1.00 in my pocket. I had free quarters with acquaintances. In Zelionopel I found friendly hospitality with "Bishop" Schweizer Barth. For three days I stayed with this oddball, who, as a bachelor, found it most comfortable to be content with cold food, so that I could not get anything warm on my tongue while I was there. My exams took place on Fridays. Schweizer Barth then issued me a "Licenz ad interim" (temporary permission) to administer the sacred office of preaching. In his testimony it said that he had examined me in dogmatics (doctrine of faith) and history of the Reformation and that I had "passed well in the former". In the latter he had only asked me for three exact dates. As I could not give these, I jumped up saying, "Oh, what, I don't know anything!" to which he replied, "Well, well, that doesn't matter so much." On Sunday I had to preach for him and in front of him, after which he himself gave an original, but not very edifying 1-1/4 hour speech from the altar, in which he exhorted people to better pay their dues to the Women's Association and - to his own salary. The poor man, who had beautiful knowledge and gifts and wanted to be a representative of true Lutheranism, was nothing but a spiritual (?) comedian, finally fell into gross sins, was suspended from his synod and died in misery.

From Zelionopel I turned farther northward, - always on foot; there were to be vacant churches at Saegerstown and Meadville. In Mercer County I found a friendly night's lodging with the Pennsylvanian-German farmer Nunnemacher, the father of a P. M. student. Otherwise I stayed in inns on the country road after each day's walk of 30 to 35 miles. In the morning I had a hearty breakfast; at noon I had milk given me for two cents and dry bread for three cents in a farmhouse; and in the evening I washed my dusty and sore feet in the horse trough at the inn. Then it was off to bed without supper. In youth one does not feel hunger when asleep after a fatiguing journey on foot. At Saegerstown I found the post already filled. Yet I preached there, as well as at Meadville, whither Mr. Saeger, after whom his place was named, most kindly drove me. In both congregations a nice collecte was levied for me. The return journey, however, was made with previous economy. Thus, after an absence of about four weeks, I brought home an ample \$4.00 to my starving family. To start on a foot journey of plenty of 200 miles with 25 cents, and to complete it with \$4.00 in my pocket, is a feat that could well fill a poor wretch with thanksgiving to God. After a few days I set out again, - this time for Westmoreland County. A Pennsylvanian-German pastor here, named Mechling, wished to divide his parish. First I rode with him in pouring rain to Donegal in the Chestnut Ridge mountains. When the fierce wind snatched my umbrella from me, the too loosely buckled saddle turned with me as I mounted again and - I lay fine soft and still in the mud. That was a fine mess! I was to preach, and according to Pennsylvanian custom, without a surplice. We return

We stopped at a farmer's house so that I could dry my wet and dirty clothes there. But the time was too short to clean them properly and so I had to go to the pulpit in a pitiful condition. I also preached there the next day. Then, accompanied by Father Mechling, I went to the main parish of West Newton, or Robstown, as the town was then usually called, on the Yonghiogheni. The leading people here having agreed to the change, I started for home in the shortest of days at 3[^] o'clock in the afternoon. Thirty miles I had to make in deep snow. Driven by longing to bring the glad tidings to my loved ones, I marched this distance, very often trotting, in 7[^] hours. At 11 o'clock I was at home. As soon as I had arranged my circumstances, I moved with my wife, little daughter and mother-in-law to Robstown, where I had rented a larger room and a chamber.

My congregation consisted mostly of Pennsylvanian-Germans and Württembergers. When the former saw that I took on the latter with equal zeal, they closed the nice brick church to me. So I had to hold my services in a private house. I had two branches: Bern Run, 7 miles away, and a parish at Monongahela City, about 15 miles away. In both, Americans whose grandparents and great-grandparents had come from Germany and immigrants lived peacefully together. All around we were surrounded by raving sects; indeed, at Bern Run I had to preach with a New Rule Lutheran, that is, a Methodist under a Lutheran name, in the same church and almost at the same hour. Also raging there were the Weinbrennerians, a Baptist sect, and the Keylians, the followers of a man named Keyl, who claimed to be the "second appearance of Christ on earth." Since

Since the members of both sects were close compatriots of my Swabians, they and I came into almost daily contact with them. This was good for my salvation: it drove me into God's word in order to be able to defend myself against them with it. But now the word also penetrated my own heart. It cost me many a hard battle of repentance, but then Romans 3:24, 25 shone all the brighter into my heart, since then my motto, which will also, soon, be my funeral text.) The grace of my God in Christ has ever since been my highest, my unspeakably high treasure, the life of my life and the core of all my ministry. God will keep me in this grace of his, so that I may bring the poor sinner's part, the end of faith, to pass and be saved with many of those to whom I have been allowed to show the way of life. - The external circumstances in Westmoreland County were no more brilliant than my former ones. My annual income was all of \$93.00! From this I had to pay the rent for my house. To have this cheaper I moved to the country, four miles from Robstown and three from Bern Run. In both places I had to preach three Sundays in a row on the same day. So I set out on foot about early Sunday morning for Bern Nun, accompanied by the wife and mother-in-law, who took turns carrying the little child with me. First then about

*) This provision has been fulfilled at Selles funeral!



Christian instruction was held and then the main service. In a neighbor's house there was already a sandwich ready for me, which I ate while I walked the seven miles to Robstown, mostly at a trot, in order to be there by two o'clock. Then after preaching and teaching children here, I usually walked the four miles still back home. On the Sunday that was still free in the month I preached in the distant parish and during the week I did missionary work elsewhere, mostly in Fayette County, but with very little success. I always went on foot. Later I got a small horse that could only be used for riding. In winter, however, since I had only summer clothes and no means of procuring others, I usually had to trot along beside the horse. The acquisition of a library was out of the question. The only book I could use, apart from the Bible, the common (?) hymnal and Luther's small catechism, was a borrowed supplementary volume to Büchner's Handconcordanz, which contained drafts of sermons on the Gospels and Epistles. Besides these I had a volume of Zschocke's rationalistic "Hours of Devotion" and Witschel's miserable "Morning and Evening Sacrifice," but fortunately I hardly ever looked at them. - An attempt to establish a Christian weekly school in my house failed because no children were sent to me, probably mostly because of the long distances of the very scattered people. - In the fall of 1843, accompanied by a parish deputy, I traveled on horseback to Erie for the meetings of the Eastern District of the Ohio Synod. Here, then, I received my regular "license" to preach. At the examination, which was still to be taken by two other candidates with me, it was a most inhospitable affair. I became a little sultry. So I stood up, took off my skirt and said: "Excuse me, gentlemen, I am getting too warm. Smiling, only one of the three examiners said: "You must have gun fever?" Me: "I suppose so." And so the easy exam went on, which I passed relatively "brilliantly". Of course, this did not increase my income. My dear wife carried eggs and butter to the "store" three miles away; but as she only received three cents for a dozen eggs and five cents for a pound of butter, she was glad to bring home only half a dozen cups of the poorest quality.

(To be continued.)

(Submitted.)

Deaf and Dumb Mission and its support.

It is probably time to inform the dear readers of the "Lutheran" about the mission among the deaf and dumb. The work is being done so quietly and silently among the silent people in the country that it may remain quite foreign and unknown to many. Although in this mission no bell is rung, no organ is played, no song is sung, no sound is spoken, yet in spite of this deathly silence there is life, much life in this missionary work. God has given to the mission for the deaf and dumb a zealous missionary who, though silent and still working, yet preaches the wonders of the Lord; and they preach and teach more, when time and place come into consideration, than many preachers who hear-.

minister to men with the word of God. Their work is of such a nature that it requires much time and effort, self-denial, love and willingness to sacrifice souls that have been bought at great cost. Our missionaries are called to show poor deaf-mutes the way to salvation through Christian instruction. But you, dear reader, can easily imagine how arduous and laborious this is for a young preacher, from whom they learn that they have studied a person who cannot hear, who cannot speak, whose school education is in most cases only a very poor one, often a very delayed one. Our missionaries among the deaf and dumb must learn the soundless language in order to show them the way to salvation out of love for the deaf and dumb. They must say clearer and simpler in sign language, and must seek to make to themselves that the young preacher, who has given them so clear by paraphrase many a sentence and expression which is much trouble and patience, must love them and have a heartfelt sympathy for their sad fate.

obvious that the work of teaching is very difficult and progresses only slowly. In addition to this, the deaf-mutes in the deaf and dumb, beginning with Chicago, where the mission was towns where the missionaries are employed live widely scattered. It is therefore unreasonable to expect them all to come to one place for instruction. The missionaries therefore give lessons in different places from early morning until late evening. They often have to travel six to eight miles to explain the catechism to a deaf-mute person. The lessons in the morning or afternoon are given in the homes of the deaf and dumb. In the evening the larger class gathers together in a schoolroom. They show active participation in the lessons. This is evidenced by their punctual arrival from far away in storm and rain, cold and snow. Carefully and eagerly they are at work with their pencils, copying from the blackboard what the missionary has written out for them. Proverbs and catechism texts are recited in sign language, sometimes by some, sometimes by all. The missionary makes sure that every deaf-mute understands what he is saying. Often it takes a long time until this conviction comes, because the very weakly gifted and little trained among them come only very slowly to the understanding. But if it is once correctly grasped, then it is also usually held in faithful memory.

If our missionaries are not active in the city in which they live, they are in a larger or smaller neighboring city, and do quite the same work there. Do not suppose, then, that our missionaries sit in their parlors during the week, and until Sunday are absorbed in deep thought as to how many deaf-mutes there may be in America. Truly not! They are almost constantly in intercourse with deaf-mutes. This intercourse serves them to adapt themselves more and more to the way of thinking of the deaf-mutes, in order to become more and more skillful and efficient in the missionary work, and also to have much opportunity to promote the Christian knowledge of the deaf-mutes. Wherever they hear of deaf-mutes, they go and seek them out and invite them to come to the service. The fact that our missionaries are very active among the speechless of this country is also proven by the fact that the deaf-mute sect preachers show greater activity since our workers have been doing missionary work among the deaf-mutes. In a very short time our mission has become known among the deaf and dumb. Even if the *Sectenblätter*, which are published specifically for the deaf and dumb, are not published, our mission has become known among the deaf and dumb.

the same old

Adam, who dwells with full-minded men. Therefore the missionaries have the same experience among the deaf and dumb as our preachers have among the hearing people.

From the missionary stationed here in Chicago, my son Arthur, neighboring towns in Illinois and Indiana are also served as often as possible, usually once a month. These are towns that are 50 to 150 miles away.

Another mission among the deaf and dumb is under the direction of Father T. Wangerin at Milwaukee, Wis. This mission, too, by God's grace, has made a blessed progress. The attendance at the services is a gratifying one. It may well be supposed that the deaf and dumb, who do not belong to the Roman Church or to a sectarian church, or who are not wholly absorbed in the worldly life, are adhering to our mission there. On the last Easter, Missionary Wangerin confirmed eight deaf-mute adults. I had the great joy of being able to attend this celebration. In the examination, which their pastor conducted in sign language, it became apparent that the speechless confirmands were able to give information and answers about the most important teachings of our Christian faith. They showed that they had learned our small catechism and had also attained a correct understanding of it. In Milwaukee, the formation of a Lutheran deaf-mute congregation will take place in the near future. The field there is very favorable for our Lutheran mission work. From Milwaukee the neighboring cities of Sheboygan and Racine are regularly served with preaching and instruction, and in regard to these two cities, especially Sheboygan, our missionary entertains quite good hopes for the work of the deaf and dumb mission. The deaf and dumb there always give evidence that his ministry is a very welcome one to them. He has also had pleasant experiences that the Lord has blessed his quiet work. If his time and the missionary treasury would allow it, he could easily extend his work over the whole state to La Croffe on the Mississippi. There will be no lack of work and open doors in the mission for the deaf and dumb.

If we look to the south, we also find a young missionary in restless activity in Louisville, Ky. This is Father H. Bentrup. His field of labor is Louisville and the neighboring cities of Cincinnati, Indianapolis, and Evansville. His work is exactly the same as that of the other two missionaries. In some respects his field can be called even more difficult, because on it almost no deaf-mutes were found who were even a little Lutheran trained. But God has visibly blessed the work of his young zealous servant here also. He is constantly encouraged in his difficult work by the love and respect given him. While the other two missionaries teach and conduct services either in the homes of the deaf and dumb or in the schoolrooms of the local Lutheran congregations, the Commission of the Deaf and Dumb Mission had to rent a larger location in Louisville for the sake of local conditions, which is in the center of the city and can be reached more easily by the deaf and dumb. The attendance at his services is on average good. There you have now, dear reader, a brief account of the activity of our missionaries among the

Deaf and Dumb. This mission is a very young plant, but it has gained firm root in our synod by God's grace. Who does not see that the gracious God has blessed this work among the silent and speechless in our midst? In a short time this mission has already borne lovely fruit. Now we realize how close this mission has come to us, and how we should have brought this so necessary work into being many years ago.

But what about the support of this mission? Unfortunately, it must be said that the treasury of the Mission for the Deaf and Dumb has often been in such short supply in recent months that the missionaries could not be given the salary promised to them. Many districts of our Synod, many congregations of the same, have often given their generous gifts cheerfully for this mission; indeed, often a support has come about which one had to be especially pleased about. The widow's mite, the grateful gifts of poverty, are still today almost always the first and most gifts that are placed in God's box. This was also to be read recently in the receipts of the "Lutheran", in which a love offering from the small mission congregation in London was listed for the deaf and dumb mission. If this mission already has its friends abroad, is it not to be hoped that it will also win more and more friends here? Certainly no congregation of our synod should be accused of seeing spiritual need in the distance, but overlooking it in the vicinity, of pursuing poor hearing sinners with the preaching of the gospel, but of passing by the poor deaf and dumb. There is not a Lutheran among us who holds the dollar so close to his heart that heartache would be feared if he were given to mission among the deaf and dumb. No one can say that even the smallest gift would bring about its bankruptcy. But it is certain that even the smallest mite helps to build and promote this mission. And to what Christian should it seem too difficult to give a love offering now and then for the mission among those who can only present their hearts' longing for God's Word to us with a silent, imploring look? Think of it, dear reader: as often as you come out of your church, where you have sung your songs of thanksgiving, where you have listened to the sermon, where you have been strengthened, refreshed, and comforted, there is a silent, deaf and dumb crowd outside, who know nothing of the blessing you carry home. So one Sunday after another passes. You have the pure preaching of the Word, the thirty deaf-mutes next to or even in your church have nothing of it. Your Christian knowledge increases - those speechless, deaf people remain in spiritual blindness. You rejoice in your Savior more and more; this joy remains foreign to that poor little group. I ask you now, can you accept the rich, glorious blessing year after year, and calmly see that those speechless, deaf people have nothing of this blessing? Thou sittest every Sunday at thy Saviour's rich table of grace, and those poor, dumb people have not a crumb of that table either. Your wounds are bound up, your tears are stilled, your sorrows are banished, you go your pilgrim way comforted, joyful with the peace of God in your heart - but how do the wounds gape in those poor people with closed ear and mute mouth? Who dries their silent ones,



Who can bring peace and comfort to their oppressed hearts, which cannot even complain to people? We have had these poor people among us for many years. Little, very little has happened to the adult deaf-mutes for their instruction to blessedness. But ever since the deaf and dumb addressed to our Synod the grimaces, "Could not the gospel also be preached to the deaf and dumb-has not Christ appointed it also for them, when he says, Preach the gospel to every creature-shall the deaf and dumb be directed to the sects, if they will have God's word?" - a Lutheran mission has arisen among the deaf and dumb.

It cannot, of course, be reported to you, dear reader, that large deaf-mute Lutheran congregations have already arisen and been organized in the short time of a few months. But what missionary report in the wide world reports this? Look at any mission field, and you will find that they do not count by hundreds those who have been won by preaching after a short mission work. Even in the field of internal missions, where some preaching places often have only 6, 14, or 23 hearers, one does not always see great achievements in the first beginnings. But if our three missionaries preach the gospel to at least a thousand deaf-mutes in the course of a year, and preach Christ, their Saviour, in sign language to an average of 30 to 40 deaf-mute visitors in each service, is not their work, which is admittedly silent and hidden from people, a glorious and delicious missionary work? Will she not also, by the grace of God, win souls for heaven? It will. God's word is power and life in every one, even in the sign language. If this were rightly recognized, how willing would all hearts and hands be among us to support this glorious missionary work among the deaf and dumb. But unfortunately there is often such an emptiness in this missionary treasury that those who carry on this quiet, hidden, arduous and difficult missionary work with great patience often have to wait a long time before they can receive recognition of their service for their livelihood. This is doubtless due to the fact that our dear Christians have thought that this treasury has no lack. But if it is now reported and taken to heart that this large, wide mission field should have even more workers, but the Commission cannot take pleasure in hiring new missionaries, since it is often so difficult to give the present three missionaries their salaries, then the dear congregations with their pastors, especially at the mission festivals, will undoubtedly think more of the mission for the deaf and dumb than has often been the case up to now. The dear Christians will then also present this young mission to our God in their daily prayers, that he may give grace and blessing, that also through this missionary work many souls may be brought to him, that our workers in this arduous mission may not tire, but continue their missionary work with new joy and love. But there, when all human infirmities will have been removed, when no one will be deaf and dumb any more, many who could not hear and sing a song of praise here will also boast with loud mouths for all eternity: "Hallelujah! Salvation and glory, honor and power, be to God our Lord!" Who then would not with his prayer and offering joyfully remember the poor deaf and dumb,

that their mouths also proclaim the praises of the Lord? May God grant everyone a warm missionary heart, and then, dear reader, your much-needed gift for the "Mission to the Deaf and Dumb" will soon be listed in the "Lutheran". God be with you!

A. Reinke.

(Submitted.)
English Mission.

Dear Christian:

At last I have spared a few minutes to be able to give you an answer to your letter. So to the point. You write: "With our cousin Johann I have my dear trouble, as often as something is said or written in favor of the English mission. Then he comes regularly and complains and scolds about the 'new ideas,' and the young generation keeps insisting that we are German and want to remain German, and that English is really none of our business, and so on, until he gets quite heated and almost makes my head hot. You know, Carl, I am still almost as German as I was when I came to this country forty years ago, and my children have also kept their German ways and language, and I am sorry that the grandchildren speak better English than German. But cousin Johann goes too far for me; I just don't quite know what to say to him most of the time. In general, I would like to know what you think about the matter." Well, Christian, you shall know in a moment. It is true that we, we old people, and also a good part of our younger people, have remained German until now, and I am glad about that. But that English is therefore of no concern to us is not true. The holy apostles were Jews; but they did not say on the first feast of Pentecost, "The Parthians and Medes and Elamites are of no concern to us." And that the English mission was a "new idea" of the "young generation" is not true either. Just 'listen' to what our fathers, nay, already our whole Synod said about the matter 41 years ago. You will find it in the report of our Synod of 1857, ten years after its foundation. The then President, the Hon. Father Bro. Wyneken, said in his synodal address: "I cannot refrain from publicly expressing the wish of my heart that God, by His grace, would prevent the Synod, on this occasion which presents itself anew to the Church, from incurring the guilt with which, unfortunately, the Lutheran Church of this country was partly burdened in former times, namely, that thousands and hundreds of thousands of English-speaking descendants of German Lutherans have been neglected and, out of shortsightedness or a narrow-mindedness that is flatly contrary to the spirit of the Lutheran church, have been left as a welcome prey to the sects or to unbelief. If we boast, and rightly so, by God's grace of the pure confession of the truth, God will certainly require it doubly of us if, through unevangelical narrow-mindedness, we miss the children of the church, who are unfortunately deprived by the circumstances of this country of the ability to speak and understand the dear mother tongue, but who therefore shall not be deprived of the treasures of the church." The whole synod assembled, however, in 1857, on the formation of English Lutheran congregations - out of German congregations.

thus pronounced: "We are far from encouraging the rapid penetration of English into our congregations, but rather we want to exhort the German Lutheran parents to provide their children with a sufficient knowledge of our mother tongue by all possible means, such as sending them to the German congregational school and the use of the German language within the family, so that they will be enabled to share in the blessing of the Word, which is presented in the sermon as well as in the writings of faith and edification of our church; - Nevertheless, we consider it our sacred duty to establish English congregations, as soon as it becomes evident that there is a sufficient number to form a congregation, who understand English better than German; and better understand English to the extent that the lack of knowledge of the German language would, if not entirely rob, at least diminish the blessing of the divine word preached. ... The Synod further acknowledged that in this case it was the duty of the (German) mother church in question not only to agree to the formation of an English daughter church, but also to assist it with advice and action (also with gifts of love), and especially to gladly leave to it such older and more experienced members who, though not for their own person, would have the need for it on account of their families; partly so that the family members would not be separated into different congregations, partly so that the young (English) congregation would be strengthened and invigorated by such older members; and that in such a case Christian parents could not and should not allow themselves to be hindered in the fulfillment of their parental duty by the necessity of having to sever the previous congregational connection."

Here you have it for you and your cousin Johann in black and white, how our Synod 41 years ago already stood on the English mission and the formation of English Lutheran congregations. Surely you do not believe that there has been less opportunity for this since that time, and that there is not much opportunity now? From my own experience I know of places where a flourishing English Lutheran mission could and should be brought into being, indeed where it has already been started, but in the end has to be abandoned for lack of funds. These are places where, for example, only a few Lutheran families from the home offer a point of reference, but all around there are many people from whom, under God's blessing, a congregation could be built. In such places a number of adults have already come forward who are willing to be instructed in Lutheran doctrine - of course, in the English language, because they know no other; indeed, some of them have already been partly instructed and are eager to be further encouraged. But the work cannot go forward there unless a man is put in place to teach the old and the young, to start with them from the bottom up. I think it is not right that such fields should be left lying, for instance, because nothing or very little is given for the English mission. I know of several such places in Illinois and Missouri and Arkansas, and also in other states. But now we want to build God's kingdom wherever we can, and plant the flag of pure Lutheranism wherever we have the opportunity.

isn't it? You may say: Why don't they just start in such places? Why do they start in large cities where there are German communities, and leave such fields lying around? Listen, in the larger cities, where there are quite a number of German congregations, there is almost always a larger number of such people who, being Lutheran by birth, have already become English or are becoming English. So it's all very well for them to get together and form an English congregation of their own, and for the Germans to remain German all the better if the English elements separate themselves, isn't it? In other smaller places, where no English congregations can yet be founded, the "English" must be provided for as circumstances permit. In the places to which I referred earlier, however, there would be material enough to bring beautiful English congregations into being. But it will take work, and some money. Schools could be started there, I mean English Lutheran parochial schools, which would be self-sustaining in three or four years. But why don't you start them, you say? Because we have no money, Christian, even to maintain the people we would have to put there. That's the simple but sad reason. See, we started a year ago there in Harrisburg, Pa. The service is held up there on the fourth floor in a little hall and is well attended. The English people certainly don't mind going up four flights of stairs to attend the Lutheran service. Our dear English missionary there, Father Paar, is also of good cheer - but he has to tell us again and again that things would be quite different and would show other successes if he had a suitably situated place where he could hold school and then have church services on Sunday; but to procure this is far beyond the means of the people who have been won over there, and we hardly have enough in our hands to meet the obligations we have already assumed. How then may we dare to undertake new places, when we can scarcely, scarcely keep those already undertaken? And if we are encouraged not to neglect the English mission, it is not because it is English, but because it is the mission, the work of our Lord Christ. Yes, Christian, the good Lord also wants to make people blessed in English, and now dig deep into your pockets for the English mission and help that we, wherever it is necessary, can really start and continue the English mission. Think of Harrisburg and the other places to which I have referred and try to win friends for it, especially your cousin Johann, and pray for the English Mission, too, then ask for the spread of the Kingdom of God. Greetings from your old friend

Carl.

(Submitted.)

Synodical Convention of the Illinois District.

The Illinois District of the Synod of Missouri, Ohio, &c. States held its sessions from June 1 to 7, at the Trinity Church of Mr. P. L. Lochner, in Chicago. The opening service was preached by the Honorable General Praeses, Dr. H. C. Schwan.

When the list of names was read out, the following result was obtained: The poor people heard little or nothing about this doctrine from their pastors.

There were 555 synod members present, namely 158 voting and 61 consulting pastors, 11 professors, 176 teachers and 149 deputies. The next synodical convention will be held, s. G. w., in 1900, again in Chicago. E. Werfelmann.

There were 97 Synod members absent, namely 17 voting and 13 consulting pastors, 2 professors, 32 teachers and 33 deputies. Of those absent at the opening, several arrived later.

7 pastors and 10 teachers were admitted. Accordingly, the District has 652 members.

In the morning sessions, doctrinal discussions were held. The subject was: "The Spiritual Priesthood. The speaker, Father E. Pardieck of Chicago, treated this doctrine in four theses:

Thesis I. All Christians are spiritual priests through baptism and faith in Christ; all Christians without distinction, but only these.

Thesis II. As royal priests, they have all the goods and rights which Christ purchased for his Church with his blood; and all the duties which Christ would have exercised in his Church.

Thesis III The general spiritual priesthood of all Christians does not replace, supersede, or interfere with the special public preaching office instituted by God, but neither is it abrogated by it.

Thesis IV Christians are to recognize, esteem, and keep their priestly rights; but also to recognize and practice their priestly duties. -

During the afternoon sessions, business was transacted. The most important was the report on the Inner Mission in the State of Illinois. The report of the Mission Commission, as well as that of the traveling preachers present, was received with interest, and bore witness to the fact that the work of the missionaries during the past year has been visibly accompanied by God's blessing. - For the Inner Mission Fund of the District from April 15, 1897, to April 15, 1898, \$11, 350. 28 was received.

Only \$298. 79 has been received during the year for the church building fund of the district. In the aggregate there is now in this treasury \$2114. 62. This whole sum has been loaned to needy congregations free of interest. Mr. P. L. Lochner presented the importance of this fund to the congregation with warm words and asked the synod members to intercede for this fund in their congregations so that it would be better taken care of in the future. It was pointed out that a part of the mission festival collections in the congregations should also be granted for this fund. -

The annual report of the district treasurer H. Bartling showed a total revenue of \$46, 291. 51. -

Father Hübener from the Saxon Free Church gave the Synodal Assembly a special joy through his presence. He gave a captivating lecture on the situation of the Free Church and showed the difficulties with which they constantly have to struggle as a result of state conditions, and that this is the reason why the Free Church is not growing as fast as it is here. - The assembly asked Father Hübener to have his lecture printed in one of our synodal bulletins. - Father Hübener then asked that those who have relatives or acquaintances in the national church in Germany should send them a copy of this year's synodal report of the Illinois Free Church.

To the ecclesiastical chronicle.

America.

In our Concordia Seminary here, the public examination of this year's high school graduates took place on June 10. Although the class numbered 61 students, i.e. a large one, almost all candidates could be assigned a profession by the distribution commission that met on June 14. Some did not enter the office immediately due to health concerns or other reasons. The names of the candidates, as well as the towns to which they have been appointed, are given here: H. M. B. Arndt, Mercer Co, North Dak; H. Beiderwieden, Cuming and Stanton Co, Nebr; P. S. T. Bischofs, ----- ; G. Blievernicht, Concord, Ill; O. Böcler, Ludington, Mich.; A. Bonnet, ; T. E. Brueggemann, Festus, Mo.; O. Burhenn, Adair, Iowa; F. C. A. Buuck, McClure, Ohio; E. T. Coiner, St. Louis, Mo.; W. Czamanske, Medilia, Minn.; G. Doge, Wall Lake, South Dak.; O. Engelbrecht, Milbank, South Dak.; H. Fädtke, traveling preacher in North Dak.; H. J. Frey, Milan, Tenn.; J. T. Frey, Brooklyn, N. J. ; W. H. F. T. Gielow, Drake, Mo.; R. Hilgendorf, Belfort, North Dak.; K. Hoffmann, New Richmond, Ohio; O. Janzow, Spirit Lake, Minn; F. Jesse, ; ----- H. Klemp, Raymond, Minn; Th. Lätsch, Chippewa Falls, Wis; W. Landgraf, Prairie Centre, Nebr; H. Lorenz, Glidden, Wis; A. Loth, -----; K. Messerli, Belmont, South Dak. ; H. Meyer, Columbia, III; H. E. Meyer, Schuyler, Nebr. ; W. Meyer, Prosser, Nebr. ; E. Mueller, Bellingham, Minn; E. Nachtsheim, traveling preacher in Minn; G. Naumann, Glennwood, Wis; A. Nees, Elk River, Minn.; J. G. Nuechterlein, Montmorency, Mich.; W. Proehl, Dunkirk, N. J. ; H. Raedeke, Chaska, Minn.; W. Richter, Billings, Mo.; W. Rocker, Springfield, Minn. ; H. F. J. Rudow, ; -----

H. Sauer, Ludell, Kans. ; W. T. Schalm, Onekama, Mich. ; J. Ph. Schmidt, Negro Mission in North Carol. ; R. Schroth, Australia; O. H. Schumm, Auburn, Ind.; A. Steup, New York, N. J. ; W. H. Steup, Oil City, Penn.; P. Stolp, St. Francis, Kans.; H. Stuehm;

H. Tietjen, Madison, Ill.; E. Wachsmuth, Kalispell, Mont.; H. Walker, Logan, Ohio; Th. Walther, Babtown, Mo.; F. Wenchel, Tampa, Fla.; W. Wenzel, New Orleans, La.; F. Miller, East Hampton, Mass.; K. M. Willkomm, Germany; F. J. G. Winges, traveling preacher in Nebr. and Wyoming; O. Wolfs, Montevideo, Minn.; F. A. G. Wyneken, Centreville, South Dak.; L. Jockey, Enid, Oklahoma. - The candidates were dismissed soon after the examination, while for our remaining students the academic year closes, as at the other Synodical Institutes, with the last Wednesday in June. Thanks be to the Lord, who has also graciously helped us through this year! - We would also like to inform you that our dear Prof. F. Pieper began a journey to Germany on June 22. May God guide him happily over and across!

L. F.

Also in our Seminary in Springfield, Ill., the Candidate Examination is taking place in these days, to which thirty students are admitted. Their names follow here, as well as the places where they will later work, since the great majority of them (21) have already been assigned professions: F. Ahrens, Bertha, Minn.; A. Buesching, Clifton, Tex.

gel, Or.; H. v. Gemmingen, ; ----- A. Gross, Minnesota;
 L. Gutekunst, Lakefield, Minn.; W. Heine, Griswold, North
 Dak.; O. Hitzeroth, ----- ; G. Kästner,
 Worcester, Mass; R. Krenzien, Holt Creek, Nebr; L. Lange,
 Duma, Colo; J. Lill, ; ----- B. Luttmann,
 Boyd Co, Nebr; W. Malte, ; ----- M. Manteufel,
 Carroll and Wayne Co, Nebr; G. Möhring, -----;
 L. Mueller, Deersield, Mich; H. Norden, Gillette, Ark; C.
 Predöhl, Osborn, Nebr.; P. Ristau, Hay Creek, Wis.; W. Ruhl,
 ; -----H. Schäfer, Tandy, Mo.;
 H. Schmidt, Sealy, Tex.; J. Schulz, Orland Park, Ill.; A. Spleiß,
 Middleton, Or.; G. Waak, Porina, Minn.; E. Walther, Spotted
 Tail, Nebr.; V. Walther, ;
 -----P
 . Woldt, ;

A. Wuerstlin, -----.

- In our.

At the school teachers' seminary in Addison, Ill. 45 seminarians are taking their exams and 42 teaching jobs have already been distributed among them. Names and spheres of activity will be communicated in the "Schulblatt" of its time. - Thus it is a large group of young preachers and teachers who will enter the service of the church in the coming weeks and months. For even those who do not yet have a permanent profession in their hands will probably receive one in a short time. May the Lord of the Church bless and keep these dear new workers and make them a rich blessing to others, that they may produce much fruit and that their fruit may remain for eternal life! L. F.

The number of calls for candidates for the preaching ministry this year **was** 78, which is again a considerable increase over last year, when only 56 calls were received. Since the adjournment of the Distribution Commission, another call has already been made, and several of the Presidents have announced others that are expected soon. This also shows that our missionary work has again progressed. And especially has God blessed this work in the Minnesota and Dakota Districts. No less than 23 preachers and missionaries have been called there. And in many places, even in other districts, the missionary work could be extended still further and missionaries of our own should be placed in the field, if the low tide in the missionary coffers did not make this impossible at the present time.

L. F.

With regard to the plan suggested in the last issue of this newspaper to send our own preachers as pastors among our Lutheran soldiers, we are informed that a preacher stationed in the south has already found himself willing and has received permission from his congregation to carry out this ministry of love to his brothers. The necessary steps are already being taken to send him to a camp as soon as possible. The man in question can and will go to Cuba with the soldiers as soon as it is necessary, since he has been declared "immune" by the responsible authorities of our government, that is, not endangered by the yellow fever, since he has already had this disease and has also performed nursing services for those who were afflicted with it. That it is really necessary to care for the many Lutheran soldiers in the army, however, has become even more certain to the writer of this from various letters. For example, our pastor stationed in Tampa, Florida, writes: "I have already met many Lutherans among the soldiers. I go to the various regiments and first have the
 I always find a number, for example forty in one regiment. I preach in the camp, prepare for the first supper and have a lot of work

"Prayer Booklet for Soldiers. Published by the Lutheran Preachers' Conference at St. Louis, Mo." To this splendid little booklet of 64 pages, published in 1862 during the Civil War, small in size, heavily brocaded, and very convenient to put in the pocket, I would call attention. Next to the New Testament this would be an exceedingly puffing and useful gift. Should it no longer be in stock in St. Louis, then it could be sent to

pastors and others send their copies to known soldiers.*)

I would also like to share a small sample of how Caplan T. admonished his company from the Illinois militia at their departure in Chicago, whereby many of them were moved to tears. One of my former confirmands was also there and "had to go along". When I asked him what he was exhorting us to do, he replied: "We should fight for the fatherland without fear, be brave, etc.". But one of the main parts of his admonition was: "Do nothing that you would not do at home, etc.". That they should do nothing against God, his word and conscience, he said nothing of that, nor of the Saviour. Is not this terribly sad? For how many of those who are now with the soldiers have not been ashamed at home, not only to live unchurched, but also in other ways shamefully and ungodly? But this is now to be the standard for their soldier's life! That is to seduce the people by lies which they like to hear. Against these deceivers the Lord says, "Woe to you!" Ezek. 13.

W.

The Lutheran Ministry of Pennsylvania and adjoining states, the oldest synod of the General Concils, celebrated the one hundred and fifty years of its existence during the first days of this month. After the opening of the Synod on the morning of June 2, the German service was held in the evening of that day, at which Prof. Dr. A. Späth preached, speaking of the foundation and mission of the Lutheran Church in America. On the following day in the evening the English festive service was held. Father Dr. J. A. Seiß preached the sermon and described the fathers of this synod, H. M. Mühlenberg and others, as confessing men who had laid a good foundation. On the following Saturday afternoon a large congregation, numbering in the thousands, met on the seminary grounds at Mount Airy near Philadelphia. Here several German and English speeches were held, by Father Dr. Schantz about "the ministry, its congregations, its missions and its charitable institutions", by Father Dr. Mohldehnke, the President of the General Council, about the duty of gratitude which the whole General Council had towards the Pennsylvania Synod as a mother synod. The President of the Pennsylvania Synod, Prof. Dr. Theo. L. Seip, who is also President of Muhlenberg College, Allentown, spoke of this preparatory institution of the Synod, and Prof. Dr. H. E. Jacobs, of Mount Airy, of the Theological Seminary of the Ministry there. Congratulations had come in from many other Lutheran Synods. The jubilee collection, which had been collected for some time, and which it was desired to bring to \$150,000, amounted to \$30,184.59, and \$4568.41 is still underwritten. - Of the proceedings of the Jubilee Synod, the "Lutheran Church Gazette," published in the circle of the Conciliar, complains that no doctrinal negotiations took place, and that "no man, pastors or laity, was strengthened in the confession. A few men lead the great word". "The synod was dry, very dry." "They are only business meetings, which one or two dozen men could make up in any one place, and all the rest had only to say 'yes' afterwards." The motion to divide the Synod into four District Synods, one of which would then probably have become a purely German one, was rejected. The theological faculty responded to a question concerning the voting rights of female members of the congregation. The question had been raised because several congregations in the district of the synod

*This "prayer booklet" is completely out of print. Other small, recommendable prayer books are: "Der Kleine Gebetsschatz." (25 cents.) "Dr. Joh. Habermann's Morning and Evening Prayers, Together with Other Beautiful Prayers." (15 cents.) "The Little Treasure of Prayers." (30 cents.) The same may be obtained from the Concordia Publishing House, St. Louis, Mo.

L. F.

women the right to vote, e.g. in the election of a preacher. The answer was that, as a rule, the men had to vote; only in important matters, e.g. the election of a pastor, should women also be entitled to do so, if otherwise the family was not represented. As the opinion was expressed that women should have the right to vote in all cases, the matter was referred to the Conferences for discussion, and Rev. Dr. S. Laird was elected President of the Ministry in Dr. Seip's place. L. F.

From World and Time.

The famous English statesman Gladstone, who died a few weeks ago, was a Christian and was not ashamed to confess and defend his faith in word and deed. He had originally wanted to become a preacher himself, but was destined by his father for a career as a statesman. But this profession did not, like so many others, draw him away from the church. In one respect in particular he put countless people to shame: even when he had "no time" he always found or managed to find time to attend the public church service, and even in the busiest times he sometimes stole away to attend the Sunday morning service. For many years, at his residence in Hawarden, where one of his sons is a preacher, he read the Scriptural Lections in church after the manner customary in the Episcopal Church. This is generally known. Less well known may be what his son-in-law, the preacher Drew, shared in a memorial sermon preached after Gladstone's death. As a schoolboy he had already made it a rule to spend a tenth of his money for charitable purposes, and even before his marriage he regularly held a house service for his housemates. As a busy minister, he always spared the time to prepare a sermon on the Gospel or the Epistle of the coming Sunday in the course of the week and then to deliver it to his family and the servants on Sunday evening. On the last Sunday of his life, as his son-in-law was getting ready for early service, Gladstone said to him, "Pray for me, and for all our fellow-Christians, and for all our fellow-men." And after a little while he added, "Forget not all the afflicted and unhappy and sad." The rarer such a phenomenon is nowadays among statesmen and politicians, the more pleasing is Gladstone's example, who, as far as men can see, lived and died a Christian. L. F.

A Story for Parish Women.

What Lutheran Christian has not read about the Lutheran hymn writer Paul Gerhardt! He was born in Gräfenhainichen in Saxony on March 12, 1606, and in 1657 he became a deacon in Berlin. On February 6, 1666, he was deposed from his office by the great Elector because he refused to follow his union efforts. Paul Gerhardt had a wife, Anna Maria, née Berthold. She was a godly woman, an example for all pastors' wives. On the very day that her husband was removed from office, she wrote the following words on a page of her family Bible: "My dear Lord has been removed from office today! This trial too! My strength is weak, but the Lord knows how much I can still bear. Hold out, my Gerhardt; do not be ashamed of the gospel of Christ and always bear good witness before many witnesses. I will follow you into misery, into the wilderness, into trouble and death. Do not be afraid of those who may have

Let the body die, but let not the soul die. Gerhardt, I know you never boast, for you are meek and humble of heart; but now boast loudly and faithfully, boast of the Lord Jesus Christ. Remain faithful, do not look upon me and our child, without God's will no sparrow falls from the roof; we will not die of hunger. Hold on, my Gerhardt, until you have come to Zion and to the city of the living God, to the heavenly Jerusalem, and to the multitude of many thousand angels, and to the congregation of the firstborn who are written in heaven, and to God, the Judge of all, and to the spirits of the perfectly righteous, and to the Mediator of the New Testament, JESU! God bless you, my Gerhardt! Now I feel it how great thou art, and how lowly I am, thy poor handmaid."

Isn't that a lovely story? If only there were many such pastors' wives, many a pastor would bear his burden more easily.

Obituary.

Died gently and blessedly in faith in his Saviour at Fort Wayne, Ind. on June 18, at the home of his mother-in-law, Wittwe Schuft: Rev. Johann Frosch, formerly pastor at Elmira, Ontario, Can. and vice-president of the Canada District. He leaves a sorrowing widow and three children. Fort Wayne, June 19, 1898, J. A. Bohn.

Inauguration.

By order of the honorable president Hilgendorf was?. Theo. Hanssen on Sonnt. Exaudi at Sterling, Nebr., introduced by H. F. Grupe.

Mission Festivals.

On sunday. Trinitatis: The congregation at Cape Girardeau, Mo. Preachers: Geske, Langehennig and Purzner (English). Collecte: P46.00. - The congregation at Freedom, Minn. Preachers: Kohlmeier and Strölin. Collecte after deduction: K1K. 81. On the 1st Sunday, A.D.: The congregation in Mora, Mo. with neighbouring congregations. Preacher: Höneß, Bundenthal and G. Möller (Engl.). Collecte: K44. 10. - The congregations of Schilling, Blumenkranz and Rohrlack. Preachers: Erck, Kühnert and Stud. Witrock. Collecte: H142.00. - The Zion congregation at Ogden, Iowa. Preachers: A. Mueller and Tisza. Collecte: H41st 85th - St. Lucas Parish in Chicago. Preachers: k?. Werfelmann and Lücke. Collecte: tz125. 80. - The congregation at Aesung America, Minn. Preachers: Rolf and Zabel. Collecte: H103.00.

Conferenz - Ads.

The Arkansas and East Tennessee Pastoral and Teachers' Conference will meet July 6-10 at the church of the Rev. Bäpler in Little Rock, Ark. H. F. Gübert. The Buffalo Districts Conference will meet July 12 and 13 at Bro. Muehlhäuser's church in Rochester, N. D. F. Ruhland, Secr. The Southern Nebrask a- District will gather at Fr. Catenhusen's home July 12-14. Register by July 1. Eckhardt. The Gulf States Conference of the Southern District will assemble, s. G. w., July 19-21, amid the congregation of J. Barthel at Mobile, Ala. Preacher: Möller, substitute: P. Hußmann; confessor: E. Fischer, substitute: P. Barthel. - Timely registration requested. E. M. Robert. The Texas Di st rictsconference holds, v.v., its meetings from August 4 to 7, at the church of P. Buchschacher at "Ward," Tex. Preacher: jubilee sermon, morning: F. Wunderlich (? E. Mürbe). In the afternoon: P. H. A. Hübotter (? D. W. Langelett). Pastoral sermon: 'H. Hopmann (? G. Lienhardt). Confessional address: Fr. H. Huge (? C. H. Jäbker). Registrations requested by July 15. No quarters without registration. Pick up at Giddings (on August 3), Serbin or La Grange. One report exactly at which station one arrives. R. East hope.

The Northwest Teachers' Conference will, v.v.,hold its meetings this year in the school hall of Immanuel's church (? Höltér) at Chicago, Ill. The regular meetings will commence July 19, 8. 30 a.m., and continue until July 21. All participants, however, are requested to arrive as early as July 18, as an extraordinary meeting is to be held in the evening of that day. Anyone wishing quarters is asked to register with teacher A. H. J. Abraham, 55 6th press 8t. by July 4 at the latest.

For orientation serve the following: The Schullocal is at Ickarsdüelck ^vs., near 12th Street. Take the Metropolitan elevated (Douglas Park) and go to 12th street. Also one can take the Lackison 8t. Streetcar and go west to kanlina 8t. Here get a trsuskur for wasteland ^ve. and go south to 12th street.

The following work is available:

Practica:

1. The first religion lesson in school. Dundee Conference. 2. introckueinZ tüe Aumdsrs krom 10 to 20. Winnebago Conference.

L. Presentations.

Remaining from last year: 1. IVrltlnZ. Chicago - Conference. 2. Tde LUverd and Its kropsrtles. Chicago - Conference. 3. 8ov oan a leaoder Insplrs üis kuplls ^vltü I/OV6 ok Matura? Addison Conference. 4. How is Bible reading to be conducted in our schools? MilwaukeeConference. 6. By what method are pupils most quickly and safely taught to read? Chicago Conference. New: 6. Christ, our model teacher and educator. MilwaukeeConference. 7. Explanation of the words, practically exegetical, of the institution of Holy Communion. Addison Conference. 8. What are the obstacles to school education, and how are they to be removed? Chicago Conference. 9. What are the uses of reading-book material, both in German and English? Crete-Conference.

W. K. Weißbrodt, Secr.

The California and Oregon Districts

of our Synod meets, D. v., from July 6 to 12, 1898, at St. Paul's Church and congregation of Mr. Praeses Buhler, San Francisco, Cal. opening service on Wednesday evening, July 6. Subject of doctrinal discussion, "Our Faith in the Eternal Deity of JEsu Christ to the Fickleness of our Times in Matters of Religion." ?. Bühler, speaker; P. Runkel, substitute. Practical work: "What is the reason that in our congregations there is not more interest in our congregational schools?" P. Bohl, speaker. The Synod members are kindly requested to report to the local pastor in good time, so that accommodation can be provided.

I. H. Tisza, Secr.

Iowa District!

The undersigned is again prepared to take over the business of the Presidency.

Fort Dodge, Iowa, June 15, 1898. E. Zürrer.

To the message

serve the members of the Western District that the undersigned feels compelled to resign from the Presidency of the District. Therefore, in all matters pertaining to the Presidium, from today on, one should kindly turn to the Vice-President, Pastor P. Rösener in Altenburg, Mo.

C. C. Schmidt.

Notice.

The undersigned Commission has examined and found correct the books and boxes of the General Treasurer, Mr. E. F. W. Meier, and the annual report published by him in the "Lutheraner", as well as the books and boxes of the 6onoorckia kudlisdlNz Hon".

Already a year ago - in the "Lutheraner" of June 15, 1897 - the Honorable General Praeses, Dr. H. C. Schwan, referred to the resolution of the Synod of Delegates of 1896, "that the Commission now specially elected by the Synod for the administration of legacies shall draw up and maintain an exact list of all legacies which, whether directly or indirectly, have been bequeathed to the Synod, and "that in this register the name of the testator, the kind, nature, value and purpose of the bequest and the person or persons by whom the bequest, according to the will of the testator, is directly administered by the synod or the commission, be indicated".

Almost all of them have still not complied with the related request to the administrators of legacies to send in their documents and reports to the Commission for Legacies, so that no report from the Commission could be submitted to the undersigned Audit Commission this year either.

It should now finally all parties concerned the requested documents under the address: Rev. 6th L. 3 "n20>v, 3613 N. 19tk 8t., 8t. Louis, Llo., so that an exact list of all legacies and a report on their income and use could be submitted to the next Synod of Delegates. The urgent need for such an inventory need not be discussed here.

St. Louis, June 10, 1898. H. Dümpling.

H. A. Christiansen.

T. C. Diener.

Legacies.

From the estate of the blessedly deceased Mr. and Mrs. Joh. Heinrich Gottlieb and Catharina Tiemann, members of the congregation of Bro. Köstering in St. Louis, Mo., the following bequests were paid out: for the Concordia Seminary here -250.00; for the St. Paul Progymnasium in Concordia, Mo, 250.00; for the City Mission here, 100.00; for the Little Child JEsu Orphanage at Des Peres, Mo., 100.00. May these godly Christians find many followers in such godly stewardship of their earthly goods!

C. C. Schmidt,

PreSeS of the Western District.

Warning.

A certain John Serkins or John Sergins, who claims to be the president of a Lutheran synod in Armenia, has been collecting funds for Armenian orphans in congregations of our synod for about fifteen months. The undersigned has evidence that this man is not dealing with the truth. So be careful!

W. LÜssenhop, ?.

Proceeds to the treasury of the Illinois - District:

Synodal Fund: Pentecostal and other coll. from the parishes of the PP. Große in Addison -39. 91, Heerboth in Wheaton 4.00, Rösel in Burlington 4.00, Kirchner in Secor 10.00, Wunder in Chicago 35.00, Brauer in Eagle Lake 21.00, Gülker in Huntley 3. 75, Große in Harlem 14. 31 (half), Müller in Schaumburg 34. 50, Mueller at Ehester 7.00, Wagner at Chicago 30.00, Weisbrodt at Mount Olive 3.00, Brewer at Bescher 13.00, Bruegmann at Hahlen 4.00, Mennicke at Rock Island 30.00, Kuehn at Dorsey 2. 65, Pfotenhauer at Lemont 5. 20, Burgdorf at Lincoln 18.05, Lewerenz at Desplaines 10. 43, Gose at Grant Park 6.00, Büniger at Hamel 4. 10, Witte at Pekin 17. 31, Hartmann at Woodworth 13. 81 (half), Koch at Okawville 5. 20, Sallmann at Highland Park 4.00, Brewer in Crete by J. W. Diersen 35. 31, Jaß in Peoria by Christ comm. 5.01, Steege in Dundee 17.00, Hansen in Worden 4.00, Witte in St. Peter 3. 52, Brockmann in Hoffmann 2. 55, Jben in Prairietown 4. 50, Fricke in Batavia dch. Aug. Jaschob 4. 50, Eirich in Minden by F. Collmeyer 14. 41, Plehn in South Litchfield 3. 50 (evening coll.), Frederking in Chicago 5.00, Lueker in Bethlehem Jul. Stolzenburg 11. 70, Schröder in Squaw Grove 9. 63, Reinke in Chicago 52.00, Zapf in Melrose Park 9. 93 (half), Brecht in Darmstadt 5. 50, Zagel by H. Koboldt of St. Joh.Gem. in Effingham 3. 10, Zahn in Quincy 4. 40, K. Schmidt in Chicago 27. 15, Uffenbeck that. 10. 15, u. from the Synodal box 5. 85, Kolb in Stewardson 8. 19, Lücke in Chicago 10.00, Woltmann in Mascoutah 5. 15, Strikter in Proviso 20.00; dch. Joh. G. Schaudt v. d. Gem. in Lost Prairie 3. 21; by N. N. in L. 5.00. (P. -630. 48.)

Synod building fund for debt redemption: Half of the Pentecost coll. of P. Hartmann's parish in Woodworth 13. 80 and ?. Strieter's congreg. in Proviso 12.00. (S. -25. 80.)

Inner Mission for Southern Illinois: By?. Bold in Dorsey . 55.

Inner Mission: Missionsfcoll.: Through Wm. Balzer in Addison 108. 90, by Fr. Brügmann in Hahlen 50. 75 and by ?. Th. Kohn in Chicago from the St. Marcus congregation 65.00; collections from the congregation of the? Kirchner in Secor 10.00, Dorn in Pleasant Ridge 5. 25, Beck in Jacksonville 8. 15, Hiebei at Mattison 5. 10, Berthold in Danville 9 58, Brauns in Nashville 6. 55, Wockenfuß in Dwight 8. 50, Fülling in Chicago 25. 50, Schmidt at Freeport 6. 10; by Teacher Fathauer at Eagle Lake, Hochzcoll. at Brand gap, 3.06, by P. W. C. Kohn of E. B. at Chicago 5.00, by P. Dörffler at Geneseo of N. N. 1.00, by P. Gräf in Blue Point "out of God's box" 1. 90, by P. Hölter & P. Janzow, proceeds of a bequest (from the savings of a pastor's wife), from May 1897 to May 1898 for traveling preacher 40.00, by P. Wunder in Chicago from F. Fink 5.00, u. C. O. 10.00, by?. Succopt there from Mrs. Bork 2.00, Mrs. Rietesel, J. Müller u. N. N. each 1.00 from Wilhelmine Eichmann there 2.00. (p. -382. 34.)

For Negro children in New Orleans, La.: By teacher F. Bunjes in Gilmer from his pupils 1. 30.

Negro school in Salisbury, N. C.: P. Biester by the pupils ver St. Joh.-Gem. in West Hammond 2. 10, by teacher A. B. Johnson in Chicago by his pupils . 69 u. FrI. M. Gremels . 66, by the pupils of teachers Simon in Schaumburg 4. 31, Günther in Staunton 3. 20, Cutkosky in

Palatine 1. 10 and Militzer in Arlington Heights 2. 50; by teacher Stahmer in Bloomington from Auguste Huth . 50, P. C. Schroeder by the school children of St. Paul's parish in Chicago Heights 2. 41, P. Schweppe by Mrs. Körth in Boyne Falls, Mich. . 15, from Cadillac, Mich. by Cath. Frese . 15, Anna Mandel . 10, Minna Rudolph .05 and Martha Rudolph.05, k. Pissel in Benson from Else's piggy bank 1.00 u. P. Succop in Chicago from Teacher Mueller's school 3. 13. (S. -22. 10.)

Negermission: P. Schwandt v. d. Gem. in New Berlin 4. 82, P. Strafen jun. v. d. Gem. in Wine Hill 9. 38, N. N. in L. 10.00, by Wm. Balzer, part of the collecte at the missionary feast in Addison, 36. 31, P. Kirchner v. d. Gem. in Secor 5.00, k. Pfotenhauer of the Gem. in Lemont 3. 75, P. K. Schmidt in Chicago of N. N. 1.00, P. Drögemüller in Palatine, part of the Pentecostal collecte, 5.00, P. Plehn in So. Litchfield, thank offering from N. N., 5.00, P. Schröder v. d. Gem. in Willow Creek 3. 27 u. k. Miracles in Chicago a. d. missionary box of the Women's Ass. 10.00. (S. -93. 53.)

English Mission in Chicago: From Chicago: P. Th. Kohn, Theil der Missionsfcoll. d. St. Marcus-Gem., 25.00, dch. P. A. J. Bünger, thank offering for happy recovery from Helena Raabe, 2. 50, from Wilhelmine Eichmann 2.00. (S. -29. 50.)

Jewish mission: P. Schüßler in Joliet from Mrs. Lehrer Mertens 1.00, P. K. Schmidt in Chicago from N. N. 1.00, dch. Ch. Bockelmann of P. Wangerin's parish in Sollitt 6.00 and Coll. of P. Käselitz's parish in Juka 3.00. (S. -11.00.)

Emigrant Mission in New York: By W. Balzer, part of the Coll. at the Mission Festival in Addison, 36. 30, P. Leeb in Chicago of the Cong. 11. 62, and P. Schwarzkops of the Cong. in Willow Springs 1. 50. (pp. -49. 42.)

Heathen Mission: Fr. Hölter in Chicago from Mrs. Junilda Blödel 2. 50, Fr. Em. Meyer v. d. Gem. in Lyndon 4. 50, k. K. Schmidt in Chicago by N. N. 1.00 u. dch. P. Drögemüller in Palatine, part of the Pentecostal Coll. 3.00. (S. -11.00.)

Support Fund: k.Ullrich v.d.Gem. inLaGrange 3.00, P. Link in Red Bud from C. B. 1.00, P. Eberhardt, Coll. v. d. Gem. in Red Bud, 2. 75, v. d. Gemm. d.: Kirchner in Secor 5.00, Hieber in Riverdale 12. 82, Mennicke in Rock Island 10. 00, Pfotenhauer in Lemont 4. 00, Füllung, Chicago, of Emmaus comm. 8. 00, Heinemann in Belvidere 13. 17, Jöckel in Richton, Pentecost Coll. 8. 60, Döderlein in Marengo 13. 69, Werfelmann in Chicago v. d. Christus-Gem. 19. 15, Oetting in Golden 9.03, Witte in St. Peter 5. 30, Krebs in Tinley Park 11. 38 and Orland 1. 77, Schwarzkopf in Willow Springs 8. 30, Pissel in Benson 5.00 u. Rabe b. Dorkville 5. 88; by teacher F. Fathauer of First Teachers' Conf. 10. 50, k. Trappe in Champaign of Miss A. Woiske 2.00, P. Gräs in Blue Point by H. Meijert 1.00, P. Mueller in Schaumburg, Hochzcoll. Bottermann-Winkelhaken, 25th 61, of E. R. in W., Ill, 10.00, of P. H. Ruhland in Altamont 1.03, P. Hild in Elmhurst of Joh. Prell 1.00, P. Wunder in Chicago of F. Fink 5.00, P. Drögemüller v. d. Arlington Heights Pastoralconf. 3.00, P. Brockmann v. d. Okawville Specialconf. 1.00, k. Th. Kohn in Chicago of Ed. Keller . 25, by P. Kolb in Stewardson 5.00, dch. Teacher Fr. Rieck v. d. Chicago Teachers' Conf. 22. 75. (p. -235. 98.)

Students in St. Louis: Dch. F. C. Schultz of k. Sievers' Gem. in So. Chicago 7.00, further from Chicago: k. Merbitz, Theil der Coll. am Stiftungsfest des Frauenver. d. St. Petri-Gem. für Ad. Engel, 5.00, P. A. Reinke of the Younger Society for Geo. Schmidtke 18.00 and from the Women's Association for Rich. Neitzel 16.00, 1>. Leeb from the Women's Council for A. Loth and G. Wolfs 25.00, ?. Engelbrecht from the Women's Association for E. Brüggemann 10.00, k. Uffenbeck from the Women's Association for Herm. Fädtke 18.00, for Dan. Pöllot v. Frauenver. 3.00 and Jungfr.-Ver. 15.00, P. Hölter v. Jungfr.-Ver. for A. Meyer 9.00; dch. Wm. Balzer, Hochzcoll. by P. Pflug-Kuhlmann in Addison for Wm. Röcker, 11. 54, by Peter Heuer at Wine Hill v. P. Strasens Gem. for M. Liebe 10.00. (P.-147. 54.)

Laundromat in Springfield: By Prof. J. S. Simon of the Women's Ass. in Springfield 4.00.

Students in Springfield: P. Sieving, YorkCentre, for Aug. Bergmann v. Wwe. Mever, H. Meyer, F. Deicke u. H. Niemann each 1.00, Peter z. Felde, Wittwe Goltermann, H. Biermann u. K. Bahr each . 50, P. Weisbrodt v. d. Imm.-Gem. in Mt. Olive for H. Schmelzer 8. 50, for C. Frankenstein v. k. Wolters Gem. at Mattoon 5.00 and dch. H. Koboldt of k. Zabel's St. John's Gem. at Effingham, 6. 50, by T. H. at L., Ill. for Olof Schröder 5.00, P. Bode by the Gem. at Ash Grove for G. Lange 6. 85. (S. -37. 85.)

College students in Fort Wayne: P. Gräfs Gem. in Blue Point for P. Brunn's sons 5. 45, for election by k. Füllung in Chicago v. Young Fr.-Ver. 5.00 and P. Hölter das. v. Young Fr.-Ver. 8.00. (S. -18. 45.)

College students in Milwaukee: By teacher August Stahmer m Bloomington by Auguste and August Huth f. O. Laskowski 3.00, Fr. Sieving in Manito, Pentecost Coll. f. Gottl. Gundlach, 5.00, Fr. Dornserf from Mrs. N. N. for Friedr. Meyer 2. 50; from Chicago: Fr. W. C. Kohn for W. Glawe from Young Friars' Association 5.00 and from the congregation 2.00, Fr. Hölter from Young Friars' Association for Teßmann 8.00,for Teßmann 8.00, P. Succop of the Young Friars' Association for E. Lams 18.00 and of the Women's Association for R. Meyer 18.00. (p. -61. 50.)

Seminarists in Addison: Fr. Merbitz in Chicago, part of the Coll. at the foundation feast of the Women's Association of St. Peter's Parish for Wm. Bachert, 5.00 and Fritz Engel 5.00, P. Leeb das. v. Frauenver. f. W. Bachert 15.00, Coll. v. P. Lewerenz' Gem. in Des Plaines for Rud. Bargmann 6. 60, by Peter Heuer v. l'. Strasens Gem. in Wine Hill for A. Liebe 20.00. (p. -51. 60.)

College students at Concordia: P. Dornseif at Troy by Mrs. N. N. for Herm. Molitz 2. 50, P. Merkel in Dieterich, Coll. at Bohnhoff's baptism of children f. H. Kowert, 3.05. (p. -5. 55.) Studying orphan boys from Addison: P. Wunder in Chicago from F. Fink 5.00.

Church building fund of the Jllinois district: Dch. Wm. Balzer, part of the coll. at the mission feast in Addison, 36. 29, k. Lochner in Chicago, proceeds from the sale of the "History of the Lutheran Congregations in Chicago," 16.00, 8. 50, 4. 25 & 2. 70, P. G. Schützler of his Frilal congregation in Lockport 3. 70, through Ch. Bockel.

mann of P. Wanaerin's congregation at Sollitt 10.00, P. Schwartzkops of the Imm. congregation at Willow Springs 2.00, P. Gübert of the congregation at Sigel 2. 11, P. Pissel- of the congregation at Benson 5.00, ?. Herrmann of the comm. at Nokomis 10.00, L. Rabe v. sr. Gem. at Yorkville 5. 88; from Chicago: P. W. C. Kohn v. s. Gem. 5. 57, P. Th. Kohn, Theil. d. Missionsscoll. of St. Marcus Gem., 13.00, Coll. of P. Succops Gem. 80. 20; by Wm. Krieger by Fr. Schroeder's Gem. in Kankakee, 12.02. (p. -217. 22.)

Parish in Hord: Dch. F. Collmeyer of P. Eirichs Gem. in New Minden 18. 68.

Danvers parish: coll. of P. Plehn's parish in So. Litchfield 3. 42.

Burned Lutherans in Namsos, Minn: ?. Schroeder by H. Jlseman in Squaw Grove 2.00.

?. W. Hübener in Germany: Through Fr. Lochner in Chicago, Coll. during an evening service at the time of the synodal sessions, 40. 62.

Travel expenses for needy pastors and for L. Dorsch in Australia: Dch. P. F. M. Große, Coll. during a Synodal meeting, for travelling expenses 47. 85 u. f. P. Dorsch 85. 65. (pp. -133. 50.)

Danish Free Church: L. Feddersen v. s. Gem. in Bethalto 2.00.

Saxon Free Church: Coll. from ?. Ruhland's congregation in Altamont 3. 77, Fr. Uffenbeck from s. congregation in Chicago 20.00, ?. Feddersen of sr. Feddersen of his congregation in Bethalto 2. 75 and Fr. K. Schmidt in Chicago, Coll. in the church on the occasion of a lecture by ?. Hübeuer, 20. 32. (p. -46. 84.)

Orphanage at Des Peres: Dch. Mrs. Marie Heinicke in Collinsville from her pupils 2.00, from N. N. in L. 10.00, ?. Weisbrodt in Mount Olive by H. Gehner, Sr. 5.00, teacher F. W. Tönies in Strasburg by W. Pieper 5.00 and Bro. Döhring, Sr. 1.00. (S. -23.00.)

Retirement Home in Arlington Heights: P. W. C. Kohn's congregation in Chicago 8. 62, P. Budach's congregation, Washington Heights, 11. 20, P. Matthius' congregation in Evanston 9. 50 & by Cassirer Menk in St. Paul, Minn. 5.00. (P. -34. 32.)

Deaf and Dumb Institution in North Detroit: L. Link in Red Bud from Mrs. E. Schleifer 5.00, L. Roeder's Gem. in Arlington Heights 30. 50, L. K. Schmidt in Chicago from N. N. 1.00 & P. Uffenbeck's Gem. that. 5. 56. (S. -42.06.)

Deaf and Dumb Mission: From Chicago: L. Hölter v. Frau Junilda Blöde! 2. 50, L. Engelbrecht by E. G. F. Brill 5.00, dch. F. C. Schultz by ?. Sievers Gem. 7. 15, P. A. Reinke by Therese & Pauline Pelz 5.00, Coll. by L. A. J. Bünger's Gem. in Bible Study 4. 25; Fr. Brust in Prairie by N. N. 1.00 and dch. Kassirer Menk in St. Paul, Minn. 5. 90. (p. -30. 80.)

Orphanage at Addison: 130. 83 and 367. 23. (S. -498.06.) XL. Treasurer G. Ritzmann acknowledges the individual items. Total: -2917.01.

Addison, Ill, June 16, 1898, H. Bartling, Cassir.

Entered the Kansas district caste:

Inner Mission: Fr. Rauh of Rich. Klett, Las Animas, Colo. -25.00. Fr. Frese's Gem. 2. 96. Fr. Senna's Gem. block, 12.00. Fr. Brauer's Gem. Ellinwood, 4. 50. Fr. Drögemüller's Gem. 11.00. Fr. Hahn's 2 Gem. 13. 53. Fr. Schmid's St. Paul's Gem. 8. 75. Fr. Pennekamp's Gem. of Alma, 11. 86. Fr. Hafner's Gem. of Leavenworth, 20. 56. Fr. M. Senna's Gem. of Wathena, 5.00. P. Menckes Gem. 12.00. P. Obermowes Gem. 5. 82. From the Allg. Kassirer E. F. W. Meier 134.00. From N. N., Leavenworth, 5.00. P. M. Senne, Wathena, 4.00. P. Oeschs Gem. 9. 65. L. Möller's Gem., Chepstow, 5.02. (S. -290. 65.)

Heathen Mission: By?. cousin from the estate of J. D. Mueller, Farmington, Iowa, 125.00. L. Rauh from widow I. Samson, Denver, 2.00. P. Storm's congregation, Spring Valley, 10.00. P. Schmid's St. Lucas congregation 3.00. P. Aiencke's congregation 1.00. L. Oesch's Sunday ch. 1.00. (S.-142.00.)

Widows and orphans: From the general treasurer C. Gross 35.00. P. Frese's parish 3. 37. P. Wendt's parish 5.05. ?. Hoyers Gem. 11. 17, Confirm. 2. 30. P. Storms Gem., Spring Valley, 6. 60. P. Voß' Gem. 5.00. P. Eggerts Gem. 10.04. ?. Frese's Gem. 4. 15. (p. -82. 68.)

Negro school at Salisbury, N. C.: By P. Jacobs Sunday sh. 1.00. Dch. Miss E. Hahn from Emma, Lina and Edwin . 15, . 10 & .05. (pp. -1. 30.)

Negro Mission: L. Schmid's St. Paul's Parish 4. 25. ?. Schilling's congreg. at Sullivan 6.00. (S. -10. 25.)

Students from Kansas: P. Jacobs Sonntagssch. 1.00. L. Lüssenhop of Fr. Dittmer 1.00. P. Hahn, Hochz. Aufdemberge-Erhardt, 5.00. P. F. W. Pennekamp's Gem. 9. 92. ?. Voß' Gem. 5. 48. (S. -22. 40.)

Deaf and Dumb Mission: Fr. Jacobs Sundayssch. 1.00.

Institution at Concordia: L. Senne by Jac. Neu, block, 4.00. P. Hoyers Gem. 10.08. P. Polsters Gem. 9.00. ?. Vettters Gem. 13. 46. P. Eggerts Gem. 10.03. P. Brauer's Gem., Ellinwood, 3. 50. (S. -50.07.)

Students at Fort Wayne: L. Telles Gem. 7.00.

Synodical treasury: P. Brauer's congregation, Ellinwood, 4. 50. Rice Co. 2. 50. P. Lüssenhop's congregation, 20. 95. L. Pennekamp's congregation, Almm, 13. 64. P. Polack's congregation, Bremen, 30.00. P. M. Senne's congregation, 3. 25. 1'. Ramelow's Gem., Brazilton, 5.00. (p. -79. 84.)

Students at St. Louis: P. Brauer's Gem., Claflin, 1. 75. Dch. dens., Hochz. Vogelsang-Schurr, 7. 50. (S.-9. 25.)

Pupils in Concordia: P. Brauers Gem., Natoma, for Gerh. Mähr 3.00.

Waise nhausin Fremont: P. Hoyers Gem. 11. 59, Confirmanden 2.00. L. Lüssenhop of H. Engelken jun. . 25. ?. Hahn's congregation 7.00. P. Mencke's congregation 2.00. P. Westphal's congregation 8. 70. (S.-31. 54.)

St. John's College, Winfield: 1'. Lüssenhop, Thank Offering by Mrs. J. Olthoff, 1.00.

Saxon Free Church: P. Wagner's Gem., Carson, 1. 20. ?. Voß' Gem. 5.00. (S. -6. 20.)

Danish Free Church: L. Wagners Gem., Carson, 1.00.

Kansas District Building Fund: P. Sennes Gem, Block, 10.00. From N. N., Leavenworth, 5.00. (S. -15.00.)

Orphanage in Wittenberg: P. Voß' Gem. 5.00.

Deaf and Dumb Institution in Nsrth Detroit: 1'. Voß' Gem. 5.00.
Students in Milwaukee: P. Mencke's Gem. 4.00. ?. Oesch's Gem.
3.00. P. Grambauer's Gem. 11. 16. (p. -18. 16.)
Orphanage near St. Louis: P. Kauffeld of N. N. a. s. Gem. 20.00.
P. Obermowe, Hochz. Choitz-Schwerdtfeiger, 6th 75th (S. -26th
75th) Total: -809.09.
Leavenworth, Kans. June 1, 1898.
H. F. Oelschlager, Kassirer.

Income to the Michigan District coffers:
(May.)

Synodical Fund: Saginaw O. S. 88. 50, Detroit Imm. comm. 2. 42
& 4.02, North Detroit 6. 67, Frankenmuth v. A. H. M. 1.00, of M. M.
1.00, Amelith 12. 43, Frankenmuth 43. 31, Grand Rapids 22. 47, Riley
5. 75, Tawas City 5. 18. (S. 8112. 75.)
Heathen Mission: P. H. Frincke of H. R. 5.00, H. P. a. Hermann's
Savings Bank 1. 75. (S. 86. 75.)
Mission to the deaf and dumb: P. E. Heinecke, Hochz.
BenderTrump, 6.00.
German Free Church: H. P. of Grandmother . 50.
Saxon Free Church:?. Fackler of N. . 50.
Negro Mission: P. H. Frincke from M. G. 2. 50, P. Meinecke from
K. Kaufmann . 25, H. P. from Paul's Spark. 1. 75, school in Steiner
28, Jda 10. 62. for Salisbury, N.C.: P. H. Frincke of Laura Mathes
25, Teacher Plumhoff by Ella Rauch . 25, Leo Kreft . 15. of teachers'
schools: Wiedewald 1. 60, Gärtner 1. 75, Ude 2. 25, Äppold 3. 90. P.
Pötzger of Herm. and Joh. . 50, of etl. children at Riley 1. 00, Tawas
City . 68, Detroit, Zion School, 14. 28. forConcord: P. H. Frincke of
Mrs. N. N. 5.00. (p. 847.01.)
Mission to the Jews: P. H. Frincke v. M. G. 2. 50. i
Emigrant Mission in Baltimore: Fr. H. Frincke v.
Mrs N. N. 2. 50.
Emigrant Mission in NewYork: Fr. H. Frincke v. Mrs. N. N. 2. 50.
PilgrimHouseinNewYork: From the Women in Frankenmuth 5.00.
Inner Mission: P. H. Frincke of N. N. 5.00, Ludington 5. 14.
Claybanks 1. 61, Grant. 72.?. Schauer of C. Rossow and wife 1.00.
Beaver 5.00, H. P. of Martins Spark. 1. 25, women's ver. in Adrian
12.00, Andr. Mittelberger in Saginaw W. S. 5.00, Wwe. S. in
Frankenmuth 1. 50, P. H. Frincke of Mrs. N. N. 1. 50, Frankenmuth
30.00, Riley 2. 75, Young Fr.Ver. in Adrian 5.00. (P. 877. 47.)
Support fund: P. H. Frincke v. M. G. 2. 50, Fowler 2. 50, Saginaw
W. S., Hochz. Seidel-Zorn, 6. 20, Wwe. S. in Frankenmuth 1. 50, P.
Schatz' Gem. 8. 49, Amelith 6. 30, ?. J. F. Mueller 2. 00, Burr Oak 2.
78, Richville 8. 22. (p. 840. 49.)
Deaf and Dumb Institution in North Detroit: P. Hügli v. the Women's
Assoc. P. Portengeiers in Saginaw 5.00, P. H. Frincke, Hochz.
Schonamsgruber-Lochner, 3rd 85, Frankenmuth, Hochz. Graus-
Krauter, 4. 40. (S. 813. 25.)
Retirement home in Monroe: contributions: Monroe, May, 5.00,
1'. Meinecke's comm., Jan. to May, 12.00, Steiner, April, 4.00,
Monroe, June, 5.00. Adrian 10.00. P. Huegli of Mrs. Hees 5.00. (S.
841.00.)
Michigan students: P. H. Frincke of M. G. 2. 50, Lansing 10. 17.
Woodmere 4. 68, Grand Rapids 15. 41, Benona 3. 80, Women's Ass.
of Gethsemane congreg. in Detroit 6. 25, Imm. congreg. in Detroit 14.
51,?. Wilson's congreg. 5. 25, Richville 8.00. (p. 870. 57.)
Springfield students: G. List Sr. f. A. Stutzer 1.00.
St. Louis students: Burr Oak 3. 79.
Students in Fort Wayne: Trin. women's ver. in Detroit for K. Krothke
6:00 p.m.
Students in Milwaukee: Frankenmuth, Hochz. HöraufMandel f.
Joh. Salvner, 9. 25, Hochz. Küfner-Keinath f. Ernst Walther 13. 35.
(p. 822. 60.)
Orphanage in Wittenberg: P. F. Hahn of Mrs. Fühlbrück 1.00,
school in Jda 2. 40. (p. 83. 40.)
Orphanage in Des Peres: H. P. from Lisbeth's Spark. 1. 85, Young
Fri. in Adrian 5.00. (p. 86. 85.)
Kinderfreund Society: Of the Women in Frankenmuth 5.00.
Community in Kings Settlement: Amelith 5. 11.
Total: 8494. 54.
Detroit, Mich. June 6, 1898.

G. Wendt, Kassirer. 572
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Revenue to the Minnesota and Dakota District coffers:
(Conclusion.)

Synodal treasury: P. Facklers Gem. in Osseo -5. 50.
General Building Fund: P. Hertwig in Gaylord 4.00.
German Free Church: P. Becker's congregation in Josco 4. 50. ?.
Müller's congregation in Town Posen 6. 25. (p. 810. 75.)
Danish Free Church: P. Müller's Gem., T. Posen, 3.00.
Deaf and Dumb Institution: Fr. Koehler's Gem. in Mountville 7.00.
Support fund: P. Beckers Gem. in Josco 5.00. ?. Rosenwinkel, silb.
Hochzcoll. at Joh. Heins and wife in Woodburh, 4. 55. (p. 89. 55.)
Congregation at Springfield, Minn: P. Zitzmann's Congregation at
Morristown 5. 75.
Negro Mission:?. Kretzschmar of F. Homburg, Missoula, Mont.,
1.00. Praeses Pfotenhauer of Johannes Jaus in Hamburg 5.00. P. E.
Roberts Gem. near Arlington 8. 50. (p. 814. 50.)
Negro chapel at Salisbury: P. Brußpupil,Inver Grove, 6. 15. p
Kretzschmar v. N. N. at Missoula, Mont., . 10. P. Mueller's pupil, T.
Posen, 4. 50. Of the teachers' pupils: Wallmann, Wykofs, 2. 42:
Beinke, Fairfield, 2. 54; Frank, Rochester, 2. 75; Gierke, Silo, 2.00;
Kruger, Hollywood,

3. 30. P. Rolf's pupils in the comm. on Crow River 3. 50. Teacher M.
Kirsch's pupils in Faribault 3. 50. (p. -30. 76.)
Students in St. Louis: Fr. Kaiser, wedding coll. at Heuer-Pröhl's in
Benton for O. Sievers, 10.00. Praeses Pfotenhauer's congreg. in
Hamburg for Hübener 10.00. (S. -20.00.)
Students in Milwaukee: P. Kaiser, wedding coll. at Heuer-Pröhl
for H. Ries 10.00.
Pupils in Concordia: P. Kaiser, wedding coll. at Heuer-Pröhl for
G. Mähr, 10. 50, v. N. N. f. dens 5.00. (S. -15. 50.)
Pupil St. Paul: P. Kuntz, Hochzcoll. at NaumannWachholz in Silo
for Theo. Wachholz, 14.00.
Poor students: Fr. Sievers' Gem. in Minneapolis 6. 55. Fr. Rolf v.
N. N. on Crow River . 25. (S. -6. 80.)
Poor students from South Dakota: Bro. Marth's comm. at
Spencer, S. Dak., 6. 60, at Mitchell 5. 25, preaching place at Fulton
1. 40. (S. -13. 25.)
Inner Mission: Gemm. d. ??: Seil, S. Branch, 6.00, F. H.
Kretzschmar at Watertown 8. 71, at Watertown 1. 13, Schoknecht,
Valley Creek, 4. 96, Weerts, Leaf Valley, 18.00, Zitzmann,
Morristown, 11. 61, Krumsieg, Farming, 8.05, F. Sievers,
Minneapolis, 7. 30, Meuschke, North Branch, 3. 35. ?. Paul
Kretzschmar of F. Homburg, Miffoula, Mont., 2.00. ?. Pasche, church
coll. m Rochester, Nebr., 5. 21. P. Rosenwinkel, sil. Hochz. at
Woodbury by Joh. Heins & wife, 2. 48. by Theo. King at Kalispell,
Mont. 5.00. P. F. Sievers, Minneapolis, v. s. Confirmands 3.00, v.
Reichmuth 1.00, v. Hildebrandt. 50. (S. -88. 30.)
St. Paul, Minn, June 1, 1898.

Theo. H. Menk, Kassirer.

Income to the Middle District coffers:
(Conclusion.)

Students at Fort Wayne: P. Biedermann, Kendallville, Hochz.
Neßel-Kansier, for Sprandel 2. 30. P. Schmidt, Seymour, from Mrs.
Matt for P. S. 10.00, from W. Borchert for P. S. 1.00. P. Niemann's
Young Women's Ver., Cleveland, for W. Schierbaum 10.00. P.
Eirich's Women's Ver, Aurora, for A. E. 4.00, Sewing Ver. for A. E.
5.00. P. Schmidt, Decatur, by A. Steudler 10.00. P. Eirichs Gem.,
Aurora, by F. W. Isselhardt for A. E. 4. 36. (S. -46. 66.)
Pupils at Milwaukee: P. Lothmann's Youth Ass., Akron, for
Lindner 25.00.
Students in Addison: P. Eirichs Women's Ass., Aurora, f. W. Ebel
5.00. P. Koch's congreg. of, Huff, for J. Koch 9. 23. Dch. C. Stumme
of P. Weseloh's Women's Ass., Cleveland, for E. Bewie 10.00. P.
Eirich's Ass., Aurora, dch. F. W Isselhardt for W. Ebel 4. 36, sewing
ver. for dens. 2. 90. P. Weseloh's Young Fr. Ver., Cleveland, for E.
Bewie 10.00. (pp. -41. 49.)
Inner Mission: Fr. Fischer's comm. to Freedom, 1 p.m., Napoleon,
by Wwe. Dammann 10 p.m. Fr. Markworth's comm. to
Waymansville, 6 p.m. Dch. F. E. W. Scheimann, Fort Wayne, by
Fried. Krämer 25.00. Misfionscoll. by the Gemm. Aurora and
Cincinnati 39. 95. p. Michaels Gem., Vöglein, by H. Stellhorn 9. 21.
p. Rimbach, Janesville, by N. N. 10.00. ?. Schmidt, Decatur, by A.
Steudler 47.00. P. Sauer, Cleveland, by Heinr. Buchning, 5.00.
Louise Bentz . 50, Mrs. Inboden . 50. p. Brueggemann, Hilliard, by
Mrs. A. Fladt 1.00, Dublin 3. 46. p. Wyneken's Gem., Convoy, 6.00.
?. Zollmann's Gem., Bear Creek, 11. 46. (p. -188.08.)
Orphanage in Indianapolis: Fr. Schmidt, Decatur, from H.
Steudler 40.00. Fr. Huge, Bingen, Hochz. BengsScheumann, 3. 75.
P. Jensen's congregation, Arcadia, Pentecost coll., 9. 10/ (p.-52. 85.)
Des Peres Orphanage: P. Markworth, Waymansville, by H.
Borgmann 1.00.
Fremont Orphanage: Fr. Mohr, Staser, Hochz. Bredenkamp-
Huber, 4.00.
Deaf and Dumb Institution: P. Schmidt, Decatur, by A. Steudler
10.00.
New construction in Milwaukee: P. Lothmaun, Akron, by K. Feiten
2.00.
Hospital at Cleveland: P. Wesel, Cleveland, v. the women:
Kemper. 35, Buscher. 50, Fischer. 50, Larch 1.00, P. Schneider
1.00, H. Kemper. 25, Pabst . 25, Schmidt . 25, Darmuth . 25, Manns
. 25, Fröhlich . 75, Stiegert . 25, Siek . 75, Grolle . 50, Henrick . 25,
Warzinski . 25, Prange . 25, W. Klinger . 50, Klaus . 25. (S. -8. 35.)
Support fund: ?.Fischer's congregation, Freedom, 12. 28. ?.
Kaiser's congregation, Huntington, Passion coll., 6. 33. North
Indiana Pastoralconf. 12. 50. P. Rimbach's congregation, Zanesville,
18. 43. P. Niemann, Cleveland, Hochz. HorstmannRüßmann, 10.00.
?.Jüngel's congregation, Avilla, 4.00. (S.-63. 54.)
Total: -722. 55.
Fort Wayne, May 31, 1898. C. A. Kampe, Cassirian.

Proceeds to the treasury of the Nebraska District:

Synodal treasury: P. Harms, Easter coll. s. Gem., -14. 60. ?.
Allenbach, communion coll. s. Gem., 9. 25. (p. -23. 85.)
Inner Mission: P. Harms, Maicoll. s. Gem., 5. 50. Kaff. E. F. W.
Meier 266.00. P. Catenhusen v. s. Gem. at Marysville 3. 25. P. Jung,
25th anniversary coll. s. Gem., 20.00. P. Becker v. d. Gem. at
Sewarv 14. 35, v. Wm. Lauppe 5.00. Fr. Allenbach, communion coll.
s. congreg., 13. 75. ?. Lang v. s. preaching places 20.00. P.
Hoffman" v. s. St. Joh.Gem. 8.00. W. F. Suhr v. P. Zagels Gem. 24.
79. (p. -380. 64.)
Negro Mission: Fr. Eckhardt by Edgar 3.00. Fr. Firnhaber, Thank
Offering by Mrs. A. Heidtbrink, 5.00. (S. -8.00.)
Orphanage in Fremont: P. Firnhaber, Easter Coll. of Zion Parish
in Luce, 5.00. P. Mueller v. s. Parish at Proffer 5. 80. P. Kühnert,
Coll. s. Parish, 3. 75, Thank Offering v. W. B. J. M. P. Eckhardt v. N.
. 25. P. Denninger of Madison Women's Club 10.00. (S. -23. 80.)
Wittwe L. Bendin: P. Harms, Pfingstcoll. s. Gem., 54. 85.
Negro school in Salisbury: teacher Kollmorgen v. s. school! Four.
Twenty-five. Teacher Chas. Terraß from s. School, late, . 20. ?. Merz
v. s. Schul. 1. 58. Teacher Holtzen v. s. Schul. and

some members of the community 3.00. Teacher Doering v. s. Inner Mission of the District: Gemm. RR. Heck at Osage Bluff Schulk.! 3.02. Teacher Martin v. L. W. and C. Becker . 50. by M. 7.00, Gänßle at Corning 6. 20, Mießler at Prairie City 3. 40, Schrader Krüger . 35, A. Goehner . 25, H. Bernecker . 25, A. Diers . 25, Hel. at Manning 9.00, Bundenthal at August" 10.00, Walther at Goehner . 25, Geo. Weller . 25, C. and Cl. Wesel . 20, Wm. and Fr. Brunswick 3. 50, Wesche at Ellisville 11. 50, Wacker at Cole Camp Dargel . 20, Br. and H. Buls . 10, Th. Lange . 10, Cl. and P. Vogel . 11. 50, Hecke! at Kirkwood 4.00, Nothing at Lyons 7. 25, Weseloh 10, L. Bernecker . 10, E. Brandhorst . 10, M. Schlüter . 10, Cl. Krüger. at Kimmswick, Coll. at 50th Anniversary, 18. 55, Mießler at Des 10, H. Hackstedde. 10, J. Vogel .05, Alb. Bernecker .05, Alma Peres 4.00, Schwartz at Kansas City 12. 53, Schäfer at Lone Elm Bernecker .05, Ask. & L. Prochnow . 10, E. Bernecker .05, J. Teyler 10. 25, Maaack at Spanish Lake 5.05, Fackler at Harvester 5.00, .05, B. May .05, G. Kruse .05, Bro. Mayland .05, R. Lang v. s. Schulk. Lentzsch from God's Box 5. 75, Meyer at Jefferson City 10. 20, in & near Rushville . 65th R. Rademacher d. P. R. . 30. R. Treskow Muller at Wentzville 14. 70, Schmidt at St. Louis 48. 44, Griebel at Perryville 6. 80, Pflantz at Gordonville 7. 50, Kellermann at Little Rock 7.00, Mangelsdorf at Wellsville 2. 90, Kretzschmar at St. Louis 13. 66, Wagner at Tilsit 10.00, Hüschen at Uniontown 7. 60, Grefe 1.00. R. Becker of Seward congregation 22.00. (S. -23.00.) New at New Meile 9.00, Bundenthal at Sedalia 4. 50, Prühl at Stover 4. building in Seward: R. Rademacher of Seward congregation 10.00. 70, Lobeck at Cape Grrardeau, Missionsfcoll, 35.00, Klein at Widows and orphans fund: R. Harms, Hochtzscoll. Brummund-Kolell, 10. 15. R. Becker v. s. Gem. in Seward 8. 71. R. Negro Mission: R. O. Hanser v. Mrs. A. Gödecker 2.00. R. Wambsgaß, Communion Coll. 5. 81. R. Seltz, Coll. a. d. double Silo. Lobeck's congregation at Cape Girardeau, Missionfcoll., 5.00. Hochzt. H. Suhr u. H. v. Minden, 13.00. (p. -37. 67.) congregation at Charlotte d. R. Müller 2. 16. R. Biltz's congregation North Omaha congregation: R. Leimer a. d. Communion 16. 59. at Concordia 5.00. (S.-14. 16.) extra coll. s. comm. 13. 56, v. H. F. Brockmann 3.00. (S.-33. 15.) English Mission: R. Biltz's Gem. in Concordia 2.00. District's building band: P. Leimer a. d. Abendmahlskafse s. Gem. Gentile Mission: R. Bösch's congregation at Jefferson City 2.00. 10.00. Total: -622. 51. Emigrant Mission: R. Lobeck's congregation at Cape Girardeau, Bancroft, Nebr. June 1, 1898, F. H. Harms, Cassirer. Mission Fcoll., 6.00. Support fund: R. O. Hanser v. Mrs. Goedecker 1.00, R. Hintz' Gem. in Stones Prairie 4.00. R. Kretzschmar's Gem. in St. Louis 30. 37. (p. -35. 37.) Orphanage at St. Louis: R. Buchheimer v. Mrs. Pollock 1.00, R. O. Hanser v. Nähverein 22. 85, v. Mrs. A. Gödecker 1.00. Aug. Hinners in R. Obermeyers Gem. 1.00. R. Hintz, Coll. a. d. Hochz. Schad-Hunke, 7. 35. R. Biltz by Bro. Rabe ssn. 10.00. (S. -43. 20.) Students in St. Louis: R. Brandt's Gem. in St. Charles for A. Meyer 5.00, R. Rupprecht's Gem. 6. 80. (S. -11. 80.) Seminarians in Addison: R. O. Hanser v. Jungfr.Ver. for Wm. Hofmann 10.00. R. Mießlers Gem. in Des Peres for H. Bundenthal 5.00. R. Gaßner, Coll. a. d. Hochz. Wilke-Zöllner for A. Drögemüller, 10. 10. (S. -25. 10.) Pupils in Concordia: Teacher Peters, Ueberschuß von der Jubiläums-Coll., für A. W. 7. 55. Students in Milwaukee: R. Hanser's parish in St. Louis for A. Merz 19'00. R. Biltz's parish in Concordia for Jac. Müller 10'00, teacher Peters, Coll. a. d. Hochz. Kalthof-Müller, 8. 90, v. Frauenver. 3. 10, v. d. Gem. 2.00. (S. -43.00.) German Free Church: P. Kretzschmar's congreg. in St. Louis 22. 10. R. Lehr's congreg. m New Wells 5.00. (S. -27. 10.) Church building fund: Gemm. of RR. Weseloh at Kimmswick, Coll. at 50th anniversary, 18. 45, Mießler at Des Peres 4. 50, Fackler at Harvester 1. 25, Lentzsch at Craig 12.00, Lehr at New Wells 11. 25. R. Biltz v. Fr. Rabe sesi. 4.00. (S. -51. 45.) Congregation at Alexandria, Va: R. Meyers Gem. at Jefferson City 5. 55. XL. The -17. 45 in No. 11 of L. Gaßner's Gem. were not intended for Concordia, but for the building fund. St. Louis, June 18, 1898. H. H. Meyer, Cassirer.

Entered the coffee of the Eastern District:
(From April 18 to May 31.)
(Conclusion.)

Mission to New York City: P. J. H. Sieker v. N. N. 100.00. St. Matth. Parish, New York, 75.00. (S. -175.00.) Latvian Mission: L. Senne by L. Reinsch 7. 50. congregation in Port Richmond 5. 80. women's missionary association of the congregation of L. W. A. Freys5.00, also of the congregation of P. Stutz' 5.00. L. Engelder's Zion congregation 5.00. congregation of P. Germanns 3. 71. (S. -32.01.) Lutheran Free Church in Germany: Gem. k. Biewends 10 a.m. St. Marcus Parish, Brooklyn, Coll. on Synod Sunday, 52 a.m. Women's Missionary V. of P. Stutz' Parish 10 a.m. (S.-72 a.m.) Parish of Lake Charles, La.: Gem. L. Birkners 5.00. Bridgeport congregation: St. Mattb. congregation, New York, 150.00. Missions", d. congregation of L. Brunns 15.00, Missions!. 8.00. St. Marcus Parish, Brooklyn, 43.00. (p. -216.00.) Congregation at Kensington, Pa: Gem. L. K. Walz' 15. 16. Auxiliary Fund: M. in Unionville 5. 55. S.-S. d. M. L. Stutz' 25.00. M. in Lang J. City 3. 60. (S. -34. 15.) Students in St. Louis: Tabea Frauenv., Astoria, 10.00 for W. Knoke. St. Matthew's, New York, 25.00 for Naumann, 20.00 for C. Schmidt, 10.00 for L. Lien. Women's Council of the Congregation, L. Bröckers, 10.00 for Fr. Engelbert. (S. -75.00.) Students at Springfield: Emm. Comm., Buffalo, 7.00 for Goehle. Congregation P. Weidmanns 9. 60, Scheiterle 2. 50 for P. Schmidt. Missions," St. Matth. congregation, New York, 20.00 for Friedmann. (S. -39. 10.) Students at Fort Wayne: Gem. P. Weidmanns 9. 60, Scheiterle 2. 50 for F. Weidmann. Gem. at Allen Centre 1.00 for T. Buch. Buffalo pastoral conf. 3.00, N. N. 10.00, L. Graupner's consirm. in Clyde. 75 for E. Rudnick. Comm. L. Bartlings 11.06 for R. Franke. P. Schoenfeld's 22.00 for H. Pottberg. P. O. Hanser 3.00, v. sr. S.-S. 5.00 for G. Lütjer. Women's v. of the congregation L. Gräßers 20.00 for churchyards". N. Y. Pastoral Conf. 16. 50 for E. Paul, 16. 50 for H. Pottberg. (S.-132. 91.) Student at Addison: Studver. at Wellsville 6th 25 for F. Biermann. Students at Neperan: Conn. RiverConf. 9.00forE.Recknagel. Missions," St. Matth. parish, New York, 10.00, St. Matth. parish 10.00 for A. Witt. N. D. Pastoral Conf. 9.00 for Steinert, 9.00 for Hinkeldei, 10.00 for Tilk, 10.00 for Bolz. (S. -67.00.) Students in Milwaukee: N. Y. Pastoral Conf. 5 p.m. for G. Schütz, 5 p.m. for A. Stromp, 5 p.m. for F. Pepler (Fort Wayne). (S.-51.00.) Poor students: Gem. Fr. Beyers 24.00. Poor pupils: P. Sander". Wwe.Facklam 1.00. Deaf and Dumb Institution: Gem. L. Weidmanns 5.00. Hospital in East New York: P. J. H. Sieker of Matt. 37. 80. of Gemm. in New York: St. Lucas 16. 50, Immanuel 69.00, Trinity 8.00. Brooklyn: Trinity 4.00, St. Marcus 1.00. St. John's, Meriden, 10.00. St. John's, Hoboken, 1.00. Imm. parish, Whitestone, . 75. (p. -148.05.) Orphanage at West Roxbury: Gem. L. Keyls, New Fane, 5. 44. Gem. at Wellsville 3.00. L. Ottmann of J. Mielke . 50. Women's Missionary V. of Gem. P. W. A. Freys 10.00. (S.-18. 94.) Orphanage at College Point: L. J. H. Sieker of St. Matthew 21. 80th Cong. at Wellsville 3.00, pupils of underclass 2. 30th Cong. women's v. P. Gräßers 10.00. (S. -37th 10.) Augsburg Orphanage in Baltimore: L. Walker v. Aug. Sonnemann, Actie d. Gem. in Utica, 5.00. Orphanage at Pittsburg: L. Laux, ges. a. d. Hochz. v. Krull-Merten, 5. 30. P. Restin, ges. a. d. Hochz. v. StöltingJagow, 3. 29. (S. -8. 59.) Support fund: L. O. Hanser . 50th Cong. in Port Richmond 10. 50th Cong. P. Beyers 23.00. Women's Missionary V. of the Cong. L. W. A. Freys 10.00. Cong. L. Steups 8. 54th (S. -52. 54.) Total: -3571. 75. Baltimore, May 31, 1898, C. Spilman, Cassirer.

Entered the Aaste of the Western District:

Synod treasury: Gemm. d. LL. Obermeyer at St. Louis -5.00, Bäpler at Little Rock 11.00, Bösche b. Jefferson City 2.00, Fackler at Harvesier 3.00. (S.-21.00.) Progymnasium rn Concordia: P. SchmidtsGem. in Carrollton 11. 50.

Received for orphanage in Addison, Ill:

Since last receipt of February 2, 1898: From Illinois: Addison: Miss Louise Äartling sewed dresses for our four confirmation girls free of charge. From Fritz Stünkel 2 p. cards, Heinr. Wilhelm 1 p. card, Prof. F. Rechlin: 1 lot of separate dresses and shoes. From Chicago through G. Brauns: From N. N. 1 package of separate garments. By T. C. Diener from Lackies' dolumdla 61ud 11 dresses, 1 quilt and tr. stuff. Heinr. Klute: 1 quilt. From L. A. Büngers Gem. by Paul Schulze 1 lot of tr. dresses. R. Ganske's Gem. by W. Ristow 18 yd. Calico. E. Ristow 2 p. trousers, 13 yd. Dress stuff, A. Ristow 3 set of undergarments, 1 blouse, 1 strap, L. L. Hölters Gem. of Nuoffer and Parman: 5 p. Braces, 15 Dominos, 100 rulers, P. W. C. Kohn's Gem. from Casimir's Women's Club, lckuinA, lace, ribbon, 3 corsets, 9 handkerchiefs, etc. for three of our Confirmand girls. Joh. Gareis: 1 boy's suit, 6Pr. suspenders; Mrs. R. Weyel 3 P. Stockings. L. Merbitz' gem. from Wittwe Kaintz 10 pr. stockings. From R. J. E. A. Müller's collection 3 pr. boys' trousers, 2 waists, 2 towels, 2 overcoats, 4 jackets, 2 dresses and separate undergarments. R. Lochner's collection from the Women's Association: 15 dresses, 1 piece of tools, 1 box of thread, knitting wool, 1 piece of stuff from N. N., as well as a collection of miscellaneous items from N. N.; 1 package of separate dresses from Unnamed; Fritz Fuchs 1 frock coat, 1 cap, 3 waists, N. N. 1 package of separate dresses. R. C. Schmidt's Gem. from H. C. Zuttermeister a large banner, from his daughter Anna 1 girl's hat. From Des Plaines from L. Lewerenz' women's ver. 22 aprons, 6 dresses, 1 quilt, 1 blouse, 11 girls' trousers, 9Pr. wool. Stockings, 45 pillow cases, 8 sheets, 17 towels and stuff to make a dress. From Georg Drehl in Dolton 3 pr. slippers, 6 caps, 12 pr. socks, 1 lot of stationery and envelopes, buttons, needles, wicks, etc. From Eagle Lake from Mrs. R. Brauer's sewing club: 7 dresses, 3 aprons, 5 girls' trousers, 1 petticoat, 1 boys' blouse, 1 pr. wool. Gloves, 1 pr. wool. Stockings. From Elk Grove byL. Haake's Gem. coll. rm 1st District by Georg & Eduard Busse, 15 pp. Cart, 17 p. grain, 19 p. Oats. From Kewanee by R. Reinkes Jungfr.-Ver. 6 undershirts, 4 aprons, 4 pr. stockings, 1 str. wool, 7 handkerchiefs, 1 boy's skirt, 1 dopp. Slate, 15 slate pencils, 12 pencils. From La Grange through Miss M. Ullrich of the Young Friars' Association: 12 sheets. From Lemont by R. Pfothenauer of J. H. Tedens 1 box of separate clothing. From Melrose Park: R. Zapf's parish from Mrs. Block 1 coat, 1 jacket. From Mount Pulaski by Mrs. Anna Henn 1 box of clothing. From Oak Park by Unnamed 2 bodices, 1 jacket. From Palatine from H. Glade 2 s. oats, Z Bu. Nuts. From Mrs. R. White at Fort Dodge, Iowa, 1 quilt, 3 pr. stockings. From Detroit, Mich. from H. Knorr 24 fl. hienfong effenz. From the Farmer Seed Co. in Fari-



bault, Minn. for several dollars seedlings. From Joh. Halter, of Florence, Wis. 3 gall. Maple syrup and some maple sugar. Also received from Chicago, P. Wagner's Gem. from Mrs. Wölflé, 6 dd. white silk ribbon and 4 flowers for our confirmation girls, 4 ff. Girls' hats, rubber band, flowers, etc. k. J. E. A. Müller several copies "Ev.-Luth. Stadtmissionar". H. Gläß, editor, one copy each of "Die Concordia" and "DerFamiliengast". L. Lange, one copy of "Die Rundschau". From the ^merieao Rutll. kukl. Lourck a copy of "Dlle l-utkerau drücke". From the Ooueorckia kubUstünx Rouee of our Synod for 93 school children all the necessary school books, Bibles, hymn books, exercise books, etc., as well as 68 copies of the "Luth. Kinder- und Jugendblatt", 12 Expl. "Für die Kleinen", 1 copy each of "Der Lutheraner", "Die Lutheraner". "Der Lutheraner", "Die MissionsTaubé". 1 expl. "Dlle Rutleruu VVcktness," eckiteck ttle kaeultv ot Ooueorckiu Oolle^e, Oovover, 1^ 0. From New Dort 1 Expl. "Dlle l-uttlér Rea^ue Precinct." From Milwaukee, Wis. 3 expl. "Ev.-Luth. Gemeindeblatt," organ of the General Lutheran Synod of Wisconsin, Minnesota, and Michigan. From Boston, Mass. 1 expl. "Luth. Anzeiger" from the Board of Directors of the Dr. Mart. Luther Orphanage. From the Bethlehem Orphanage, New Orleans, La. 1 Expl. "Luth. Blätter". From the German Lutheran Hospital- unv Orphanage Society rn St. Louis, Mo., 3 Expl. "The Lutheran Friend of the Sick and Orphans." From Elmira, Ont, 1 expl. "The Lutheran People's Gazette" from the Canada District of our Synod. - To all dear givers hearty thanks and a "Vergelt's Gott!"
Addison, Ill, June 16, 1898.

Ernst Leubner, orphan father.

For the Seminary household at Springfield, Ill. the undersigned has received the following gifts of love: From k. Kirchner's Gem., Secor, 4 ou8"8 eggs. From P. Holst's Gem., Mount Pulaski, Ill, C. Mohr, Wittwe Henn each -3.00. P. Ophardt 2.00. W. Hägel, J. Fischbach, P. Maxeimer, H. Maxeimer, A. Danner Sr, A. Epting each 1.00, Wwe. Schäffenacker, J. Schwarz, J. Jenner, C. Daner each . 50. (S. -16.00.) 14 S. Flour, 255 lbs. smoked. Meat, 12 Bu. Oats, 10 Bu. Corn, 1 p. apples, 1 a. tr. apples, 18 lbs. butter. - Thanks to the benevolent givers and wishes God's rich blessing to
F. Riehmänn.

Received from the Gem. P. Flax at Scribner for local city mission -23.00; from members of his. Gem. at Snyder 8. 75: from N. N. at Fremont 1.00; from N. N. 2. 25; from Gem. k. A. W. Freses near Columbus, Nebr. 38. 97. (p. -73. 97.) - To the dear donors our thanks and a hearty: God vergelt's!
Omaha, June 7, 1898. I. F. S. Her.

With hearty thanks I certify to have received the following funds for my parish at Spencer, S. Dak: By Bro. Thusius -5.00, Cassirer Th. Menk 85.00, Bro. J. C. Neuer 7.00, Th. Menk 24.00, J. C. Meyer vom Ueberschuß a. d. Kirchbau zu Menno 8.00, Th. Menk 53. 30, von W. Riggert 1.00, N. N. 1.00, dch. Th. Menk 19. 75, Mm. Marth.

For the Luther-Walther-Memorial-Society: By L. BorHerding from Wittwe E. -2.00. From the worthy Young Men's Society of the Imm.-Gem. 5.00.
St. Louis, Mo. June 13, 1898.

Theodor Günther, Secr.

Received through Fr. Frey from Mrs. N. N., Albany, -5.00 as support for poor Jews.
May 6, 1898. Rath. Friedmann, missionary to the Jews.

New printed matter.

Outlines of Doctrinal Theology. By A. L. Graebner. St. Louis, Mo. Concordia Publishing House. 1898. VIII and 288 pp. 9X6. Half-fringed volume. Price: -1. 50.

With reference to the recommendatory advertisement of this work in the last number of the "Lutheran," it may be added that the price of the same is set at \$1.50, postage prepaid. L. F,

N he changed addresses:

Rev. Ler^t, käst, "wer., Rooper, Dockte Oo., Rellr. Rev. R. D. Dowmell, ketti8, 8ne Oo., lovvs.

Rev. ^ck. Oalll, 1V1u8teck, Llekeock Oo., ^liiiu.

Rev. Dlleo. 8. Levi,

Lox 41, dlevvkaue Station,

Oo.,

Rev. R. Llaellr, ^Vllite, Ourüelck Oo., OKI".

Rev. IUallon,

Rox 206, Liuinetsbur^, krrlo Uto Oo., lo^s.

Rev. 3. 3. oetjéu,)1U8eoeka, Oraut Oo., IVis.

Rev. R. Drund, Relukeell, druuckv Oo., Io>va.

3. 2^ 1llel88, 419 24tl 80, ^liltvaallee, 1Vi8.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay Sb EentS Tragerlobn extra.

To Germany the "Lutheran" is sent by mail, postage paid, for -1. 25.

Letters containing business, orders, cancellations, funds, etc. should be sent to the address: OonoorUi" kullllskiux Ronse, 3sSersou Xve. L bliunü 80, 8t. Irony, bLo., to be sent here.

Letters containing information for the journal (articles, advertisements, receipts, address changes, etc.) should be sent to the editorial office at the address: "I,ntd "rud "r", Vonvorckin Sewinuil. In order to be included in the following issue of the journal, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Behr

Vol. 54.

(Sent by P. C. M. Z.)

Brief Interpretation of the Doctrinal Pieces of the Lutheran Catechism for the Common Christian.

(Continued.)

d. The royal office of Christ.

Not only our prophet, not only our high priest, - also our **king** is JESUS Christ.

The Bible says this so often, and it is so well known, that it is hardly necessary to quote scriptural passages.

When the angel Gabriel told the virgin Mary that Christ was to be born of her, he also spoke these words to her: "And He shall be King over the house of Jacob forever, and His kingdom shall have no end. Luc. 1, 33. But early in the morning of the day when He offered His great sacrifice to make reconciliation for the world, there stood Christ bound before Pilato. The Jews had falsely accused Him of having set Himself up as King against Caesar. And He said, "My kingdom is not of this world." Wondering at these words, Pilate said to Him, "Art Thou then a king?" JESUS answered, "Thou sayest it, I am a king." Joh. 18, 36. 37.

And verily, He is a king. He is the King of kings. As the eternal Son of God, He has all authority in heaven and on earth. Also, as the Son of Man, He is "given all authority in heaven and on earth." Matt. 28:18, "God hath set Him at His right hand in heaven above all principality, power, authority, dominion, and all that may be called, not only in this world, but also in that which is to come." "He hath put all things under His feet." Eph. 1:20, 21. 1 Cor. 15:27. Even hell belongs to the realm of His infinite and unlimited power. It is the prison of His kingdom. He reigns everywhere, even in the midst of His enemies. Ps. 110, 2.

This mighty dominion over all creatures is called the **kingdom of power of JESU Christ**.

But in the midst of His kingdom of power lies, like a king's pleasure and favorite castle, His **kingdom of grace**.

What's that?



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., July 12, 1898.No. 14.

This is His church on earth: the congregation and multitude of those who are redeemed by Him and truly believe in Him. This is the kingdom of grace of Jesus Christ.

Physical and earthly though it is, it is unlimited. It cannot be said, "Behold, here or there it is." The citizens of this kingdom are scattered in all lands, nations, and tongues. - But spiritually it is sharply limited. It goes just as far as faith goes. Only those who believe in Christ are comrades of this kingdom; but these also without all exception. And the Lord knows His own. And He fills His church, His kingdom of grace, with His presence of grace.

He also loves the unbelieving and godless world with great love. He gave His life for them in death, and He is anxious to make the lost children of this world blessed members of His kingdom. He sends His messengers to them and His Gospel and His Spirit.

But all the fullness of His grace the King gives to those who are in His kingdom of grace. And they take grace for grace out of His fullness. (Joh. 1, 16.) He comes to them and dwells among them and is their God, and they are His people. His sanctuary is among them. His holy Word and Sacrament, in which He Himself is invisible, but truly and blessingly present. (Ezek. 37, 27. 28. 2 Mos. 20, 24.) He guards them like the apple of His eye. As an eagle bringeth forth his young, and hovereth over them; and as an eagle spreadeth forth his fittest, and taketh his young, and beareth them; so doth the LORD the King bear, so doth the LORD the King keep His own. (Deut. 32:10, 11.) He leadeth the wretched aright. He teacheth the wretched His way: and His ways are goodness and truth unto them that keep His covenant and His testimony. (Ps. 25:9, 10.) He chasteneth them also in fatherly love and faithfulness. (Heb. 12, 6.) He, the King of His own, is their Shepherd, and they are His sheep, and He makes them hear His voice, that they may follow Him, and He knows them, and recognizes them as His own, and He gives them eternal life, and they shall never perish, and no one shall snatch them out of His hand. (Joh. 10, 27. 28.) Yes - all theu

or the promises given to Christ's church you must draw on this His kingdom of grace, for His church is His kingdom of grace, as already mentioned. Daily and abundantly He forgives His own all their sins for the sake of His Name. He gives them His Holy Spirit daily to strengthen and increase their faith, so that they may be His own and remain forever. He rules them with grace and with grace alone. But all His power, and all that His power commands, He puts at the service of this grace, with which He governs and protects His own, and at last makes them eternally blessed. The prophecy of Jeremiah is well and fully fulfilled, who says: "There shall be a king who shall rule well, and establish justice and righteousness in the earth. In that day Judah shall be saved, and Israel shall dwell safely. And this shall be His name, that they shall call Him: LORD, who is our righteousness." Jer. 23:5, 6.

And out of the kingdom of grace He leads His own into the **kingdom of honour**. This is the full possession of heavenly blessedness, where Christ, having raised His own from the dead, will crown them with heavenly glory, so that they may live and reign with Him forever. Of this kingdom of glory St. Paul speaks, saying, "But the Lord shall deliver me from all evil, and shall help me out unto His heavenly kingdom." 2 Tim. 4:18.

O Christ, dear Christ, mark and behold: the King in grace stretches out His scepter toward you - He has accepted you, you shall be His own and live in His kingdom under Him and serve Him in eternal righteousness, innocence and bliss. Make haste, make haste, incline toward His scepter's top and kiss it in blessed joy! But know and mark also: His kingdom is not of this world, His kingdom is a spiritual kingdom: in word your King comes to you here on earth, in word He offers you His grace, through word He leads you to eternal glory. Seek Him in the Word, receive His grace in the Word, believe His Word: and thou shalt soon behold Him with delight, and all that thou hast believed in His Word here.

(To be continued.)

Curriculum vitae of the blessed Pros. C. A. T. Selle.

(Described by himself.)

(Continued.)

4. pastor in New Lisbon, O.

Since I obviously could not get by with my family in West Newton, I soon set out, according to the custom of the time, to look for other parishes. As a result of the journey of about four weeks, which I again made on horseback, I received a call from the New Lisbon Parish in Columbiana County, Ohio. My affairs in West Newton, Pa. were soon arranged. So I took my family and my seven belongings on a freight wagon first about 30 miles to Pittsburg. From here we went on a steamboat down the Ohio river to Wellsville, whence we were picked up by wagon. Fifteen miles of bad road thus brought us to New Lisbon. This was in the spring of 1844. My parish consisted of several congregations: New Lisbon, the Jacobs congregation, as the actual main congregation, 4 miles away the congregation on the West Fork, where I also preached in winter in an unfinished brick church, which had neither doors nor windows, which is why I was often compelled, along with my listeners, to keep my overskirt, fur cap and gloves on during the service, - 6 miles away the congregation in Georgetown, 14 miles from New Lisbon, which consisted of a single family. An aged couple, their 16 children still living out of 19, their sons and daughters-in-law, and a numerous crowd of grandchildren made up the congregation. I covered the distances sometimes on foot, more often on horseback, but mostly by wagon, often 116 miles in a week. In former times two preachers had been employed at almost all of these churches, one Lutheran and one Reformed. Recently, however, especially in Jacobs Parish, "new-measurement religionists," that is, Methodists who called themselves Lutherans or Reformed, had broken in and drawn especially many nominal Lutherans to themselves. These people built themselves a church in close proximity. So my congregation now consisted mostly of Reformirtes, but they put up with my declaration that I would only preach Lutheran to them. I believed that I could get away with it as long as my conscience! The pastors I knew were probably even worse. In general, in my association with the Ohio Synod, I could not learn what a righteous Lutheran pastor should be like, but at most what he should not be like, which, however, was already no small gain for me. The congregations were so loosely attached to the synod that if the pastor was a synod member, his parish was also considered as such; but if it did not send a lay representative, no further question was asked about it. I gave my first confirmation classes in the Jacobs parish to 16 to 18 young people. Since these were partly children of "Lutherans", partly of Reformers, I went through Luther's Small Catechism with all of them in the morning, and the Heidelberg Catechism (!) in the afternoon. In the latter I thoroughly and expressly rejected the specifically reformed teachings on the basis of the divine word. The parents put up with this without any grumbling and - no one punished me. An invitation to go to Cincinnati to the greatest

German congregation, which at that time was still called the Lutheran-North German congregation, I had to decline, to my great sorrow, because I had only just come to my present position. Such are God's wonderful ways! If I had been able to accept, it would have been possible that this outwardly brilliant congregation could have been won over to the Lutheran Church, in spite of my still so little knowledge, while now it always received only the false rationalists as preachers and was lost to the Church beyond repair.-In the summer of that year I went with a congregational deputy to Zanesville to the General Synod. Here I saw for the first time, but without coming into closer contact with him, the blessed Dr. Sihler, who was then still standing in Pomeroy, Ohio. I also had to preach at this synod, although I had not been told anything about it beforehand, just as no synodal preachers were ever appointed in advance. During a private conversation I learned here for the first time in my life that the Lutheran Church had symbolic books (!) and that Pastor Spielmann had ordered a shipment of the Concordia Book from Germany. This first shipment was lost on the sea with the ship in question. Whoever now wanted a copy would have to pay double the price. Of course I grabbed it and studied it diligently. Soon after, I also received Hunnius' Doctrine of Faith and studied it diligently. I then taught confirmation classes in Georgetown and on the West Fork. In both places only Lutheran catechisms were brought to me, so that my conscience was not troubled. In both places I also had some already married students and one adult baptized in each. One confirmand, who had six miles to church, was the mother of six children. I had to give some of the lessons in English, since not all of the students understood German well enough. - When I announced confirmation lessons in the town of New Lisbon, a crippled, stupid girl of about 16 was enrolled, Mathilde B. Mathilde could read and memorize quite well, but she lacked understanding of even the smallest things of everyday life, of which I could give many examples. Her father himself had little hope that she could be confirmed, but he urgently asked me to try to teach her. She brought a Heidelberg catechism! My conscience was already sufficiently sharpened to forbid me to go through it with the children; but cowardice determined me to ask Father B. to let her also learn the Lutheran catechism, which the other confirmands, three girls, had, with the lying pretence that it was only too much trouble for me to go through two catechisms instead of one because of the one girl. The father went along with this without suspicion. And - O of the merciful God! - despite my grave sin, the Lord bestowed a miraculous blessing on my little work. Let us hear about this later. During the time of the Confirmation classes, in the early summer of 1845, there was an extra meeting of the General Synod of Ohio at Lancaster, O. Here I met on a walk with Dr. Sihler and Häsbert of Baltimore, who had come as a delegate from the "Pennsylvanian" Synod to our meeting in Lancaster. In answer to a question as to the nature of my congregations.

I reported quite openly that my main congregation consisted mainly of Reformed people, who, by the way, were quite happy to put up with my Lutheran preaching, etc., and provided me with most of my sustenance. Häsbert, in whose congregation the situation was similar, without Dr. Sihler knowing this, only said lightly: "Yes, unfortunately, that is how it is in many cases." But Dr. Sihler said in his sharp way, "That is disgraceful!" Thereupon he turned his back on me. The word, spoken in a hiss and with obvious disgust, struck into my heart and conscience and put an end to my unrighteous abomination.

- Exciting negotiations took place at the Synod concerning a petition by Dr. Sicher and some like-minded people, in which they asked for the unrighteous formula for giving Holy Communion to be stopped: "Christ says: Take away," etc., and at the same time protested against the intended Englishization of the Columbus Seminary, which, according to its charter, was to be and remain German. This protest was not listened to. But especially the abrupt rejection of the petition caused a separate meeting of the petitioners and some others, to which I also belonged, in which we arranged a meeting in the fall in Cleveland, O., in order to take further steps there.

- Returning to my congregation, I now preached a series of sermons on the doctrines of distinction in our church. The Reformed also put up with this, and even judged that these sermons were the best they had yet heard from me. When I explained to them, however, that I could only continue to serve them if they were willing to be exclusively Lutheran congregations, to which only those Reformed congregations belonged who professed the Lutheran doctrine of Christ and also abandoned their Reformed name and exchanged it for the Lutheran one, they told me, after lengthy consultation, that they could not agree to my demand, especially to the last part of it. In the meantime, Reformed people often came to me with the request to explain to them the difference between the two confessions. They admitted that only the Lutheran doctrine was in accordance with Scripture, while the Reformed doctrine was wrong. But when I then told them that they should now also give honor to the truth by exchanging the Reformed name for the Lutheran name, they left me in anger. It was generally said that I would hardly find a congregation such as I wanted in America. In those sad times the dear people were not entirely wrong in this. My uncle, however, a royal Danish official in Kiel, Holstein, exclaimed when he heard of these events: "De Jung ist wohl verrückt worrn!"

In the meantime, the confirmation lessons had continued. My poor Mathilde B. learned her tasks tolerably by heart, but without any understanding. I asked her as often as any of the other three confirmands, and often remembered her, especially in the opening and closing prayers, but there was no change. She knew nothing about the easiest questions. If I asked the question, "Mathilde, is there a God?" she could answer no just as well as yes! And so it went until we came to the repetition of the doctrine of Holy Communion. Then, too, certain of receiving no answer, or at least a meaningless one, I put to Mathilde the question, "What, then, do we receive in Holy Communion?" We were almost stunned when she replied, "Christ's



true body and blood." I ask them further, "With what do we receive the body and blood of Christ?" Answer, "With the blessed bread and wine." "Who receives Christ's body and blood in Holy Communion?" "All who go to the Lord's Supper, where it is rightly administered." "Can you also prove that even the unbelieving partakers of the Lord's Supper receive Christ's body and blood?" This proof also she gave in detail and correctly according to the Scriptures. So I briefly went through the whole doctrine of the Holy Communion and then back to the main points of the other main parts of the Catechism and - Mathilde did not owe me an answer! Then we all fell down on our knees and thanked God fervently for the miracle of His grace in the dear child. Joyful and mightily strengthened in my faith, I drove the four miles home. Two hours later, while I was still telling my family about the grace of God I had experienced, Father B., who lived three miles away, came running almost athematically: "Father, what is wrong with my Mathilde? She came home today a completely different girl. She now suddenly understands everything that is said to her, and does everything that is said to her! After I had told him my experience to God's praise, I confessed to him my cowardly lie at the beginning of the confirmation lessons and added that his daughter was obviously Lutheran according to her knowledge and faith and that I would commit her to the Lutheran confession at confirmation. But he was reformed and must now consider whether he could allow this with a clear conscience as long as his daughter was still under his father's authority. He left me quite distraught. The next morning, however, he returned accompanied by his 19-year-old son Samuel, with the explanation that he could find no peace, could not sleep, eat or drink; I had brought him into distress of conscience and must now help him out again. So we took the Heidelberg Catechism, which he had brought with him, Luther's dear little Catechism, and the Holy Scriptures before us and talked until two o'clock in the morning, during which I had to encounter many objections of which I had never heard anything before. Suddenly the man and his son left me with the words: "Now I have had enough," only to return the next evening and register himself and his entire family, whom he had informed during the day, for conversion and Holy Communion. With joy I was able to accept them. Later I heard little of Mathilde, but always only good things. Samuel accompanied me to Chicago, helped me in school and let me teach him diligently. After he had studied for a year at our practical seminary, then in Fort Wayne, he accepted a call from the Lutherans in his hometown. He became a now prominent member of the Ohio Synod, and thus unfortunately stands as such at present in the ranks of our opponents in the doctrine of election by grace, without, however, publicly fighting against us. Finally, Father B., after he had to give up his shoemaker's trade, colportirte good Lutheran writings, whereby he proved to be a faithful witness of the truth, until he was allowed to enter into the joy of his Lord.

(To be continued.)

"If one is to help Christianity again, one must truly begin with the children." (Luther.)

(Submitted.)

The educational institution at Seward, Nebr.

In 1894, just before the beginning of the difficult, perhaps most difficult years that have come upon our otherwise so richly blessed state, we succeeded, with God's help, in acquiring twenty acres of land and erecting our institution building on it, without incurring debts or calling upon the help of the Synod. The building, a solid, stately structure, contains the following rooms: on the first floor two classrooms and a piano room, on the second floor five living rooms, on the third floor four bedrooms. On the ground floor are the kitchen, dining-room, wash-room, and two piano-rooms. In the latter are pianos, on which there is scarcely anything left to spoil, and on these instruments the beginners practise, who thus in more than one sense begin at the bottom. All the rooms, especially the school-rooms, living-rooms, and bedrooms, are high and light, and can be well ventilated. - In the following year a spacious apartment was built for the director of the institution. Since in the third year a lack of dormitories, a third teaching room, a sick room and a spacious cellar had become noticeable, a number of communities of the Nebraska District agreed to raise the funds necessary for the erection of a building containing the rooms mentioned. Thus, for the time being, we have sufficient space, and if God continues to keep his protecting hand over the buildings, repairs to them will not soon be necessary.

Among the subjects taught, religion, instruction in catechism and biblical history, takes first place, as is natural for an Evangelical Lutheran institution. Whether the pupils studying here want to be active as teachers one day, or whether they are only looking for a further education than the parochial school of their place offered them, the instruction in the Word of God is and remains the main thing. At the same time, our school should be a workshop of the Holy Spirit, under whose impulse and guidance the pupils chase after the goal set before them and the jewel that holds before them the heavenly calling in Christ Jesus.

Language instruction is limited to the German and English languages. As far as possible, the latter is the language of instruction, and it is heard more frequently than German in the classrooms during lessons. - Other subjects taught are arithmetic, geography, world and natural history, fine writing, drawing and singing. A great deal of time is necessarily spent on lessons in piano, organ and violin playing. From early in the morning until late in the evening the instruments are seldom at rest, and if they are not played, they are practiced. Whether this music-making disturbs the pupils while they are doing other work? For a while, yes; then nothing disturbs them any more. The agenda here is pretty much the same as at the other educational institutions. The students are allowed as much freedom as is compatible with the purpose of their being here and a regulated life together. We trust each student to be a Christian, to walk worthily in his profession, and to be guided by God's Word and Spirit. Experience has taught us that we may give our students this trust. So far they have proven themselves worthy of it. -

Of course, the limited number of pupils facilitates the exercise of pastoral care, just as it facilitates catering and teaching, and makes it possible to devote the necessary attention to each individual pupil.

As I watch the lively hustle and bustle of the students on the wide playground, the thought comes to me, "From worries of food or worries of any other kind, the playful are hardly challenged." I wonder if fathers, especially at the start of a new quarter, are as carefree? Well, we were once, too, when our names were on the student list in the catalogue of teaching institutions.

The state of health has been excellent up to now. During the last two school years it was only necessary to call the doctor in two cases of illness. The love of some of the congregations has provided this institution with so much food that we have not had to buy flour or potatoes for two school years. God reward the donors!

Students who have reached the goal of this institution enter the seminary in Addison; but, as already indicated, this institution is also open to such boys who wish to acquire further education in the subjects taught here. Such pay an annual tuition of "40.00.

May the Lord our God continue to command this educational institution and bless with grace the education and instruction of the youth studying here, that they may grow up in His fear, to the praise of His name. G. Weller.

(^tzesahd^

Michigan Assembly.

A beautiful meeting which we had in Detroit from June 8 to 14 in the midst of the congregation of Father Hagen, the successor of the blessed Father K. L. Moll, rich in teaching, admonition, comfort and encouragement. Immediately the opening sermon by the Honorable General Vice-President, C. Gross, of Fort Wayne, Ind. on Jer. 15:19, 20. was a delicious refreshment to the soul, as every one will admit who will read it in the "Lutheran," which by resolution of Synod is soon to bring it. And then came the main business of the Synod, the completion of the lecture already begun last year on the main dangers that threaten us Christians in these last days and how we should meet them. The speaker, Father W. Hagen, clearly pointed out to us the dangers that threaten us especially in our marital, domestic, commercial and civil life, but also gave us the weapons from God's armory, the Holy Scriptures, with which we can meet these dangers and overcome them gloriously. Certainly, it will be no small blessing if we diligently read, take to heart, and seek to put into practice the wonderful explanations of this in the Synodal Report, which will soon be printed before our eyes.

The mission field of our district gave us further cause for joyful and serious considerations. It filled every Christian heart with heartfelt joy to hear from the detailed report of our Mission Commission how our valiant dissenting preachers, by God's grace, are winning one victory after another, and how the frontiers for the blessed

The fact that the word of salvation is proclaimed not only in German but also in the national language by our messengers with visible success only increased our joy and aroused our heartfelt gratitude. And the fact that the word of salvation is proclaimed by our messengers not only in German, but also in the language of the country, with evident success, only increased the joy and aroused heartfelt gratitude, and even made the hardships and obstacles that have to be endured and overcome in the process fade into the background. - But even the serious considerations could not be spared us. How is this blessed work to be carried on profitably, and where possible more and more profitably? In these hard times, pecuniary support was sometimes scarce. The treasury could not always do justice to the workers, and the future places even greater demands on us. But, praise God, the joyful willingness of the Synod to do everything that the blessed continuation of this mission requires, soon drove away all fear and anxiety. Not only shall our dear missionary preachers continue to work courageously in their respective districts, but - so it was decided - one of them, whom the Missionary Commission may designate for this purpose, shall continue to keep an eye out in the state wherever there are still abandoned brothers in the faith to be cared for and congregations to be planted. In doing so, the English Mission should also be kept in mind and doors should possibly be opened to it, therefore the representatives of this Mission should also work hand in hand with our German Mission Commission. Money for this work shall not be lacking. Just keep us informed about the state of these and other funds and we will help. This willingness was immediately put into practice, as a hat collection was immediately raised for the most needy fund, which even the missionary fund had had to help out temporarily, namely the support of poor preachers' and teachers widows and orphans, which resulted in over a hundred dollars. Thanks be to God who wrought this willingness, and may he grant that our hearts may remain warm, yea, become warmer and warmer for the cause of his kingdom and the need of our brethren. - May our dear brothers in faith on the other side of the ocean in Denmark, Saxony and elsewhere also continue to receive our love and help.

As to the external membership of the Synod, it has increased by quite a number of preachers and teachers, and by one voting congregation. In place of the one who entered the Western District.

P. J. Bernthal, Father G. Bernthal of Detroit was elected vice-president, and Father Hagen's successor in the office of visitor for the Northwest Visitation District was Father Frank of Big Rapids. The delegates elected to the Synodical Conference are the.

PP. H. Speckhard and J. F. Fackler and their substitutes E. A. Mayer and J. F. Müller, as well as the teachers Stünkel and Brinkmann. - The delegates to the General Synod next year were also elected. In due time all business was completed and we closed, praising the Lord for all His mercies, with the singing of "Praise, Honour and Praise be to God" etc. and the Holy Our Father. - Yes, thanks be to the Lord also for the great blessing of this beautiful assembly. May his grace be multiplied over us and may he continue to bless the work of our hands for the glory of his holy name for the sake of Christ. J. F. Müller.

(Submitted.)

From our mission to the Jews.

"Dear brethren, my heart's desire is, and I also beseech God for Israel, that they may be saved." Thus writes the holy apostle Paul, Rom. 10, 1. In these words is expressed his intimate love for his brethren according to the flesh. O, how gladly would he have seen his people recognize the time of their visitation, and accept as their Messiah and Saviour Him of whom their prophets had prophesied, and for whom their fathers so eagerly waited and hoped, who should redeem Israel from all her sins! But the great multitude of the Jewish people did not recognize the time in which they were afflicted. Only a few were converted to the Lord their God; of the great multitude the apostle had to say lamentingly: "The rest are hardened.

And so it has remained until today. Even today what Paul wrote in 2 Cor. 3, 14. 15. still applies to Israel: "Their minds are hardened. For to this day the same covering remains uncovered over the Old Testament when they read it, which ceases in Christ. But to this day, when Moses is read, the covering hangs before their hearts." Still to the people of the Jews in general Jesus Christ is the stone of offence and the rock of offence. But still as then, individuals among them are converted; a remnant are blessed according to the election of graces. Here and there some of them, by the grace of God, come to realize that all our righteousness before God is like a spotless garment, come to believe in the rejected Messiah, and then, through faith in the crucified One, are clothed in the spotless garment of his holy merit.

The congregation in Saratoga, N. J., was also able to experience such joy on the last Pentecost. J., when a young man named David Sandler, the first fruits of the missionary work of our Jewish missionary Friedmann, was baptized in their midst. Because it is the first fruits of our dear Jewish missionary, the undersigned was asked to report something about it to the "Lutheran".

This case also shows quite clearly how the good shepherd still follows the lost sheep of the house of Israel. The young man in question, a native of Russia with a strict Jewish upbringing, first became acquainted in New York with the missionary to the Jews, Lermann, an Episcopalian, with whom he also became acquainted with our missionary to the Jews, and after a few conversations convinced himself of the doctrine of the Lutheran Church in accordance with the Scriptures, and now began to receive instruction from the latter.

But just as at the time of the apostles Israel according to the flesh persecuted the true Israel of God, which recognized in Jesus of Nazareth its Messiah and Savior, so Sandler also soon had to experience the hostility of the Jews for the sake of Christ. He also had to experience something of what Paul Gerhardt says:

"He who joins with him whom Satan flies and hates, He is persecuted and finds A' hard, heavy burden To suffer and bear, Geräth in scorn and mockery, The cross and all plagues, Which are his daily bread.

As soon as it became known among the Jews that he was attending the services of the missionary to the Jews and was taking lessons from him, his job was terminated. When he found employment again, it was not long before he was told that he could leave, that he was no longer needed. His closest relatives - turned away from him, indeed, were the cause that he either could not get any employment at all or did not keep it for long. Missionary Friedmann took care of him in a very unselfish way for three quarters of a year, during which he only had rewarding employment here and there, until it was clear to both of them that he would not be able to earn his living in New York. He then came to New Haven, Conn. to join Father Fischer's congregation. But here, too, he had to go through the same experiences as in New York; in spite of all his searching, no permanent work could be found for him, until God so arranged that a member of the local congregation heard of his need through Father Fischer, and God put it into his heart to let him come here and give him employment. This was shortly after the New Year. With the undersigned, the instruction begun in New Dork and New Haven was continued until Sandler made his profession of faith and was baptized in the name of the Triune God on the last Pentecost in the public service, at which Missionary Friedmann was also present.

On the evening of Pentecost our missionary to the Jews Friedmann preached on Apost. 3, 1-8, where he pointed out the spiritual need of the people of Israel and showed their only refuge and salvation in Jesus of Nazareth, and also explained how we Christians can and should help.

May the Lord our God, who does not want anyone to be lost, have mercy on the poor people of the Jews who are going astray; may he give our dear missionary strength and joy in his difficult work and profession; and may he also make the hearts and hands of Christians willing to remember the mission to the Jews with prayer and gifts.

F. Vermiede.

To the ecclesiastical chronicle.

America.

About a Lutheran service in the war camp, P. Klein from Chattanooga informs us of the following on June 24: "Last night I preached to our soldiers in Chickamauga. I must have had about a hundred listeners, almost all of them people from congregations within the Synodal Conference. You could see on the faces of all of them that it was a joy to their hearts to finally hear a proper sermon again. I had brought a number of hymnals with me, and you should have heard this singing! It was wonderful. With tears in their eyes, most of them said goodbye to me after the service and asked me cordially to hold a service for them again soon, if possible. God willing, I will do this every Thursday evening as long as they are here. Many also expressed the desire for Holy Communion. I invited them to come to our church, where we would then celebrate Holy Communion with one another. Quite a number will probably come next Sunday. Some come to our services every Sunday. But they can't always come, because they very seldom get permission to go into town. It would be wonderful if the Synodal Conference could appoint one, or if possible, two pastors for these services.

would hire our soldiers. They would certainly work in great blessing. " L. F.

Lutheran Field Preacher for our Soldiers. Following on from the above, we can now announce that a pastor has been appointed for our soldiers in the war camp. The President of our Southern District, Father Wegener, says the following about this in the recently published number of the "Evangelisch-lutherischen Blätter": "In the 'Lutheraner' of June 14, it is pointed out that many young men from the circle of our Synod are presently in the army as soldiers, and that preachers from our midst should be sent after them, who could serve them with Word and Sacrament and especially assist them pastorally in sickness and death. The District Presidents, who recently met in St. Louis, discussed this important matter and unanimously passed the resolution that they give the Mission Commission of the Southern District east of Texas the serious advice to immediately call and send out such a field preacher. Our Commission immediately acted upon this advice and appointed Rev. C. J. Broders of Scranton, Miss. who had volunteered for this service. He will first visit the larger camps and, depending on the circumstances, transfer his work to various locations, but possibly also move with the regiments concerned to the theatre of war. As soon as it seems advisable and feasible, one or the other will have to be called for this work, and it is to be hoped that among our pastors some will be found who are willing to accept such a calling with the permission of their congregations. The question of where the money for the maintenance of the field preachers sent out in this way should come from was also discussed by the assembled district presidents, and they were unanimous in the opinion that only an appeal to this effect needed to appear in the "Lutheran," and that as much and more would certainly come in from congregational collections and other contributions for this purpose as was necessary for the maintenance of one or more such field preachers. May the Lord of the Church also command this matter!" So then, herewith goes out to our congregations and individual Christians the heartfelt request to collect gifts for this purpose quite soon, so that our fellow Christians in the army can be spiritually supplied. L. F.

The German Lutheran Orphanage Society of Northern Illinois, whose orphanage is located in Addison, Ill., celebrated the twenty-fifth anniversary of its founding there on June 26. About 9,000 persons attended the celebration, at which Pastors T. J. Große and H. Engelbrecht, Sr. preached at two different places in the morning, while a festive concert was given in the afternoon. The society was founded on June 27, 1873, by 14 congregations from Chicago and the surrounding area. Now 46 congregations in Northern Illinois make up the Society. In the 25 years, a total of 405 children have been admitted to the orphanage, 238 have been discharged after confirmation, 19 have died in the orphanage before confirmation, and 38 have returned to their relatives before confirmation. 7 orphan boys have studied and are now serving the church. At present there are 110 children in the orphanage. The current orphanage was listed with a cost of -25, 688. 21. The total receipts during the 25 years amounted to \$159, 383. 96 (including \$23, 409. 10 from school children, \$67, 009. 19 from parish contributions, \$11, 306. 85 in legacies), while the total expenses amounted to \$166, 211. 59, so that at the last close of accounts the society had a debt of -6827. 63. L. F.

The Lutheran Synod of Wisconsin and other states met in Milwaukee from June 16 to 22. In the opening service Praeses v. Rohr spoke on

On the basis of 1 Petr. 1, 3-5, he preached a sermon about the hope of the Christians and thus introduced the doctrinal discussions. The subject of the latter was "the hope of the Christian", on which Prof. E. A. Notz presented the following three theses and elaborated further: "1. the Christian's hope expects salvation in the future, as the Christian's faith takes comfort in salvation in the present. (2) The Christian's hope includes the preservation of his inheritance in time, as well as the full enjoyment of his inheritance in eternity. 3. the Christian's hope should be certain, joyful, living, and lasting." 8 pastors, 5 teachers, and 3 congregations were received into the Synodal Union. Favorable report could be made of the two teaching colleges of the Synod. The college at Watertown had 136 pupils during the past school year, of whom eight were discharged at the close of the same with the certificate of maturity. The theological seminary in Milwaukee had 31 students, 13 of whom passed their exams and are now entering the holy preaching ministry. What remains to be desired for both institutions is a more numerous attendance, since there is no question of an abundance of pastors. The missions of the Synod are also in a prosperous condition, both the Inner Mission, for which K3800.00 was granted for the new year, and the Indian Mission in Arizona, in which the missionaries Plocher and Mayerhoff are working. The Synod also decided to appoint and send out a chaplain to take care of the soldiers coming from their congregations and to minister to them. Father Eppling of Algoma, Wis. was elected for this purpose, and he intends to follow this calling, provided that his congregation grants him the necessary leave. The various synodical expenses for the coming synodical year were estimated at \$33,000.00, of which about \$21,000.00 is to be raised by collections, while about \$12,000.00 is expected from the income of the magazines and bookstore.

L. F.

Most of the Anabaptist Mennonites in our country consider military service, as well as the assumption of governmental offices and the taking of oaths, to be wrong and forbidden in the Word of God. Many members of this sect, who have immigrated from German Russia and live in the Northwestern States, now intend to emigrate to Canada if they are assured complete religious freedom there, and by this they primarily mean complete exemption from military service. They fear that they might be called up for military service as a result of the war with Spain, or even later, and therefore want to look around in good time for a country where they will not be expected to violate their religious principles in this way. For this reason, a Mennonite delegation is said to have already been sent to inspect northwestern Canada. - The position of the Mennonites is contrary to Scripture. According to God's Word, the authorities have the right to wage just wars. It does not bear the sword in vain; it is God's servant, an avenger of punishment on him who does evil, Rom. 13:4. And therefore even a Christian can do war work. John, the preacher of repentance and Baptist, does not demand of the soldiers who asked him, "What then shall we do?" that they should leave the service of war as a sinful one, but only says, "Do neither violence nor injustice to any man, and be content with your service," Luc. 3:14. But all enthusiasts cannot understand the difference between Christ's spiritual kingdom and the kingdom of the world.

L. F.

Abroad.

The Baptists of England are now talking much of a new Spurgeon given them in place of that well-known deceased preacher. It is the boy preacher Willie Powell in Wales, born November 13, 1884, not yet fourteen years old. He was "converted" when he was ten years old, and already then he had

He began to give speeches in private meetings. His first public address was at the invitation of Fr. Daniel Davis. Since then Willie has been a very busy preacher. Requests literally poured in on him. He usually speaks two or three times on a Sunday. The crowds to his sermons are so great that many times the people who have come from miles around cannot find admission. The little preacher should know nothing of embarrassment. But he is said to have retained a gentle and modest childlike manner. His way of speaking was clear and fluent and knew how to captivate the listeners until the end, even if the sermon lasted almost an hour. So reports the "Allgemeine Ev.-Luth. Kirchenzeitung". Such a "boy preacher" is, however, a mischief in the church, since a preacher, according to God's Word, must be competent to teach others the whole Word of God, 2 Tim. 2, 2. to present the whole counsel of God unto salvation, Apost. 20, 27, to rightly divide the word of truth, to well separate law and gospel, 2 Tim. 2, 15. This is impossible in such a youthful age, without longer study. But in sectarian circles one asks little about such determinations of the divine word, and cares nothing about the highly necessary difference between law and gospel. There one always wants strong stimuli and new suggestions, and such a boy preacher is then a welcome means of attraction.

L. F.

The well-known Hermannsburg Mission Institute will enter its fiftieth year on October 1st. It was in 1849 that Father Ludwig Harms opened his institute with twelve pupils. At a mission festival in Celle he first announced his decision to begin immediately with twelve emissaries, and when people wondered about the large number and what it would cost, he said: "God does not need begging, all is silver and gold to Him. Without a public appeal to give, without a relief society, without a missionary committee, he began. Soon gifts came from all European countries, sometimes quite significant ones from people who had never seen Harms or Hermannsburg. After a few years Harms went so far that he had his own mission ship built in Harburg, the "Candace", which brought the missionaries to South Africa. In 1857 it made its first voyage. At present the Hermannsburg Mission has 56 missionaries and 282 native assistants and 35, 250 Gentile Christians in Africa and the East Indies. There are 5579 pupils in 108 schools, taught by 120 teachers. The receipts last year at the home were about \$60,000, at the stations about \$18,000, the expenses also about K60,000. Unfortunately, for a number of years the Hermannsburg Mission has abandoned its former position and has been guilty of mongering in the faith.

L. F.

Mission to the Jews. In Berlin last year 75 Jews converted to Christianity, in Austria 263. The Greek Catholic Church in Russia baptized 1058 Jews from 1873 to 1883. The total number of Israelites converted to Christianity in the world is said to amount to 100,000. The converted Jews join already existing congregations and thus disappear with their descendants in the same. The fruits of the mission to the Jews are therefore much less apparent than those of the mission to the Gentiles, which always gathers new congregations from the Gentiles. This fact must be borne in mind, and then it will be seen that the mission to the Jews is by no means so unsuccessful as is often supposed. That it has to struggle with very special difficulties everywhere and has to suffer from some even saddening experiences is well enough known.

L. F.

The missionary Voskamp of the Berlin Missionary Society paints a **horrible picture of the** devastation caused by opium in China. According to an article in the "Luth. Kirchenzeitung" he says: "China

dies and is corrupted by the opium. He can no longer be helped. Like a flood that brings death and destruction, opium has penetrated to the last corner of the vast East Asian empire. In the city of Fuchau alone there are a thousand registered opium dens. In almost all markets and cities there are more opium shops than rice shops. In some provinces eighty to ninety per cent of all men over twenty years of age and fifty to sixty per cent of all women smoke. Even children have become accustomed to the enjoyment of the horrible poison. Mothers lie on the mat and suck in the deadly vapor of the poison burning in the flame of the opium lamp. If the child no longer finds nourishment at the withered breast of the opium-smoking mother, the degenerate mother blows some steam into its screaming little mouth so that it becomes quiet. And it does become quiet! More and more opium is grown in the country, more and more rice fields turn into opium fields. There are Europeans who excuse opium smoking and seek to mitigate its effects. China condemns it. It sighs under the curse. It is a common saying among the Chinese that opium is called "Jesusgist. If Germany were to knead the importation of opium into her new (Chinese) colony today, she would be doing the country one of its greatest favors. Not only would it receive the gratitude and confidence of its Chinese subjects, but throughout China this measure would make an immense impression and secure for Germany a success which she cannot win by any feat of arms. A high official declared: 'China cannot take the first step to eradicate opium. Our hands are tied/ Well, Germany can take the first, big step. Its hands are not tied. And the blessing of God and the thanks of the four hundred million people of China will be his.'

L. F.

The curse of unbelief.

A number of families from Germany emigrated to America some time ago. When they landed in New York, a preacher took care of them and helped them to get their first accommodation. When the work was done, he inquired about the state of their souls. One of the men answered, "We are all moderns, that is, people who, according to the latest fashion, do not believe in God's word." The preacher regretted this and sought to make the people understand the sadness and danger of such attitudes. To the horror of the immigrants, a woman now spoke from among them. She said: "The priest is right. The man who just spoke is my husband. Thirty years ago we were happy, simple, but prosperous church people, serving God. For the last ten years my husband has been one of the moderns, and instead of going to church he goes to the alehouse. Since then happiness has departed from us. There is discord in the family, and the children have become disobedient. My husband has had to sell out to escape disgrace. We have come to America to try our luck once more." Turning to her company, she added, "None of you can deny that away." - Who had not had occasion to see that the sin of the people is ruin? "God is a right judge, and a God that daily drieth. If a man will not repent, he hath sharpened his sword, he hath bent his bow, he hath aimed, he hath laid deadly projectiles thereon, he hath prepared his arrows to destroy." Ps. 7, 12-14.

Where there is contempt of the word of God, there also lieth down discipline and honourableness.

(Dr. Martin Luther.)

Obituaries.

Again it pleased the archpastor of his church to call a worker from his vineyard after long and difficult suffering, by? A. Chr. Großberger by a blessed death from all evil and helped him out to his heavenly kingdom. The blessedly departed died at Worcester, Mast. on the 27th of June, at the age of 55 years, and was laid to rest at Buffalo, N. A., on the 30th. Aug. Senne.

On June 29, teacher J. P. Rademacher died in faith in his Saviour at the age of 64 years, 11 months and 4 days, and was buried on July 3 with great participation.
Chicago, Ill. H. Engelbrecht.

Ordinations and introductions.

By order of the Venerable Praeses Brand, on the 3rd of Sunday, n. Trin. Cand. A. G. Steup, called to be the pod pastor of St. John's parish at New York, N. A., in the midst of the congregation, assisted by the kU. J. H. Sieker and Alb. Beyer ordained by his father, H. C. Steup. Address: Uev. 6th 8t6Np, 222 L. 119tü 8t., Xorv Lorir, ix. Q.
On the 4th of Sunday, A.D., Rev. W. H. Meyer was introduced to the congregation at Union Hill, Ill., by F. Schroeder, on behalf of the Hon. Praeses Succop.

Church dedications.

The Lutheran congregation near Grant, Nebr. consecrated their church on Sunday, Exaudi. Exaudi their church to the service of the Lord. The sermon was preached by A. Inselmann.
On the Holy Day of Pentecost, the St. Paul Parish in Posen, Mich. consecrated its newly built church to the service of God. Celebrant preachers: UU. Br. Potzger, H. C. Küchle, J. D. Druckenmiller. D. Ehmann.
On the 2nd Sunday, A.D., the Lutheran Church at Westfield, Tex. was dedicated. C. H. Jäbker preached.

Mission Festivals.

On the 1st Sunday, A.D.: The congregation at Janesville, Wis. Preachers: UU. H. Sieck and A. Grothe. Collecte: H40th 32.- The Immanuels congregation at Courtland, Minn. Preachers: kk. K. F. Schulze and H. Schulz. Collecte: 8225.00. - The congregation at Orange, Cal. preachers: UU. Reiser and Kunkel. Collecte: 864. 70. - St. John's congregation at Kendallville, Ind. preachers: UU. A. Lange and E. Jüngel. Collecte with subsequent offerings: 888. 91.
On the 2nd Sunday, A.D.: St. John's parish at Plymouth, Wis. Preachers: UU. Citizen and Huebner. Collecte: 860.00. - The congregations of Eagle Lake and Crete, Ill. preachers: Uk. Feddersen and Ullrich. Collecte: 8206.04. - The congregation at Riverdale and Dolton, Ill. Preachers: UU. Keller and Biester. Collecte: 854. 88th - St. Paul's congregation at Woodland, Ind. and the congregation at Bremen with guests from South Bend and Mishawaka. Preachers: Uk. Rösener, Baade, and Neuendorf (Eng.). Collecte after deduction: 882.00. - The three congregations at Sheboygan, Wis. Preachers: kk. Ch. Doehler and H. Sieck. Collecte: 8227. 52nd - The congregation at Germantown, Iowa. Preachers: UU. Aron and Markw.orth. Collecte after deduction:849.00. - The congregation at Lincoln, Kans. with the churches at Sylvan Grove and Ellsworth. Preachers: Westphal and Obermowe. Collecte: 878.00.-The Zion church at Accident, Md. with guests from Cove. Preachers: kU. C. Seuel and Lauterbach. Collecte after deduction: 833. 70.-The congregations of Eldorado Tp, Benton Co. and Atkins, Iowa. Preachers: kk. Brandes and Lutz. Collecte: 881. 54. - The congregations at Burlington, Genoa, and North Plato, with their branches at Hampshire, Sycamore, Pingree Grove, and guests from neighboring congregations. Preachers: U?. Brenner, Bertram and Doederlein <english>.) Collecte: 8145.00.
On the 3rd Sunday, A.D.: St. Paul's parish at Fairmont, Minn. Preachers: Prof. Schaller and Bro. Zemke. Collecte: 851.00. - Trinity congregation at Tinley Park, Ill. preachers: kk. Schwarzkopf and Feddersen. - Trinity congregation at St. Louis, Mo. preachers: UU. L. Dorn and Bernthal. Unfortunately the feast rained out in the afternoon. Collecte: 895.00.



Conferenz - Ads.

The mixed Wolf River conference will meet, w. G-, July 19 and 20, at Clintonville, Wis. at the home of P. Fuhrmann. Duration of meetings: two full days. Preacher: Böttcher; substitute: Schöwe. Confessor: Schumann; substitute: Sauer. Work: Exegesis on Revelation 20- Spiering; Catechesis on the Second Commandment-Angel; Catechesis on the Ninth and Tenth Commandments-Benefits; Difference between Fire and Life Insurance-Hunter. Registration requested. G. Dettinann, Secr.

The Peoria and Rock Island Specialconference will assemble, w. G., July 19-21, in Secor. Ill. All members are hereby requested to register with the local pastor, E. Kirchner. H. W. Krietemeyer, Secr.

The mixed Mississippi Conference meets, v. v., Tuesday morning, July 26, at P. Reim's, La Crosse, and lasts three days. Works: Article XIII of the Augustana. Speaker: 1'. Bergemann; substitute: Fr. Blumenkranz. - Exegesis on 2 Tim. 1, 8-14.: Fr. J. Siegler; substitute: Hartwig. - Practical catechesis on the

Creation Story: Schilling; Substitute: L. Hacker:
The right way to catechize about the biblical story - confessional speaker: Fr Grüber senior; substitute: Fr Kuntz. - Preacher: Fr. Köhler. Timely registration requested.

W. Franzmann, Secr.

The Southwestern Minnesota Mixed Pastoral Conference will meet, 1). v., July 26-28 at the church in Jordan, Minn. Works: From thesis 16 on - Prof. Schaller; from thesis 24 on - P. C. F. Albrecht. Preacher: Seifert-Sell; Confessor: Lugenheim - List.

Th. Schlüter, Secr. p. t.

The Quincy Specialconference will meet, w. G., July 26-28, at the church of Bro. Schwagmeyer at Neelyville, Ill. Papers, "The Apostles as Preachers."- Fr. Wolf. German sermon: Fr. Klettke; Recensent: Fr. Eberhardt. English sermon: I?. Schwagmeyer; Recensent: P. Hallerberg Jr. "The Church" - P. Hallerberg Sr. Exegetical-Homiletical work on Matt. 7:15-23. - P. Oetting. "Uo>v our stuck^ ot 866ulur litersturo can ks rnacke serviekadlk tor our Sermons."- Fr. Drewes. Preacher: Fr. Lauer; substitute: L. Drewes. Confessor: Fr. Rabe; substitute: Fr. Hallerberg 86n. Registration is requested by July 15 from Fr. H. G. Schwagmeyer. W. G. Klettke.

TheTexas Districtsconference holds, v.v., its sessions from August 4 to 7, at the congregation of Bro. Buchschacher at Warda, Tex. Preacher: jubilee sermon, in the morning, Rev. F. Wunderlich (k. E. Mörbe). Afternoon: P. H. A. Hübötter (k. D. W. Langelett). Pastoral sermon: P. H. Hopmann (? G. Lienhardt). Confessional address: P. H. Hüge (k. C. H. Jäbker). Registrations requested by July 15. No quarters without registration. Pick up at Giddings (on August 3), Serbin or La Grange. One report exactly at which station one arrives. R. East hope.

The Nebraska District

of our Synod will meet, s. G. w., August 3 to 9, at the congregation of Mr. P. P. Mueller, at Norfolk, Nebr. Let it be known in time. Joh. Meyer, Secr.

The Kansas District

Our Synod will meet from 17 to 23 August in the congregation of P. C. Vetter in Atchison, Kans. Timely registration is necessary. F. Drögemüller, Secr.

The Canada District

Will be in session from September 1 to 7, 1898, in the township of ?. R. Eifert at Dashwood, Huron Co, Ont. to be in session.

H. Landsky, Secr.

Synodical Conference.

The Lutheran Synodical Conference of North America meets, v. v., August 10-16, 1898, at the congregation of Mr. P. A. v. Schlichten at Cincinnati, O. Subject of doctrinal proceedings: Theses on ecclesiastical practice. Speaker: Prof. A. Gräbner. Delegates are requested to report quite early to the local pastor for quarters.

I. Schaller, Secr.

Thanks.

Having been dismissed in peace from my former congregation in 1892, at my request, on account of sickness, I have been about five years without a ministry. During all this time our heavenly Father has abundantly provided for us.



and here and there made the hearts of his dear children willing to help us. Gifts have also been received of whose transmitters I have no idea. I would therefore like to express my gratitude publicly. May the faithful Lord richly reward all our dear benefactors for their love and gifts of love!

Tavistock, Ont, June 21, 1898.

Leopold C. W. Wahl,

d. Z. Pastor of the Lutheran congregation at Tavistock, Ont.

Proceeds to the Illinois district treasury:-

Synodal treasury: By C. Witte in Cowling by P. Frese's congregation -3.00, dch. L. Kölling in Hoyleton, Coll. on Pentecost by P. Katthain's Gem. 5. 10, dch. W. Pfortmüller, coll. on Pentecost of P. Heine's congregation in Rodenberg 9. 12 and dch. P. Hohenstein, Coll. of the Treieinigkeils congreg. in Peoria, 10. 85. (S. -28.07.)

Inner Mission: Missionsscoll. (Theil): Dch. J. W. Diersen v. d. Gemm. in Crete u. Eagle Lake 68. 67, 1[^]. Roeder at Arlington Heights. Coll. at mission f. d. Gem. das. & adj. 'arten Gemm., 50.00, P. J. E. A. Muller in Chicago v. sr. Gem. 63.00, dch. 1>. Rösel v. d. Gemm. in Burlington, Hampihire, Genoa, Sycamore, North Plato, Pingree Grove & guests from Marengo 87.00, dch. H. Koboldt v. 1'. Zagel's Gem. in Effingham 6 66, & Krebs v. d. Gem. in Tinley Park 30 0 -; Pentecostal Coll. v. 1'. Blanken's gem. in Buckley 17. 70, dch. W. Balzer a. d. Mission offices of the Gem. in Addison 8. 85, x. Lieber v. d. Gern, in Riverdale 40 00 and e. K. Schmidt in Chicago, thank offering of Mrs. Emma Kroschel, 5.00. (P. -376 88.)

Negro School in Salisbury, N. C.: Teacher L. Appell in Chicago by s. pupils 3. 65, Teacher E. Brust in Addison by young missionary friends 1. 25 & s. pupils 3. 75, 1". Wagner in Decatur by Miss M. Mezger. 10 & Miss Kath. Herodt . 25, 1>. Jben in Prairietown v. W. Suhrenbruck . 25 u. dch. t'. K. Schmdl in Chicago by d. boy Walter Bilhorn 2.00. (p. -11. 25.)

Negro Mission: Missionsscoll. (part): dch. J. W. Diersen v. d. Gemm. in Crete & Eagle Lake 68.07, L. Roeder v. d. Gemm. in Arlington Heights & neighboring Gemm. 50.00, l'. J. E. A. Mueller in Chicaao v. sr. Comm. 5.00, l'. Rösel v. d. Gemm. in Burlington, Hampshire, Genoa, Sycamore, North Plato, Pingree Grove & guests from Marengo 20.00, dch H. Koboldt v. l>. Zagel's Gem. at Esfingham 6. 66 & Krebs v. sr. Church at Tinley Park 10.00. (p. -168 73.)

English Mission: Teacher Aug. Wilde at Wine Hill by some pupils 2.00, Fr. Wagner at Decatur by Miss Kath. Herodt . 50. (S.-2. 50)

English Mission in Chicago: P. J. E. A. Müller, Theil d. Coll. am Miionsfeste sr. Gem., 5.00.

English Mission of St. John's College at Winfield, Kans.: teacher F. Ringel v. s. pupils at Chicago: A. Giese, J. Bollrath & B. Vollrath jc . 10, J. Prieske . 25 & A. Dau .05, v. N. N. in Beardstown 5.00. (p. -5. 60.)

Emigrant Mission: Fr. Rösel, Theil d. Coll. at the Missionary Feast d Gemm. in Burlington, Hampshire, Genoa, Sycamore, North Plato, Pingree Grove and guests from Marengo, 14 50.

Emigrant Mission in NewDork: l>. J. E. A. Müller, Theil d. Coll. am Missionsf. sr. Gem., 5.00.

Emigrant Mission in Baltimore: P. J. E. A. Müller Theil d. Coll. am Missionsf. sr. Gem., 5.00.

Judenmission: e. J. E. A. Müller in Chicago, Theil der Coll. am Missionsf. sr. Gem., 5.00 u. dch. H. Koboldt in Effingham, part of the Coll. in the missionary work of H. Zagel's church, 6. 67 (p. -11. 67.)

Heathen mission: mission fcoll. (part): 1?. Röder v. d. Gem. in Arlington Heights u. benachbarten Gemm. 45. 46 & dch. H. Koboldt of P. Zagel's congregation in Effingham 6. 66. (p. -52. 12.)

Support Fund: P. Lüker in Bethlehem, Coll. at Schlechte-SchulzeS Hochz. in Worden, 5.00 1'. Blanken v. d. gemiichten Conf. of Champaign & vicinity 3.00, l-. A. J. Büniger of the Chicago Pastoral Conf. 17. 60, 1>. Drögemüller v. d. Arlington Heights Pastoralconf. 5. 25, dch, P. Wagner of ?. Erdmann . 50, P. K. Schmiyt in Chicago, thank offering by Mrs. Emma Kroschel, 2.00, P. Wagner the. by Wittwe Beduhn 1.00, dch. d. l'U: Leßmann in Otawville by d. Gem. 6. 20, Mary's by sr. Gem. in Danville 14. 50, Hevne in Decatur, Coll. sr. Gem. 10th 16, Castens v. sr. Gem. in Gilmer 6. 10, Hornung in Sadorus, Coll. d. Gem., 3. 34 and by H. Meier 1.00, Merkel in Dieterich, Coll. d. Gem., 4. 87, by Albert and Eduard M. . 94. (p. -81. 46.)

Student Albert Huebener in St. Louis, Mo.: Dch- l- W. Diersen in Crete a. d. bellb. of the comm. 25.00.

Laundromat in Springfield: l'. Brewer in Eagle Lake v. Women's Ver. 5.00.

Students in Springfield: By Prof. Simon v. ?. Reisinger at Springfield, N. D., f. Manteusel 20 00. p. J. E. A. Mueller in Chicago v. Jungfrver. f. H. Gehrke 5 00, P. H. tz. Wüte in Pekin s. Georg Möhring a. d. Missionskasse 15.00 u. v. Frauenver. 10.00, U. Wagner in Chicago from Frauenver. f. A. Spleiß 6.00. (p. -56.00.)

College student in Milwaukee: Coll. at VosbergMendts Hochz. in Buckley f. Th. Blanken 5. 75, P. K. Schmidt in Chicago f. Gehrs, Kaub u. Mezger vom Frauenver. 25.00, Jünglver. 18.00 u. Jungfrver. 20.00, 1[^]. Brewers in Eagle Lake by Women's Assoc. f. Brewer 5.00 & Albers 5.00. (p. -78. 75.)

Pupil in Addison: P. J. A. F. W. Mueller's Gem. in Ehester f. A. Love 10 00 l>. Angels brecht in Chicago v. Virgins ver. f. W. Meyer 25.00, 1[^]. Rösel in Burlington, Coll. at Lenschow-Clausings Hochz., 16. 75 for poor students. (S. -51. 75.)

Studying orphans from Addison: From Chicago: Geo. Fuhrmann. 50, Robert Teltzrow 1.00 and J. L. Thurn 2.00; from Gilmer by Mrs. N. N. . 25 & Aug. Knigge . 50, from Gust. W. Sander 1.00. (S. -5. 25.)

Church Building Fund of the Jllinois District: Dch.J.W. Diersen, Theil d. Coll. at the Misssons f. d. Gemm. in Crete, and

Eagle Lake, 68.06, P. Hieber's comm. at Riverdale 10.00, ? I. A. E. Müller in Chicago, part of the coll. in the missionary fund of his church. Gem., 5.00, P. K. Schmidt the. thank offering of Mrs. Emma Kroschel, 1.00, v. N. N. in Beardstown 5.(P u. P. Engelbrecht in Chicago from the Women's Ass. 8.00; P. Mundt in Montrose, evening coll. f. Murphysboro, 5.00. (S. -114.06.)

Deaf and Dumb Mission: Fr. Steege in Dundee by Louis Steffen 1.00.

Church building in Alexandria, Va: Fr. Mueller's congregation in Ehester 10.00.

Parish in Danvers: Fr. Mueller's Parish in Ehester 10.00.

Hermannsburg Free Church: P. J. E. A. Müller in Ehlcago, Theil d. Coll. am Missionsf. sr. Gem., 5.00.

Concordia parish in Chicago: Fr. Matthius from the parish in Glencoe 4. 55.

H. Eiffing in Sherburn, Minn.: P. J. E. A.Mueller in Chicago by Wwe. Kriedemann 2.00.

Danish Free Church: P. Krebs, Theil d. Coll. am Missionsfest in Tinley Park, 4. 96.

DeutscheundsächsischeFreikirche: Coll. on occasion of 4^h. Huebener's lectures: P. A. Reinke in Chicago 44. 10, 1>. Engelbrecht das. 25. 50 u. dch. J. W. Diersen in First 25.00; ? Hiebers Gem. in Riverdale 4. 88, P. J. E. A. Müller in Chicago, Theil d. Coll. at Missionf. sr. Gem., 5. 00, P. Roesel, Theil d. Coll. at Missionf. d. Gemm. in Burlington, Hampshire, Genoa, Sycamore, North Plato, Pingree Grove and guests from Marengo, 14. 50, 1>. Brewer m Eagle Lake from women's ver. 10.00, e. Cancer at Tinley Park, Theil d. Coll. at mission f. sr. Gem., 4. 97, P. Brewer at Niles a. d. Gem. 1.00. (p. -134. 95.)

Orphanage at Des Peres, Mo.: Fr. Breast in Prairie v. Conrad Rowold 2.00.

Orphanage in Addison: 163. 11 and 2105. 31. (S. -2268. 42.) (Nö. Kassirer G. Ritzmann acknowledges the individual items).

Mission in London: From Chicago: P. J. E. A. Müller in Chicago, part of the mission feast coll. of sr. Gem., 5.00 u. P. K. Schmidt, Dankopfer. Mrs. Emma Kroschel, 1.00. (S. -6.00. 1

Mission in Hamburg: From Chicago: P. J. E. A. Müller in Chicago, part of the mission feast collection of his church, 5.00 and P. K. Schmidt. Gem., 5.00 and P. K. Schmidt, thank-offering of Mrs. Emma Kroschel, 1.00. (S. -6.00.)

NO.: In my receipt, "Luth." No. 11, under the heading "Benevolent Fund," it should read, "By Teacher F. Rieck of the Chicago Teachers' Conf. (not Pastoral Conf.) 28. 75" and "by Father Gruener (not Grauer) of the Fox Rioer Conf. 9 25"; under the same heading, in "Luth." No. 13, it should read, "By P. C. A. Eberhardt, Collecte of the Gem. at Arenzville (not Red Bud) 2. 75." Total: -3558. 47.

Addison, Ill, July 2, 1898, H. Bartling, Cassir.

Income to the Michigan District coffers:
(June.)

Synodical Fund: Sand Beach -6. 14, Macomb 4. 70, ? Claus' Gem. 9 45, Port Hope 10. 45, Kilmanagh 4.00, Saginaw W. S. 14 02, Arcadia 8.00, Jonia 5. 35, P. Schöch's Gem. 5. 77, Bay City 12.00, Tp. Merritt 5th 96th, P. Hagens Gem. 7th 18th, Blendon 3rd 00th, P. Tresselts Gem. 9th 47th, Roseville 11th 38th, Town Taylor 2nd 20th, Manistee 20th 72nd, P. Lemke of A. P. 4th 00th, Wyandotte 5th 96th (S.-149th 75th).

Building fund: Arcadia 3.00.

English Mission: Teacher W. Läsch's School 3.05. ? Harsch v. H. Held . 10. (S. -3. 15.)

Mission in London: P. Schinnerer by Mrs. B. 1.00. U. Lemke by A. P. 2.00, by F. Schödel, School in London, 5.00. (S. -8.00.)

Mission in Hamburg: P. Lemke v. F. Schödel 5.00, v. A. P. 2.00. (S. -7.00.)

Danish Free Church: Mani Tea 8.00.

Saxon Free Church: Manistee 8.00.

Deaf and Dumb Mission: Saginaw O. S. 5. 30.

Negro Mission: Fr. Schinnerer v. Mrs. B. 100. Fr. Markworth v. Mrs. N. . 25. teacher Denninger v. Mrs. Hauck . 25. U. Dümllings Gem. 6. 42. P. Lemke v. A. P. 2.00. Tawas City 1.00. (S.-10. 92.)

Negro school at Salisbury, N.C.: TeacherDenninger's school, 4.00. Teacher W. Läsch's school, 2. 15. Teacher J. G. Weiss' school. 64, Montague, school, 1.00. P. Harsch v. H. Held . 10, P. Baumgart v. Mrs. Nebeck . 25, v. N. N. . 25. k. Lemke v. A. P. 1.00. (S. -9. 39.)

Jewish mission: Manistee 5 00.

Emigrant Mission to New Dork: Reed City 4th 45th, Manistee 8 00th (p. -12th 45th).

Inner Mission: Rogers City 1st 65th, Moltke3st 61st, Sebewaing 18th 16th, Midland 3rd 30th, Mt. Pleasant 3rd 57th Tv. Mills . 64, Hoffmann 2nd 16, Deerfield 2nd 30, Armada 1st 95, P. Fackler v. J. Mulzer 5th 00, Bay City 6th 52, Monitor 8th 50, P. Kern, Hochz. Kern-Fritz, 2nd 60, P. Meinecke's Gem. 13th 66, P. Hagen's Gem. 27th 37, Blendon 3 00, P. Kruger, Hochz. Gärtner-Moll, 5.00, Manistee 10 00, Lemke v. A. A 2.00, Tawas City 4th 14, Frankenmuth v. N. N. 1.00. (S. -126th 13.)

Support Fund: Fr. Huegli v. A. Stendel 1 00. Lenox 6 00. Lisbon 10. 30. Lansing 5. 64. Petersburg 6. 32. New Haven 2. 95 Hemlock 3 00. Mt. Clemens 8 00. Tv. Merritt 5. 22. Leland 5 08. Waldenburg (? Boehling) 9. 87. Hntcollecte at Detroit Synod, lud. of a thank oper (5 00) by N. N., by 1". Kraft 100. 72. claybanks 1. 67. manistee. v. H 2 00. Big Rapids 3.05. P. Lemke v. N. N. 5.00, by Julius Raatz 1 00. P. Wuggazer 1.00. Frankenmuth. High;. Nuechterlein-Rodammer, 16. 26, v. N. N. 2.00. (p. -196 08.)

North Detroit Deaf and Dumb Institution: P. Smukal's Gem. 13. 67. teacher G. Appold's school 2. 90. teacher Nuechterlein's school 2.00. P. Lemke of A. P. 2.00. (P. -20 57.)

Home for the Elderly in Monroe: Steiner, May, 4.00. Fr. Schatz' Gem, April to June, 12 00. Fr. Tresselt's Gem, April to June, 6 00. Manistee 5.00. (S.-27.00.)

Michigan poor students: Steiner 10. 26. Reed City 4.00. Schumacher v. N. N. 1.00. P. Lobenstein v.

Gottfr. Schwede 15.00. Hemlock 3.05. Waldenburg (? Böhling) 6. 82. 1>. Smukal, Jungfr.-Ver., 10.00. P. F. Hahn, Hochz. Strahl-Fühlbrück, 3. 10. Waltz 7. 50. Manistee 5.00.

Lemke v. A. P. 2.00. Teacher C. Rieß, Jungm.- u. Jungfr.-Ver., 6.03. Kilmanagh, High;. Irrer-Woldt, 2.00. (p.-75. 76.) Students in Springfield: for J. Pfeifer: Port Sanilac 3. 30, Sanilac Centre 3. 50, South Sanilac Centre . 92. (S. -7. 72.)

Sophomore at Addison: Saginaw W. S. for O. Duclos 12. 50, for R. Wissmueller 12. 50. Lemke for Budenthal 5.00. (S. -30.00.)

Students at Fort Wayne: C. Rieß, High;. WeberGrüber, for E. Manske 9.00, for H. Grüber 5.00. Marion Springs for E. Barth 3.00. (S. -17.00.)

Students in Milwaukee: Teacher J. A. Weiss' school for I. Saloner 2. 50.

Orphanage in Wittenberg: Ruth 2.00. teacher J. G. Weiß' school . 46, 1". Jüngel, Hochz. Voß-Francke, 1. 70. 1>. Lemke v. A. P. 2.00. (p. -6. 16.)

Orphanage in Addison: Ruth 2.00. Teacher J. G. Weiß' school . 90. P. Jüngel, Hochz. Voß-Francke, 1. 70. (p. -4. 60.)

Orphanage in Des Peres: Ruth 1.00.

Parish in St. Clair: Manistee 20.00.

? Cod from Australia: surplus of a hatcoll. at the synod in Detroit 5. 88.

Total: -770. 36.

Detroit, Mich. June 30, 1898, G. Wendt, Cassirer.

572 Wsletü ^ve.

Income to the Middle District coffers:

Synodical treasury: Gemm. of ??: Miller, Fort Wayne, dch. F. E. W. Scheimann -38 38, Scheips, Peru, 17. 25, Bahn, Fort Wayne, by N. Kelsch 8. 57, Link, Laporte, by L. Schumm 24.04, Franke at Fort Wayne 7. 76, Wesel, Cleveland, 29.04, Schumm, La Fayette, 47. 46, Brueggemann, Hilliards, 9.03, Dublin 2. 27, Schlesselmann, Paynesville, 3rd 75, Claus, Elkhart, 5th 76, Zimmermann, Ingfield 10th 65, German Tp. 2nd 90, Kretzmann, Vincennes, 14th 53, Rupprecht, North Dover, 12th 60, Wambsganß, Indianapolis, by F. Buddenbaum 20th 84, Meinten, Woodburn, 2nd 90, Michael, Vöglein, dch. H. Stelhorn 7th 84, Henkel, Julietta, 14th 91, Bauer, Purcell, 4th 00, Brauer, Hammond, 2nd 50, Jungkuntz of St. Peter's, Columbia City, 7th 99, Schülke, Hobart, 5th 44, Gross, Fort Wayne, dch. W. Kayser 44th 47th, Biedermann, Kendallville, 10th 62nd, Wawaka Branch 1st 50th P. Brueggemann's Women's S.V., Dublin, 12th 00th (S. -369.00.)

Building Fund: P. Werfelmann's Gem, Marysville, through J. Scheiderer 22.00. P. Diemer's Gem, South Ridge, 16. 75. (S. -38. 75.)

Inner Mission: Gemm. d. ??: Kieß, Freyburg, 15. 87, Schmidt, Seymour, 6 70, Siek, Vallonia, 2.00, Link, Laporte, by L. Schumm 17. 38, Frank, Evansville, 18. 22, Mohr, Staser, 4.00, Markworth, Jonesville, 5. 50, Rottmann, Florida, 5.00, Wilder, Bremen, 15. 28, Riedel, Bedforo, by I. H. Stohlmann 7.00, Koch, Hamler, 7. 11, Kaiser, Jonesville, 7.06, Thieme, South Bend, 6. 65, Diederich, Hoagland, 4. 75, Heinze, Decatur, 6 58, Bauer, Purcell, 4. 50, Biedermann, Kendallville, Missionsfcoll., 88. 91, Trantmann, Columbus, 17. 50. P. Markworth of Wittwe Meier 1 00. k. Schumann, Salamonia, of Christ. Hatter 2 00. (S. -243.01.)

Negro Mission: P. Schmidt's Gem., Seymour, 11. 50. k. Kretzmann, Vincennes, by C. F. . 35. mother Schmidt, Indianapolis, by F. Buddenbaum . 50. p. Rump's Gem, Tolleston 13. 50. p. Niemann, Cleveland, by H. H. 1.00, by H. N. . 25. teacher Spuhler's Schalk, at Akron 7.00. (S. -34. 10.)

Negro school at Salisbury: school children of teachers: Klee, Evansville, 3rd 40, Dreß das. 3rd 50, Wellensiek, Preble, 2nd 80, Hmz, Cleveland, 2nd 36, Hiller, Elyria, 3rd 30, Bodenstein, Cleveland, 1st 62, Nessel das. 1st 78, Bewie das. 4th 30, Eiigelbrecht, Kendallville, 2nd 05. P. Frankes school k. at Fort Wayne . 44. k. Koch, Hamler, by Arnold Drewer 1.00, v. K. . 30. P. Rottmann's Schalk. of Florida, 1. 30. P. Jungkuntz at Columbia City, by W. Schaper 1. 25. (S. -29. 40.)

English Mission: Jungkuntz, Columbia City, by W. Schaper 1.00.

Heathen Mission: Gemm. d. Zorn, Cleveland, dch. I. H. Melcher 10.00, Markworth, Waymansville, 2.00, Biedermann, Kendallville, 3. 17. 4?. Markworth by Mrs. Uphaus . 50. (S. -15. 67.)

Mission in South Brooklyn: Fr. Walker's congregation in Cleveland 20.03. Fr. Niemann's congregation that. 3.08. (S.-23. 11.)

English Mission in Akron: P. Lothmann's Gem., Akron, 30.00.

Mission in London, England: ?Trautmann's Gem. in Columbus 4.00.

Students in St. Louis: Fr. Wambsganß' Gem. in Indianapolis by F. Buddenbaum f. W. Koß 10.00. Cleveland teachers' conf. f. Bewie 30.00, f. Both 30.00. P. Wesel's Gem. f. Cleveland, f. J. Schmidt 13. 56. (p. -83. 56.)

Students in Springfield: I". Wambsganß' Gem. in Indianapolis dch F. Buddenbaum f. W. Heine 20 00.

Students at FortWayne: I'. Muller, Farmers Retreat, v. H. N. f. M. 1.00, v. Mrs. R. s. L. M. 3.00. L>. SchÄidt, Seymour, Hochz. Albering, f. S. 10. 60. 1?. links women's ver., Laporte, dch. L. Schumm f. C. Fickiveiler 9. 10. P. Markworh, Waymansville, Hochz.Mießler-Mundt, 3. 65, 1^ Gross' Jungfr.Ver., Fort Wayne, f. A. K. 25.00. Stock: at Fort Wayne, Hochz. Tent-Rodenbeck, f. J. Lohrmann 8. 70. 1>. Tall, Fort Wayne, Hochz. Kammeyer-Rodenbeck, 6.00, Hochz. PrangePrange 8. 40. P. Niemann's Gem., Cleveland, 54. 69. 1". Biedermann's Gem. of Kendallville, Misfionsfcoll. 10. 52. P. Wesel's Gem. of Cleveland, f. Turk, 13. 56. (S. -154. 22.)

Students in Milwaukee: P. Stöppelwerth, N.Amherst, Hoch;. Schulz-Schmidt, f. Lindner6. 35.

Pupils in Addison: P. Preuß'Gem., Friedheim, s. J. Koch 11. 20. P. Koch, Husf, Hochz. Engelbrecht-Racine, s. K. 5. 80, whose Gem. das. f. K. 6. 31. Cleveland teachers' conf. f. Bewie 30.00. (S.-53. 81.)

College household in Fort Wayne: H. Weseloh's Gem, Cleveland, 36. 16.

Orphanage in Indianapolis: Gemm. d. kk.: Wrath in Cleveland by J. tz. Welcher 24th 25, Gotsch, Sherwood, 7.00, Edaerton 5th 25, Zimmermann, Darmstadt, 5th 95, Schlesselmann, Euclid, 12th 50, Muller, Fort Wayne, by F. E. W. Scheimann 47 08, Tirmenstein, Logansport, dch. tz. W. Hope 20.00, v. Schlichten, Cincinnati, Pentecostal coll. by, 22. 61, Eickstädt, Hamilton, dch. E. Schmücker 10.00, track, Fort Wayne, dch. N. Kelscher 7.00, Querl, Toledo, 9. 27, Jüngel, Fort Wayne, 17. 40, Schmidt, Seymour, 14.00. P. Gross, Fort Wayne, Jungst. Kränzchen, 5.00. P. Diederich, Hoagland, of C. S. 1.00. P. Stock, Fort Wayne, Hochz. Narwold-Kohlenberg, 5. 90. 1". Jungkuntz's school!., Zion's congregation, Columbia City, 1. 28. P. Heinze, Decatur, by Mrs. J. Bürger 1.00. P. Trautmann, Columbus, School Fcoll. 7. 50, Women's Assoc. d. City 15.00.

Riedel's School, Bedford, 1. 25. Teacher Decker's School, N'Iron, 2. 39. (p. "242. 63.)

Delano Orphanage. Miss... Lothmann's School, Alron, 3. 32.

Deaf and Dumb Institution: I?. Schumann, Salamonia, by Christ. Hatter 1.00.

Louisville Deaf and Dumb Mission: Fr. Knusts Gem., Chuckery, 6.06.

Fellow believers in Germany: I?. Zorn's Gem. in Cleveland, by J. H. Welcher 24. 25. I?. Franke at Fort Wayne on the missionary box 5.00. Mueller's congregation, Farmers Retreat, 7. 17. P. Schumann, Salamonia, by Mrs. W. Mertz 2.00. P. Trautmann's congregation, Columbus, 7.00. (p. "45. 42.)

Fellow believers in Denmark: Fr. Franke b. Fort Wayne a. d. Missionsbüchse 5.00. P. Trautmanns Gem., Columbus, 3. 70. (S. "8. 70.)

Hospital in Cleveland: Gemm. d.Uk. in Cleveland: Niemann 291. 50, Zorn 60. 30, Walker 29. 50, Weseloh 80. 40, Wesel 37. 95, Sauer 49. 10, Keller 34. 65, Schwan 26. 25, Walker 16 42. (p. "626.07.)

Children's Friend Society of Milwaukee: ?. Müller, Farmers Retreat, by H. N. 2.00.

Pilgrim House in New York: Fr. Katt, Terre Haute, v. Mrs. W. Chisel 5.00.

Support fund: Gemm. d.U?: Schmidt, Decatur, 6th 50, Monroeville, 1st 35, Lindhorst, Reynolds, 7th 78, Zorn, Cleveland, dch. J. H. Welcher 50.00, Markworth, Waymansville, 3.00, Zimmermann, German Tp., 2. 25, Diederich, tzoagland, 4 50, v. Schlichten, Cincinnati, Pentecostal Coll., 27. 65, Hassold, Fairfield Centre, 5.00. P. Stöppelwerth, N. Amherst, Hochz. Segert-Zeuner, 3rd 15th Teachers' Conf. in Cleveland, 32.00.

Cane, Fort Wayne, rever. Shepherd Wiche, 9. 14. P. Zorn, Cleveland, v. W. tzerbkesmann 1.00. North Indiana-Pastoralconf. 10.00 a. 3. 50. P. Zorn, Cleveland, Hochz. AlbersStühm, 10. 50. P. Jensen, Arcadia, H. Bardonner's wedding anniversary, 7.00. (p. "184. 32.) Total: "2266. 16.

Fort Wayne, June 30, 1898, C. A. Kämpe, Cassirer.

Proceeds to the treasury of the Eastern District:

Synodical treasury: Emm. congregation, Buffalo, "7. 75. Trinity congregation, Brooklyn, 10. 30. UU. congregation: H. Schröder 9. 20, Engelbert 5. 87, Restin 7. 41, Hochstetter 4. 45, Gräßer 6. 50, Weidmann 7. 85, Hein 21. 50. (S. H80. 83.)

Pilgrim House: Kassirer Wendt 5.00.

Progymnasium: Gem. P. Guckenbergers6. 50. ?Wurls Imm.-Gem. 7. 10. (p. "13. 60.)

Progymnasium building fund: UU. congregation: E. H. Fischer (late) 3. 15, Sander, Little Valley, 5. 30, Pechtold 6.00, O. Houses 10.00. P. Mönkemöller of N. N. 4.00. St. Paul's congregation, Baltimore, 19.00. P. Bröcker of Mrs. M. E. Steinmeyer 10.00. (S. "57. 45.)

Emigrant Mission in New York: Kafi. Wendt 2. 50. Gem. P. Lohrmanns 5.00. (S. "7. 50.)

Emigrant Mission in Baltimore: Kass. Wendt 2. 50.

Inner Mission in the East: Through Fr. J. H. Sieker 100.00. Geord. Wohltth.-Kaste d. St. Matth.-Gem., New Park, 200.00. Fr. Kühn, ges. v. FrI. E. N. 4. 80. Kass. Menk 2.00. ?. Bröcker by Mrs. M. E. Steinmeyer, 20.00. P. Gräßer by Z., 2.00. Worcester congregation, 8. 50. K. congregation: Sieger, 7. 75; F. Brand, 18.07; Arnold, Farnham, 1.00; Koch, 31.00; Reisinger, Mortons Corner, 4. 75. (S. "399. 87.)

Heathen mission: Fr. Gräßer v. Z. 2.00.

Negro Mission: St. Paul's Parish, Baltimore, 14.00. Geord. Wohltth, St. Matthew's Congregational Fund, New York, 100.00. K. Gräßer v. Z. 2.00. Negro schoolinSalisbury, N. C.: teacher Rehahn v. s. pupils. 3. 50. Gem. P. Hanewinckels 1. 30. teacher List v. s. pupils. 2. 65, Miss Fangmeiers . 83, teacher Reisigs 1. 15. mission b. d. Gem. P. Schulzes 3.00. P. Mönkemöller v. child, in Easthampton 1. 82, Springfield. 68. teacher Miller v. s. pupil . 30. chapel building in Mansura, La: D. M. 2. 50. (SEE "133. 73.)

Jewish Mission: Kass. Wendt 3.00. P. Lühr v. H. Fick 5.00. Missionary office of the congregation: P. Schulzes 3.00. S.-S. of the congregation ?. Germanns 2. 38. P. Gräßer v. Z. 2.00. Gem. in Kingsville 1. 80. Gemm. d. UU.: Peters 5. 19, Michel 4.00, Lohrmann 5. 41. P. Brunn, Coll. at d. 3rd Convent, d. N. E. Distr. d. Walther-Liga 15. 79. (p. "49. 82.)

English Mission: Teacher Miller v. s. Students . 40.

Mission in London: Missionary Office of the congregation of P. Schulzes 2.00. 1>. Senne v. s. Bibelkl. 10.00. (p. "12.00.)

(Conclusion follows.)

Baltimore, June 30, 1898. C. Spilman, Cassirer.

Income to the Western District Fund:-

Synodal treasury: Fr. Demetrios Gem, Emma, "8. 75. Gem. in Lutherville 4. 76. (p. "13. 51.)

Progymnasium in Concordia: P. Mießler by Chr. Volkmann at Clinton 2.00.

Inner Mission of the District: Fr. Wangerin of G. Parts 5.00. Fr. Mießler of Chr. Volkmann 2.00. Gemm. d.: Gihring in Freedom 2. 71, Ludwig in Appleton City

1. 90, Demetrio in Emma 4. 57, Möller in Mora, Mifsionsscoll., 24.00. (S. -40. 18.)

General Interior Mission: N.N., Nezperce, Jdaho, 5.00.

Negro Mission: P. Mießler v. Chr. Volkmann 1.00. k. Falcon, Coll. a. d. Hochz. W. S.-L. G. for Salisbury, 2.00. k. Möllers Gem. at Mora, Missionsfcoll. 5.00. N. N. at Nezperce, Jdaho, 5.00. (S. -13.00.)

English Mission: Fr. Drewes' Sunday School at Hannibal 5. 75. Fr. Janzow v. the teachers' pupils: Just 2. 85, Barthel 1. 60, Waltke 2. 51, tzörber 1. 25, Kiltz . 91, Färber . 55. (p. -15. 42.)

Heathen Mission: P. Möllers Gem., Mora, Mifsionsscoll., 15. 10. Support fund: P. Möllers Gem. in Mora 4.00.

Orphanage near St. Louis: Fr. Kretzschmar from Fr. Cramme. 50. Students in Springfield: Fr. Köstering from the Young Fri. 12.00.

Church building fund: P. Kretzschmar for 2 shares of N. N. 10 00, for 4 shares of W. Zschoche Frohna, 20.00. P. Falles Gem. in Forest Green 8.00. (S. -38.00.)

Parish in Billings: P. Ahners Parish in Kiel 8. 31.

St. Louis, July 5, 1898. tz. H. Meyer, Cassirer.

2314 N. 14. 8t.

Received for orphanage in Addison, Ill:

From churches, etc., in Illinois, for current expenses: By Bro. Traub, Aurora, Pentecostal Coll. -24.00. For anniversary books: k.Zahn,Qmncy, 5.00. Bro. Uffenbeck, Chicago, 13. 33. Bro. Luecke, Chicago, 6.00. Bro. Strikter, Proviso, Coll. of the comm. 12.00 & Coll. b. d. silver. Hochz. W.M. Harger 7.00, together 19.00. Fr. Theo. Kohn, Chicago, f. Jubilee Books 4th 75th P. Zapf, Melrose Park, half of Pentecost Coll. 9th 94th For Jubilee Books, P. tz. Brewer, Niles, 5.00 u. P. Krebs, Tinley Park, 1. 25. By P. Wangerin's comm., Sollitt, dch. Ch. Bockelmann 9. 80. p. Meyers Gemm. to Lena . 95 & Richland 1. 10, together 2.05. P. Fricke, West Chicago, v. d. Gem. 2. 25. From P. Great's Gem. to Addison, Hochzcoll. at Aug Matthews-E. Fiene, 10. 30. P. tzaake, Elk Grove, Coll., 16. 85 and for Juknläumsbücher 1. 60, zus. 18. 45. P. Nabe, Yorkville, Coll., 10.00 u. for Jubilee books 1. 63, zus. 11. 63. k. Schuessler, Coal City, jubilee gift from his comm., 5. 35. for jubilee books, P. F. E. Brauer, Crete, 3. 30 and k. Früchtenicht, Elgin, 8. 45. P. Feiertag, Chicago, Coll., 16. 67. k. Nütze, Chicago, anniversary gift of F. Nebel, 5.00. k. Castens, Gilmer, for anniversary books, 1. 65 & coll. 5.00, coll. 6. 65. for anniversary books, P. Lüker, Altamont, . 40. from Elk Grove, subsequent, .05. P. Molthan, tzensdale, 2. 85. k. Fruchtenichts Gem., Elgin, by teacher holiday, 3. 75. k. Bartling, Austin, . 30, and P. Heintz, Crown Point, Ind. of, . 75. from P. Great Gem. of, Addison, by Chr. Seegers . 50. k. Keller, Thornton, Coll. of, 3. 25. p. Leeb's Gem, Chicago, 12.00. Coll. at 25th anniversary celebration 1084. 38 and surplus a. d. booths 631. 86. P. Blanken, Buckley, tzochnz.Coll. at Koschnick-Kaufmann, 4. 50. P. Rösel, Burlington, for anniversary books 1.00. P. Sapper, Bloomington, by Mrs. Joh. Teske 3.00. By W. Balzer of the Gem. in Addison 58.00. P. Bertram, Crystal Lake, for anniversary books 7.00. k. Drögemüller's Gem., Palatine, 4. 57. P. Räder, Arlington Heights, Coll. on the day of the Jubilee Feast, 15. 17 and for Jubilee books 2. 70, together 17. 87. P. Schmidt's Gem., Chicago, 17. 47. From P. Wunder's Gem., Chicago, by Aug. Mascher 1.(X). P. Steege, Dundee, Coll. on Jubilee Day, 31. 86 & subsequent for Jubilee books . 4, 6, together. 32. 32. from teacher Chr. Luecke, Chicago, 1.00. P. tzeerboth, Wheaton, for jubilee books 2 75. from P. Schroeder's congreg. in Kankakee dch. F. W. Gohlke 12. 32. from P. Nahes Gem. near Yorkville dch. Bro. Hage, Sr. 9. 46. of P. Dietz's Gem. at Chicago, Coll. 7.00. k. Pfotenhauer, Lemont, Coll. 10. 75. by P. Feiertags Gem. of Chicago, dch. H. Millis 7.00. by P. Filling's Gem., Chicago, Coll., 6.00. p. Theo. Kohn, Chicago, coll. dch. 8. 60. k. Peters, Springfield, N. Y., by d. women: Lotte. 50 & Gehl . 10, together . 60. from Chicago v. d. Gemm. d. kk.: Merbitz 7. 95, Hölter 28. 90, Wagner 25. 67. from P. F. E. Brauer's Gem. in Crete dch. J. W. Diersen, Coll., 23. 85 & a. the orphan box in the church 1. 22, zus. 25.07. By Fr. Herm. Brewer, Niles, subsequent . 10 for jubilee books. (S. -2235 46.)

Of children etc. in Illinois: 36. 23. (Acknowledged in the "Kinder-u. Jugendblatt").

Board money: By Joh. P. Hansen, Lake Linden, Mich. 4.00 for his daughter. By Mrs. Bernhardt, Chicago, for the children Groll 9.00 from the relatives. (S. -13.00.)

Addison, Ill, July 2, 1898, G. Ritzmann, Cassirer.

Pilgrim House and Emigrant Mission.

Revenue from April 1 to June 30, 1898.

1st Pilgrim House: Kassirer C. Spilman -8 34, Kassirer C. A. Kämpe 2. 50, Ka'sirer tz. H. Meyer 9.00, Kassirer G. Wendt 1.00. (Total: -20. 84.)

2nd Emigrant Mission: W. Klose 2.00, J. Paulus 1.00, P. F. Wendt 2.00, P. F. E. Nöthe 2.00, H. J. Niedel 5.00, R. Bunke 5.00, E. Schumacher . 50. by W. Vopel from Landgerichtsrath O. Gmelin 7.00 and H. Langhoff . 48. by W. Schmidt from Rosa Wichmann 2. 90. Kassirer G. Wendt 2. 80, Kaisirer C. A. Kämpe 12. 40, Kassirer G. E. G. Küchle 15. 45, Kassirer C. Spilman 9. 71, Kassirer E. F. W. Meier 85. 98. (Total: -154. 22.)

No non-interest bearing loans have been received or recovered.

For the German Free Church and various purposes of the same, -416. 62 have been received, and for the Danish -36. 68.

S. Keyl.

Undersigned hereby certifies to have received -6.00, collected at the silver wedding of F. Daudt at Fish Creek, Nebr. To all givers heartfelt thanks and God's rich blessings.

Scribner, Nebr . Chas. G. Treskow.



From the singing society of St. Jacob's parish at Winfield, L. J. , - 5.00, W. Wettinafeld das. 2.00. Missionary parish at Hartland Corners, N. D., . 10. From N. N. 35.00. P. Holthusen, Aonkers, N. A., 1.00. P. Körner's parish 12.00. P. Dubpernell's parish 1. 50.!.>. Tilly v. eil. Gemgl. 6.00. Fr. GermannS Mission-Gemm. 3.00. Unionville congre. 2. 25. St. Stephen's congre. in New Dort 2.00. Fr. Nebanes Latvian Triune congre. in Boston 7. 63. Fr. Sieker of St. Matthew's 25.00. Miss Hellmann's. 1.00. I". W. A. Frey of R. R. 5.00. St. Andr.congre. in Buffalo 9. 10. 1^ Gräßer from some Gemgl. 27. 16, Young Fr.-Ver. 5.00. P. You! of A. Miller 2.00. P. Schulze's congregation in London 10. 96. St. Paul's congregation, Baltimore, 10.00. Imm. congregation there 5.00. P. Birkner's congregation 10.00. W. A. Graustein 5.00. Pres. Brand's congregation 5.00. - Many thanks for the above love gifts.

On behalf of the Bridgeport Mission Parish.

June 20, 1898.

Gustav Bahn.

In behalf of St. John's parish here on Ash Creek, I certify with hearty thanks to have received the following voluntary gifts toward our church building: P. Möllering, Hampton, Nebr. -35. 50, P. Mießler, Columbus, Nebr. 9. 85, P. A. W. Frese, Columbus, Nebr. 14.00, P. Oesch, Westcliffe, Colo. 10.00, Cassirer F. H. Harms, Bancroft, 141. 35. (P. -210. 70.)

McCook, Nebr. June 21, 1898. p. Rathke, ?.

By P. J. Miller, -14. 52, collected at the wedding Meyer-Trier, for poor pupils of our institution **to** have received, certifies thankfullyJos
Schmidt.

New printed matter.

Proceedings of the Twelfth Annual Meeting of the Southern Districts of the German Lutheran Synod of Missouri, Ohio, &c. St. 1898. St. Louis, Mo. ConcordiaHouse. 63 pp.

Price: 12 cents.

The synodal address in this report proceeds from the twofold truth that the conversion and blessedness of man depend on the efficacy of the grace of the Holy Spirit, and that all the efficacy of the grace of the Holy Spirit is bound to the means of grace, the Word of God and the holy sacraments. It then shows to what end the knowledge of this twofold truth is to serve a synod, namely, that it should build up the church of God only through the divinely ordained means of grace; that, secondly, it should be most earnestly concerned about the preservation of these means of grace and their proper use; that, thirdly, it should take care of the abundant administration of these means of grace. Thus this Synodal address, rich in doctrine and exhortation, leads into the main subject of the proceedings, a discourse on "the efficacy of grace of the Holy Spirit in the hearts of the faithful according to the farewell discourses of Christ". Of these farewell discourses of Christ, Joh. Cap. 14-16, Luther, in his magnificent explanation of these chapters, says: "In this fourteenth and two following chapters of the Evangelist St. John, we have the beautiful sermon of the Lord Christ, which he preached after the last supper, when he was now to enter upon his passion, and leave his dear disciples behind him, to comfort and strengthen them with it, both against the present sadness at his departure, and against the future suffering, which would overtake them from the devil, from the world, and from their own conscience. And this, of course, is the best and most comforting sermon that the Lord Christ has preached on earth, and for this reason St. John is to be especially praised above other evangelists for having composed such a sermon and left it for the consolation of Christianity after him, as a treasure and jewel that cannot be paid for with the goods of the world, and indeed would always be a pity and highly to be lamented if such a sermon were to remain undescribed, and we were to be deprived of such a treasure." (St. Louis ed. VIII, 264 ff.) And what our Saviour now teaches in these last discourses of the work of the Holy Spirit, how the Holy Spirit by grace brings men to faith through Word and Sacrament, then guides the faithful into all truth, frees them more and more from all love of sin, the world, and self, transfigures Christ in them and through them, makes them Christ's witnesses, strengthens them in their tribulations and temptations, teaches them to pray rightly, and finally directs their hearts and their gaze to the heavenly home: this is set forth in detail, doctrinally and edifyingly, in this paper. For this reason, and also because of the detailed and interesting missionary report, this report is heartily recommended to our Christians.

L. F.

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Herausgegeben von der Deutschen Evangelischen
Zeitung redigirt von dem Lehre

Vol. 54.

Of the eternal election of the children of God unto blessedness.

(A sermon on Rom. 8, 28-30., preached before the Cleveland
Specialconference, and, by resolution of the same, a
sent by C. M. Zorn.)

In the Lord Jesus beloved friends!

This evening we want to deal with a doctrine of faith about
which there is more confusion in Christianity than about any
other; and yet it is quite simple and clear to every Christian, if
he remains simple-minded within the boundaries which the
Holy Scriptures draw, and does not begin to convolute and
dispute. I mean

The doctrine of the eternal election of the children of God to blessedness.

Let us first see what the Scriptures mean by the eternal
election of the children of God to blessedness, and then how a
Christian may become certain and glad of his election.

1.

If we, my friends, want to understand what Scripture
teaches about the eternal election of God's children to
salvation, it is absolutely necessary that we first understand
well and keep in mind what God has done and is doing for us
Christians in **time past** for our salvation.

Like what?

God gave His only begotten Son for us, and caused Him to
purchase for us forgiveness of sins, life, and salvation, together
with the gift of the Holy Spirit; but this God did, as we well
know, not for us Christians only, but for all the world.

Then God called us Christians through the gospel, gathered
us, enlightened us, sanctified us, and kept us with Jesus Christ
in the right and united faith. In other words, God has raised us
Christians from spiritual death through the gospel and His
Holy Spirit working with it; He has born us again, so that we
have become His dear children from children of wrath; He has
converted us, so that we may be saved.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
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St. Louis, Mo., July 26, 1898.No. 15.

we take hold of the salvation purchased by Christ and offered to us in the gospel in faith and take comfort in it, that we hate and avoid sin, that we live and walk as children of God and seek to please our beloved heavenly Father in everything; and with a strong, loving hand, through the gospel, God sustains us in faith to eternal blessedness against everything that wants to rob us of faith and blessedness. And all this God has done to us Christians, and does to us Christians, without any work or merit of our own, but by grace and for Christ's sake. This, too, God is pleased to do - oh, so pleased! - But since many people willfully and persistently resist His gracious Word and His Holy Spirit, they are lost through their own fault.

This is what God has done and is doing to us Christians in this time; and I hope that everyone has grasped this well.

And now, my friends, listen! The very things that God has done and is doing to us Christians in time, the very things that He has **purposed and determined to** do to us from **all eternity**.

In time God gave His only begotten Son for us -: from everlasting God hath set before Himself, and determined. To give His Son for us. As it is written, "Who (Christ) indeed was foreknown before the foundation of the world was laid." 1 Petr. 1, 20.

In this present time, in which we live, God has called us Christians to Himself by grace, for Christ's sake, through the gospel, that we poor sinners should be His dear children; He has enlightened us, without any work or effort on our part, so that we may joyfully recognize and grasp His great grace in faith; He has sanctified us, that by His grace we may be new men, and desire with all our hearts to be godly children of God; and graciously He sustains us in faith unto eternal blessedness, and causes all things to work together for our good, in order to preserve us-: God has already from eternity purposed and firmly resolved to make us Christians blessed in just the aforementioned way.

Does God's word say this too?

Yes, God's Word says this quite explicitly. It says, "Who hath saved us, and called us with a holy calling, not according to **our works, but according to His purpose and grace, which was given us in Christ JESu before the times of the world.**" 2 Tim. 1, 9. And it says, "But we know that all things work together for good to them that love God, who are called **according to purpose.**" Rom. 8, 28.

Is anyone surprised at this? I think it is quite in keeping with the glory of the eternal God that He does not do by chance what He does in time to His dear Christians for their salvation, but that He has already planned and determined it from eternity.

But let's get a little closer to the point.

We know that God in time not only gives grace to His Christianity in general, but also to the **individual persons of** His Christians, to me and to you, and leads us in all kinds of miraculous ways through the gospel to faith, and sanctifies and sustains us in the faith, and finally makes us blessed, - all "not according to our works," but by grace alone, for Christ's sake.

Now, my friends, from **all eternity** the great, merciful God has graciously considered the **individual persons of** His Christians, me and you, and has determined and firmly resolved that at this time of ours He will certainly lead us, me and you, to salvation in the way just described. And also this resolution and eternal decision - ei, who would doubt it? - has come to pass and has been made, not according to our works, but by grace and for Christ's sake alone. God has **provided for the** individual persons of His Christians from eternity by grace alone and for Christ's sake, that is, He has **chosen** and **ordained that in** time He would lead them to faith through the gospel and make them truly devout and maintain them in faith and in all good works and finally make them blessed and glorious.

This is what God's Word teaches us most clearly.

St. Paul writes from the inspiration of the Holy Spirit: "ThoseWho believed, how many of them were ordained to eternal life." whom he foreknew he also ordained to be conformed to theApost. 13, 48. Here again there is an exact correspondence image of his Son, that he might be the firstborn among manybetween what God graciously did in time past to the Gentiles, brethren. And whom he hath **ordained**"-now the apostle speaksnamely, that He made them believers, and what He did in the of time-"whom he hath also called; whom he hath called, them same grace from eternity, namely, that He ordained these same he hath also **justified; whom he hath** justified, them **he hath** also believers to salvation.

glorified." Rom. 8:29, 30; so you see that what God does to His Christians in time, He has already purposed from eternity that His own who believe in Jesus Christ in the book of life and in He would do to them, and that to the individual Christians; to heaven. Phil. 4, 3. Luc. 10, 20. Dan. 12, 1. Rev. 20, 15. Hebr. the individual Christians, I say, for the apostle does not speak 12, 23. This is to indicate nothing else than the eternal election here in a vague and general way, but he says how God takes care of the children of God to salvation.

of the individuals of His children in time and eternity. O mighty grace of God, which hath taken hold of us Christians in time, but hath already perceived ours from eternity, and hath ordained us to blessedness in the sanctification of the Spirit, and in the faith of the truth, wherein God hath called us through the Forasmuch **then as he** hath chosen us **through him before the** gospel! - O eternal grace of God, flowing over us from eternity, **foundation of the world,** that we should be **holy and without** through time, to eternity! - O pure, unadulterated grace, by **blame before him in love: and** hath **ordained us to filial piety** which God, the eternal God, saves us in time, and has chosen us **toward** himself, through JESUS CHRIST, **according to the** from eternity, both not according to works, but through Jesus **good pleasure of his will, unto the praise of his glorious grace,** Christ alone, according to the good pleasure of His will, to the **whereby** he hath made us acceptable in the beloved." Eph. 1:3- praise of His glorious grace.

6. Here also we see that the eternal God, with whom there is no election of the children of God to blessedness, or, as it is also past or future, as there is with us, but with whom all things are called, the election of grace.

2.

How then can a Christian and child of God become certain and glad of his eternal election to blessedness?

Easy and simple is the answer to this seemingly difficult question.

We have seen from God's Word that God has chosen and ordained His children from eternity to salvation in such a way that He will certainly lead them to salvation in time by the same way in which He so gladly wants to lead all men to salvation, namely, by the way that He calls and enlightens and sanctifies them through the gospel and keeps them with Jesus Christ in right united faith.

Now, my Christian, take heed!

Again, in another place the same apostle writes: "But we ought always to thank God for you, brethren beloved of the Lord, that **God hath from the beginning chosen** you to **salvation in sanctification of the Spirit, and in the faith of the** truth, whereunto he hath **called** you through our gospel." 2 Thess. 2, 13. f. - In sanctification of the Spirit, and in the faith of the truth, wherein God calleth us through the gospel, - thus, and not otherwise, do we Christians become blessed; so that we should be blessed in this way, God also hath from the beginning and for ever chosen us Christians to salvation. This is what is said here, as in all the **other** sayings that deal with this doctrine.

Lucas tells how Paul preached the gospel to the Gentiles at Antioch in Pisidia, and writes: "And when the Gentiles heard it, they were glad, and glorified the word of the LORD, and **were filled with** joy.

If at this thy time thou art in faith, knowing that God by grace hath led thee into this blessed way, and in this way leadeth thee unto salvation; if thou art in faith, knowing that God hath called thee by the gospel, and hath raised thee from spiritual death; if thou art in faith, knowing that God hath enlightened thee, and made thee His dear child by faith, and hath committed unto thee all the salvation which Christ purchased for thee; When thou art conscious and knowest that God sanctifies thee, so that thou desirest no longer to sin, but to serve Him heartily in love; when thou art conscious and knowest from God's word in faith, that God also will preserve thee in right faith unto thy blessed end, and will cause all things to serve thee for good; when thou art conscious and knowest all these things in faith from the gospel- and this every true Christian shall certainly know and know:- then, O Christian, thou shalt also know assuredly that **God hath chosen and ordained thee from eternity unto salvation.** For then you will be certain in faith that God has set you on the way and has provided you with

He holds out a strong hand on the way by which He leads His children, chosen and ordained from eternity, to blessedness. As He bids His apostle write, "And whom He hath **ordained**, them hath He also called; **and whom He hath** called, them hath He also **justified**; **and** whom He hath justified, them hath He also **glorified**."

In this way, and not otherwise, every Christian and child of God can and should become certain and glad of his eternal election to blessedness.

But he who cannot be found in this way can have no comfort either in his eternal election to salvation or in his future attainment of it. He that believeth not shall be damned. - But this is not God's fault; it is not because God has passed by such a one with His grace in time or eternity. No, God swears and

saith by the prophet Ezekiel, "As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way of being, and live." Ezek. 33, 11. The LORD JESUS wept over the apostate people; and he said, "Jerusalem, Jerusalem, . . . how often have I desired to gather thy children together, as a hen gathereth her chickens under her wings; **and ye would not**." Matt. 23:37. Therefore he saith by the prophet Hosea, "Israel, **thou bringest thyself into mischief**: for thy salvation standeth with me alone." Hof. 13, 9. He therefore that believeth not, and is condemned, hath only himself to blame, and his obstinate and persevering opposition to God's gracious Word and Holy Spirit. This is what God's word reveals.

But firmly, thou child of God, is thy blessedness founded in the grace of God, wherein He, the ever true and merciful, hath for Christ's sake from everlasting chosen thee unto blessedness, and in time by the gospel doth certainly bring thee unto blessedness in faith.

This is what the Scripture teaches. And this, O Christian, believe the Scripture childlike, simple-minded, with high joy. And hold thy peace, hold thy peace, all pleas of thy reason, and all thoughts that go beyond what God hath revealed of this high article in His Word.

And now let us sing in our hearts unto the gracious Lord, saying thus:

O Lord God the Father, my strong hero, You have loved me eternally before the world in Your Son.
Thy Son has entrusted me to Himself, He is my treasure, I am His bride, Very high in Him rejoices. Eia, Eia, Heavenly Life He will give Me up there;
Forever shall my heart praise him. Amen.

For this cause shall the Son of God be heard, who was sent in the flesh, was made man, and for this cause appeared, that he might destroy the works of the devil, 1 John 3:8, and make them sure by faith. And therefore saith he also unto thee, Thou art my sheep, because thou hearest my voice; and no man shall pluck thee out of my hand. (Luther.)

Curriculum vitae of the blessed Prof. C. A. T. Selle.

(Described by himself.)

(Continued.)

5. resigning from the Ohio Synod and taking office in Chicago.

In the meantime the arranged meeting in Cleveland had taken place, at which I presided. Here I first became acquainted with our dear, so richly gifted Father Wyneken, who had come as a guest from Baltimore. The nine of us, if I am not mistaken, who had since belonged to the Ohio Synod, now formally resolved to withdraw from it. The resignation and reasons for it were published a little later in the "Lutheran." With a few like-minded people we decided to meet again somewhere as a conference next year and chose Winkler, formerly professor in Columbus, then pastor in Detroit, as our foreman to prepare further common steps.

Of course, I could not stay in Columbiana Co., O., any longer. But where to now? Before I knew that, I did not dare to tell my poor wife how things stood. I trusted in the faithful God that he would open a door for me again, but I could not suppress many a sigh, especially in the quiet of the night, so that my wife often asked me anxiously what was wrong. At last God helped me to be able to give information and comfort. Fr. Winkler wrote to me that he had had a call to Chicago, which he had had to turn down, but that he had now proposed me there. According to his account, the conditions in Chicago were admittedly quite miserable, but they were hopeful for the future. Soon I received a letter from the church council in Chicago. According to this, they had only had a preacher here and there, but he had soon had to leave, having become apparent as a completely depraved person. Now the congregation had been vacant for 2 years. They asked me most urgently to come right away. I agreed on the condition that I could serve the congregation as a purely Lutheran one, standing on the foundation of the divine Word and the confessional writings of our church, and in a building intended exclusively for Lutheran worship. Now about five members of my former Jacobs congregation came and asked me to stay with them; but I told them that I had given my word to the people of Chicago that I would come to them if they agreed to my conditions, and I must keep it. The answer from Chicago came. It gave in detail the sad history of the "church" there. One of the preachers had collected funds for a church, the building of which had also begun. Those "better" Germans, who otherwise wanted nothing to do with the immoral preacher, had also participated in this enterprise. The lists of signatures, however, had been made out for a "Reformed-Lutheran" church. That this was a "hermaphroditic" organization, they admitted; however, it proved impossible to gather the Germans in question, after they had already been cited so often, only to make a change in this matter. But, for God's sake, they asked me to come only because they were convinced that, if there were a preacher who, with the otherwise necessary ability, would also lead a moral course, everything would soon be arranged "as desired."

Thereupon I agreed to come, at the same time expressing the hope that, at worst, many righteous Christians would be found there who would be willing to abandon the still unfinished church and gather around Word and Sacrament as a pure Lutheran congregation. three of the girls who had recently been confirmed there were

I had hoped to receive the travel money from Chicago. But I had not insignificant debts in my neighborhood, which had to be settled before I left. In addition, on my way back from Cleveland my horse, which was only half paid for, fell ill and was ruined. What was there to pay for everything now? My God only wanted to show me that "he has a way of all things, he lacks no means. At first I intended to hold an auction with my few things that I could not take with me on the long and difficult journey. But God sent such and such people to my house, one by one, to buy things from me, and they did not respond to my low demands, but forced me to pay the full price and more. An advocate I knew only superficially, Mr. Umsätter, kindly lent me \$30.00 in my honest name, which I could send back to him at my discretion, which of course was done as soon as possible from Chicago. Now I could pay all debts on the spot, except for - the horse debt: \$22.50. In addition, I still had to have a freight wagon to bring my family and the unavoidably necessary things about 70 miles to Cleveland. The only thing I had left to sell - without a buyer for it - was my wagon, a so-called . There I made For the man with whom I owed the horse debt, an ecclesiastical opponent, the proposal to give him my carriage for the debt and the carriage to Cleveland. He did not want to accept it for a long time, since he was already too old for the arduous journey. But when I explained to him that I knew of no other way to pay off the debt and that I had to have the carriage, he spoke to his neighboring nephew, gave me back my promissory note, and told me to give the nephew only the carriage, which would drive us to Cleveland. Much later I learned that the dear man had simply cancelled the note and given the nephew my wagon just for the haul! Thus the Lord, who directs hearts like streams of water, makes even our enemies content with us, yea, more than content. - But not yet enough of the faithful, fatherly care of our God! The next morning, the day on which the freight was to be loaded in the evening, my wife asked me: "Dad, do you still have some money for the 2 days on the way to Cleveland? When I told her I had another "pip and a bit" (6^ cents, Mexican money, then our smallest sheath coin), she was violently frightened. I comforted her, even with my heart pounding, that God had clearly shown us that he wanted us to go to Chicago; so he would certainly see to the rest now. Immediately afterwards I went again to the post office at New Lisbon, four miles distant. At the first house in the village I was called in to baptize a baby that had been born the night before. The father gave me a dollar for the christening-the first money I had ever received there for a christening, as it had never been the custom there to pay anything for it. At the post office I found a letter stating that I was to be baptized in Cleveland, at a house designated to me, -30.00 trip.

Then some young people, to whom I had given some singing lessons, took me away and who now, although very poor themselves, wanted to show me their gratitude to the best of their ability. At the exit of the village, for them. Now I had between seven and eight dollars! - The next night we were with neighbors and church opponents. Once again, on the morning of my departure, I went into the cleared-house, one by one, to buy things from me, and they did not out old apartment, knelt down in an empty chamber, and poured out my overflowing heart before my gracious and merciful God, at the same time entrusting myself and mine to his distant grace, his protection and blessing, and his guidance. I myself, together with the carter, usually walked beside the wagon, while my wife, mother-in-law and three children, the youngest of whom was only five weeks old, found protection against rain and snow, as well as the most comfortable seat possible on the beds under the canvas cover of the wagon. Yes, yes, that was how poor people travelled in those days! We carried ground coffee, bread and butter with us, so that all we had to do was to get hot water in the inns and the nightly campsites. My provisions were ample enough for that. - In Cleveland we found free lodging with members of the small community there, although we had to divide ourselves into two parts. We had to stay here for a full week, where I received my -30 without difficulty, before the spring navigation was opened. - I was not yet ordained, but still only a "licensed candidate. Without ordination I did not want to take up my new office in Chicago. But where could I get it, since I could not obtain it from any organized church body? In short order, I had myself ordained in the small prayer room before the assembled congregation in Cleveland by their pastor at the time, Schmidt, after a previous colloquium and with a commitment to our entire Lutheran confession. The extraordinary circumstances had to justify this extraordinary procedure.

At last we went on. For eleven days we took quarters in the steerage of the first steamer that left the harbor. Of course, we had to do without comfort of any kind here, and even without the usual cleanliness. A fellow sufferer had his wife travel in the cabin in a silk dress. Of course, I could not allow my dear wife this luxury, which, by the way, she would not have accepted under any condition in these circumstances. As our boat stayed in Detroit for half a day, my wife and I visited Father Winkler. We were most kindly received by him and his dear spouse. They had two children-both blind! Especially the eldest, Fritz, was otherwise extraordinarily gifted. Without having heard a musical note before, he could sing any note at just the right pitch on demand, so that his father could use him as a living "voice" in the singing lessons of the church choir.

fork. I have otherwise only found this gift in my father. The accepted with all objections. I had to agree to the provisional nine-year-old boy also played the piano beautifully, without use of the "Allgemeines Gesangbuch" (General Hymnal), since ever having received lessons on this or any other instrument. He at that time it was not yet possible to obtain a purely Lutheran was also a child prodigy in arithmetic. If you gave him two two-one. But I reserved the right, in case I could not find a good digit numbers to multiply, you had hardly spoken when he puffing hymn in it here and there, to audition one from other called out the correct answer in his clear voice. With two three- hymn collections.

digit numbers it took him about as much time as it took me to count slowly to three! Even his father did not know whether he was calculating at all and in any way. By the way, when I saw him again about two years later, I did not find any progress in his ability. At the same time, I would like to mention the sad fact that a child born later to the unfortunate parents also lacked eyesight. Unfortunately, Winkler allowed himself to be heard by the unfortunate v. Grabau in Buffalo soon after, so that our friendship was over when neither written nor oral admonitions on my part helped. On the farther journey we were pleasantly disappointed by finding the Mackinaw road quite free of ice. At country," and "from Asia's remote coast," not "from all the little Manitou Island in Lake Michigan we had to lie still for three days on account of dense fog. Then we had to weather a storm that made even the roughest and most godless people in steerage so quiet that I was able to fall asleep over it, which astonished them greatly. In Milwaukee - on Char Friday - I found time to visit the little Lutheran church. There was a reading service, since the "Grabauian" Pastor Kindermann was preaching away from home.

On Easter Sunday, April 11, if I am not mistaken, 1846, we finally arrived in Chicago. So my first sermon, which I preached the next day, was an Easter sermon. The provost L., who escorted me to the church, said on the way there to my utmost astonishment: "Now let me wonder what kind of congregation we get, whether a Reformed one, a Uniate one, or a Lutheran one." (!) In the afternoon I had the first meeting with the church council. He urged me to agree that the congregation should organize itself as a Protestant congregation. All my ideas seemed to be in vain. When I reproached them that they had written to me in such a way that I had to assume that at least they themselves were right, and that they did not doubt that if I only came, everything would be arranged according to my wishes, I was told that they had not written the latter, but only "according to my wishes," by which they had meant not my wishes, but theirs. (!) After hours of negotiation, I declared most decidedly: although I was bitterly poor and sitting with my family in a place that was completely foreign to us, without knowing how to live even for a few days, I would rather not enter a pulpit again in my entire life than consent to their request. So we parted! I do not need to describe my state of mind! A few days later one of the leaders came to me with the request to draft a congregational constitution as I wished it. This was then presented to the congregation the next Sunday afternoon and discussed in detail. There was some unrest at the mention of the new name of the congregation and at the article of confession; but in spite of repeated requests to express all reservations without reservation, no one wanted to speak out. So article after article was discussed without

(To be continued.)

(Submitted.)

Minnesota and Dakota District Synodical Assembly.

"Who shall count the nations, name the names, that hospitably came together here?" If not "from the Spartan country," and "from Asia's remote coast," not "from all the islands," from Cuba, or the Philippines, yet from a much larger tract of country, where the Lord has us laboring, struggling, and gathering for his kingdom, from four great States of the North American Union, also from neighboring States, from America and Europe, from the United States, from England and Germany, they came together at Good Thunder, Minn, from the 15th to the 21st of June, a handsome crowd of about 250 pastors, teachers, and deputies, so that even the railroad companies granted special favors in several respects, but the synods already had to talk of dividing the district, which, though once more postponed, must not be hushed up to death. Whoever witnessed the first, small beginnings of this District Synod sixteen years ago and was now called to the presidential table for a few minutes in order to gain a clear overview of the whole, must have been amazed and filled with grateful joy at God's great goodness. Yes, what is small, little, and bare, he makes mighty, much, and great. Give glory to our God!

The opening of our Synod took place through a solemn church service, in which the mature Synodal Father, Dr. Schwan, held a serious, moving sermon on the text 1 Cor. 9, 22. The Synodal speech of our District President, who drew sacred reflections from Luc. 10, 1-22, was also heart-warming, as well as admonishing and warning at the same time. The presidential report showed that this district has 415 congregations and preaching places, 170 pastors and professors, but unfortunately only 25 school teachers, and that 26 pastors and 40 congregations were visited in the last synodal year. The doctrinal discussions were based on theses about the seventh commandment. A more contemporary subject could hardly have been found. For if our orthodox fathers had to lament more than three hundred years ago: "Avarice and usury have been torn down like a flood of sin and have become vain law"; if at that time the lamentation went through Christendom: "Where is brotherly love? The whole world is full of thieves. No faithfulness nor faith is in the world, each one says: "If I only had money", - what shall we say now? Where are the Christians who in their earthly occupation, especially in their business dealings with others, are quite careful not to violate their conscience? Where are the Christians who, in trade and commerce, in buying and selling, in lending, borrowing, and paying, are anxious that in all their gain "nothing of unrighteous good should be mixed up," that they should keep their neighbor to a minimum?



Do they not overcharge in any way, even with a semblance of justice, whether by false goods, by bad work, by excessive demands, and the like? Where are the Christians in whom one can sense a right, tender conscientiousness, so that they would rather lose much than have the slightest profit even with a shadow of injustice (for instance, in doubtful cases)? Where are the Christians who are satisfied with food and clothing, who do not seek riches, who are therefore also compassionate, brotherly, merciful towards their poor neighbours, who walk in love, namely in love that does not seek its own, who are therefore also otherwise gladly quite generous and charitable, who especially willingly remedy all kinds of distress in the kingdom of God and, if it were possible, would rather do too much than too little for the spreading of it? Alas, such Christians seem to be becoming more and more rare! Many are not only becoming rich and richer, but also more and more stingy, more and more unmerciful, more and more unloving; giving is becoming more and more a burden to many, which they would rather be rid of the sooner, yes, which they would gladly shake off at once, if they did not at least want to keep the Christian name. For these and many other reasons (the enumeration of which would go much too far here) it was certainly quite necessary that the great black list of widely ramified, often beautifully glaring and unrecognized sins against the seventh commandment, "Thou shalt not steal," should once be drawn upon and considered in its true form under the bright torch of the divine word. "The proper owner of all earthly goods in the world is God the LORD." "Although God gives us earthly goods in other ways, He distributes them among men in the orderly way of work and makes them stewards of them. "But that men may not be diminished in the possession of earthly goods, God restrains all encroachments by the seventh commandment." These three sentences and several more were discussed at length. It was especially inculcated what Luther sums up in the powerful saying: "Your goods are not yours; you are set over them as a steward, that you may distribute them to those who need them. Therefore these also belong to the ranks and in the great register, in which the thieves are written, who have goods and do not give them to those who need them." It was not possible this time to conclude the doctrinal discussions according to the instructions of the series of theses; in particular, the chapter on usury had to be postponed until the next meeting.

be postponed.

Important and interesting were also the manifold business negotiations of the Synod. The Inner Mission, a great main task of this district, has taken a truly great upswing in the last Synod year under God's rich blessing and is in the most beautiful bloom. In August of last year, it was possible to report from our district in the "Lutheran": "Probably and hopefully we will need many candidates again next year. There is still a great deal to be done, not only in caring for what has already been collected, but also in the collecting itself. May God continue to grant us grace and blessings! We have no debts. Thank God!" And behold, now it turns out that, in addition to the eleven candidates we received last year, we are not only providing in many ways the very necessary

We have not only been able to keep up what we had, but have also been able to make room for twenty-three young, sprightly candidates for the ministry, whom the Lord, according to His great goodness, has just now granted us again. However, our cash report showed a debt of \$249.81, since we used a total of \$9230.62 during the year and supported fifty pastors, as well as several vicarious students. In the current synodal year (June 1, 1898 to June 1, 1899) our needs in the Inner Mission Fund will probably be somewhat higher and exceed \$10,000, especially if, as seems necessary, we are to begin hiring general traveling preachers. But our dear Christians will already know what needs to be done, and will feel blessed if they do it (Joh. 13, 17. Jac. 1, 25.), since they will do much more if they take the word of their dear Savior to heart: "The harvest is great, but the laborers are few. Therefore pray ye the Lord of the harvest, that he will send forth laborers into his harvest."

A very special joy was bestowed upon the Synod by a dear visitor from Germany, Pastor W. Hübener, who in two lectures showed us the ecclesiastical conditions of Germany and especially the distressed situation of the German Free Church, while at the same time he actively participated in all Synodal discussions. As often as the dear man spoke, one had to think to oneself: Praise God! this is leg from our legs and flesh from our flesh. There as here: One Body and One Spirit, One Lord, One Faith, One Baptism, etc. But when we consider under what difficult circumstances our brothers and sisters over there have to do their church work, and how easy, on the other hand, God has made it for us, then we must become much more grateful for the sweet fate that has fallen to us; much more zealous also in intercession and willingness to sacrifice for our lonely confessors in the spiritually so devastated old fatherland. Likewise in Denmark. In other respects, too, our love and activity of love must not rest, lest it grow rusty. It must not fall asleep, lest it die. The administrators of the Jewish Missionary Fund are sighing over an alarming backlog; the support fund for sick or infirm servants of the church, as well as for poor survivors of deceased preachers and teachers, should be considered. The student fund is again as poor as many who look over to it with elective longing. Our newest Concordia - College still has room for many pious and gifted students, of whom the church is always in great need, and in the budget for many a foodstuff, also needs about \$1000 to pay the last of the debt for a purchased lot and for a pipe organ recently acquired. The synod treasury must not be forgotten! From now on, it will probably also have to pay the salary of an assistant preacher, whom the synod recognized as absolutely necessary for their dear Mr. District Preacher, in order to be able to enjoy his faithful, richly blessed services, God willing, for quite a long time.

There you have, dear Christians, a small list of things that are about to become your

interest and your love and should keep you quite warm. There are more such items. For some, perhaps, the ones mentioned are the same as those performed by Christ himself, but in his power, already too much. Such may pass over the foregoing for the time how can we, who also believe in him, perform them? Now, being, and consider what it may mean to "sow to the flesh," Gal. 6:7-10, and also whence it comes and whither it leads. In their greatest, but only pictures and foreshadowings of the much place, however, there will be many others who think much greater and more glorious miracles which he did then, partly in differently, as, for instance, to our Reverend General, the his own person, partly through his disciples, and which he still President, on his remark, "I am now the general mendicant," does today by means of the preaching of the saving gospel. For dear deputy replied, with general approval, "There is no harm by this heavenly power of God the spiritually dead are raised in that!" Such will also welcome with joy the fact that the Synod, the spiritually blind have their eyes of understanding adopted a bill on orderly charity work, along with a plan for its enlightenment, the spiritually closed ears are opened, the introduction, and referred it to the next Synod of Delegates. spiritually leprous are cleansed, those who hunger and thirst for

In some districts of our Synod the accommodation of Synod righteousness in the great wilderness of this evil life are filled members seems to become more and more difficult; so also in with riches and refreshed with eternal comfort; The wild storms ours. All the more is the hospitality of the dear congregation in of anguish of conscience, of fear of death and hell, are quieted Good Thunder to be acknowledged with all gratitude, in the and hushed; the lame are equipped with strength and courage to midst of which some families have received six to eight guests fight against flesh and blood and to walk in the way of the and accommodated them in the best way. May all the service of divine commandments; the mouth of the dumb is opened in faith and love connected with this be amply repaid by grace of praise of the Almighty and sings to him one hymn after another. our dear Lord Christ, according to his sweet promise: "I have These greatest works of God, which Christ commanded his been a sojourner, and ye have lodged me." "For inasmuch as ye Church to perform on earth, are not only the same works as did it unto one of the least of these my brethren, ye did it unto Christ once did in his own person, but even greater. For although the works of Christ were true divine works of his

But over our whole dear District Synod may the gracious omnipotence, and inasmuch as no greater works could be done and merciful Lord lift up the light of his countenance also by men, yet Christ's visible activity in word and deed was henceforth and let us return home from every Synod almost confined to the land of Judaea and Galilee, that is, to a Assembly as cheerfully as this time with the psalm of comparatively small corner of the earth; whereas he sent forth thanksgiving: his disciples into all the world, that they should be his witnesses throughout all Judea and Samaria, and unto the ends of the earth, and preach the gospel to every creature that is under heaven. At that time our dear Lord Christ gathered around Himself only a small band of disciples who actually followed Him, but through the preaching of His apostles He added three thousand souls to the congregation of believers on the very first Christian feast of Pentecost, and is still gathering a great multitude, which no one can count, from all nations and kindreds and tongues and peoples, standing before the throne and before the Lamb, as St. John saw them in the vision. Christ, too, was visible and in the state of his humiliation only for a short time on this earth and then went to the Father; on the other hand, the holy labor of love of his whole Christianity on earth is to remain and continue, yes, still grow and increase until the end of days. So then those who believe in Christ do the same works, and even greater works, as their dear Lord and Master once did, and yet, wonderfully enough, without any diminution of his honor. For all that they do in his name, they do only in his power; that, therefore, he himself actually does through them, and they alone joyfully give him all praise and glory for it. Since today we have once again a beautiful opportunity to learn something of those great works of God which Christ does through his church and his church through him, let us now listen with joy to the dear brethren who will tell us about them, and let us be thankful for all the blessings which will be decided for us in them. Amen.

God has thought it all out and made it all right. Give glory to our God!

Mrs. Sievers.

(Submitted.)

Mission festival during synod in Good Thunder, Minn.

(On Sunday afternoon, June 19, 1898.)

Song: 349, V. 1-3. Llection: Ps. 68, 8-20.

Introduction: Beloved in Christ! Our dear Lord Christ speaks with the strange words of John 14:12: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do: for I go unto the Father." This he said after three years of performing many miraculous healings of the sick, yea, even raising of the dead, and other glorious miraculous works, and thereby had mightily certified himself as the Son of the living God. Then he said that poor, sinful children of men, if they believed in him, would henceforth do such works as he had done, and even greater works. This assurance he confirmed with a solemn oath: "Verily, verily, I say unto you." He certainly meant it very sincerely, and therefore we also ought to believe it firmly and assuredly. But how can he have meant it, especially for us? Did also his apostles and other believers of the apostolic faith

Song: 161, v. 1. 2.

Lecture by the Rev. G. F. Potratz, of North Dakota.

Commissioned by the Honorable Presidium of our District to give a lecture on missionary work, I ask the dear service. The threshing machines gave the signal to stop their congregation, as well as the honorable fathers and brothers, to work, and I had a hard time making a French worker understand follow me - though only in thought - to a mission field that lies between 400 and 600 miles from here in North Dakota. As, church service. And it was not on weekdays alone, at late however, I have officiated for years over 100 miles from the evening and midnight, as the time conditions allowed, that nearest brethren, and consequently know little of their work, I services were held on the mission field, which is why I often confine myself to giving a brief account only of the mission had to preach twenty to twenty-five times a month during the field which I myself served.

"If we could have services on Sundays, as we are accustomed to in Minnesota, Wisconsin, Germany and other places, we would soon have a congregation here. But this way, with weekday services, I don't think it will ever 'come to anything.'" These pious wishes I have often had to hear in the course of several years, but however justified they may be, have not been able to fulfill them.

It is true that when I came to North Dakota nearly ten years ago, I had only two small congregations to serve, with a total of 20 voting members and three preaching places, but in the course of a year my parochial district already extended to seven counties, in which there were three congregations and eleven preaching places, the majority of which were situated over a distance of 266 miles. - And as I had to preach four or five Sundays in succession in the two main parishes, which are 14 miles apart, and held school four days a week for at least five months in the winter, there remained for one parish and eleven preaching places only the fifth, and later merely the sixth Sunday. So if anything was to be done for these out-of-town places, it could only be done on weekdays. - And so I set out for the vast hunting grounds of the Dakotas, by wagon, in the saddle, or on foot, after having used the railroad for 100, 120, and 200 miles. With my traveling bag strapped to my back, along with my fur or raincoat, depending on the season, and my shoes in my hand when my feet were sore from walking or when there were watery stretches to pass, I went from farm to farm, mile after mile, in regions that were foreign to me at first, to seek out Lutherans and invite them to church services. I did not always find it necessary to say that I was a Lutheran pastor; for one could well find oneself in the position of asking someone else for daily bread than our heavenly Father. When I had to do this, I did not say who I was for easily understandable reasons.

Missionary journeys by wagon are somewhat better and especially noble than this, especially if one deducts camping on the prairie, sleeping next to the horses in some shelter, getting soaked to the skin, getting lost and freezing in the driving snow. But even that has its bright side and its good side, because it is a free, unbound life in God's beautiful nature.

At first the people did not seem inclined to regard all days as the same and to concern themselves with the weekday service. But after they had recognized that the pastor could not possibly come on Sundays: The pastor cannot possibly come on Sundays, they soon found their way into it, and

It was often touching to see the farmers unhitch their horses at harvest time when I arrived, in order to drive to the church. The threshing machines gave the signal to stop their congregation, as well as the honorable fathers and brothers, to work, and I had a hard time making a French worker understand follow me - though only in thought - to a mission field that lies between 400 and 600 miles from here in North Dakota. As, church service. And it was not on weekdays alone, at late however, I have officiated for years over 100 miles from the evening and midnight, as the time conditions allowed, that nearest brethren, and consequently know little of their work, I services were held on the mission field, which is why I often confine myself to giving a brief account only of the mission had to preach twenty to twenty-five times a month during the field which I myself served.

As with the time conditions, so it was also with the locales. We met in the English schoolhouses, or, where these could not be had - especially in the new settlements - in the mostly small houses built of grass or logs. Several times I preached in a cleared-out stable, and once from a makeshift pulpit, for which a large waster bucket turned upside down served. But, one should not trust such things too much - there I literally fell through.

But, although these little groups, far apart from each other, offered but little prospect for the future, and the thought of planting churches from them found little nourishment -- God nevertheless blessed his missionary work, more than we know and understand. Not only did most of the people in the preaching places gradually and diligently adhere to God's Word and live as Christians, but they also strove to have an orderly church system in their midst by organizing themselves, electing leaders, and introducing the necessary reading services. Even if years passed before they could become independent and appoint their own pastor, they still had God's Word, and were no longer so much amenable to the fanaticism and lodge system as before. When I came to them every three, four or five weeks, there was almost always a congregational meeting, or a kind of office hour, in which it was often quite lively. Now and then there was also teaching to be done, and as a result I confirmed 29 adults.

What I had little expected, nor had I particularly urged, already occurred in the summer of 1890. In my mission area three churches were built at the same time, and soon after I was able to deliver a congregation - Sabin, located in Minnesota. Immediately after its foundation, this congregation had built a small church and parsonage, and had called Pastor Matzat, who came from Germany. For some years now Pastor Wihlborg has been working there in blessing, and the congregation, since it branched off from my parish, has received an increase of four or five preaching places.

Three years later, in 1893, I was again able to go to the division of the mission field, which was then still spread over six counties. It was the community near Willow City, close to the Canadian border and 213 miles from my home, which had been severely affected by several years of poor harvests, and which could now finally be handed over with a preaching place near it and two others - 80 miles away from there. I had already received help there in the person of Father Zagel, who worked there for a little over a year and then followed another profession. Already at that time a church was built at Willow City, 16X30 feet; however, for years it had

neither paved walls nor ceiling, but only the outer, simple board walls and the roof. This building could hardly hold half of the audience, and I have often seen that during the service there were more people outside the windows than inside the church. Corresponding to the church was the parsonage, in which my successor in office, from 1893, continued to live out his family life for some time. 12X14 feet in size, it enclosed in its practical furnishings everything else needed, namely, study, kitchen, parlor, and dormitory. At the time of its establishment this congregation numbered 15 voting members, when it became independent 23, and now there are 61. As in the physical, so now it grows and prospers there in the spiritual. At a distance of 100 and 122 miles, two new congregations with a total of forty members and several preaching places were recently founded, and two years ago a branch congregation (near Grand Harbor) was given to the then independent parish of Niagara. There is a good prospect of growth, or rather of new settlements at Willow City, and last fall we dedicated a beautiful, large church there to the service of God.

The third division of my territory took place almost two years ago. Two congregations near Niagara and Michigan (as well as the congregation near Grand Harbor, which was branched off from the parish of Willow City), together with the preaching place Ruby - 26 miles away from Niagara - could be handed over to Father G. Hilpert of Frohna, Mo. The first congregation of this new parish, Niagara, 87 miles from where I live, was organized four years ago. At considerable sacrifice the congregation (there were only eight members) built a church and parsonage two years ago, and has - which is one of the rare things with us in Dakota - also a brass choir. This parish now numbers, exclusive of preaching places, 40 voting members, and, thanks to the diligent labors of its present pastor, has prospects of increase in new, though rather remote, preaching places, which can scarcely be reached otherwise than by wagon.

Finally, I would like to mention the parish from which I was served during the aforementioned years, namely my parish of Hillsboro. Two synodal congregations belong to it, together with a branch (at Thompson), together 62 members entitled to vote, and three preaching places situated rather far from my place of residence, which can only be reached by cart. - I have at present only a small - indeed, hardly a quarter of the mission field which I formerly served. And - being quite familiar with the localities - I am completely convinced that the three brothers who came and helped me to draw the net often have more to do and travel further than I do now. Nevertheless, there is still enough for me, which is best explained by the fact that from May 1 to last Sunday afternoon (June 12) I made 516 miles by cart and preached nineteen times.

Many things could be said about how God still gives power to his word and proves it in hard-hearted sinners, unbelievers and enthusiasts. The seven new churches in my former mission field are, however, also a testimony to this. It could be said of them: How God watches over the traveling preachers in the distance, in dark, stormy nights, their prayers

He hears their prayers, keeps them healthy and in good spirits, and does not let them perish. How he stands by them in danger among false brethren, that they may not perish, but be victorious. Perhaps the listeners would be interested in hearing about this or that.

But because the old Adam could easily hide behind it, I will conclude with the confession that presses itself upon my lips when, occasionally, on a missionary journey, I look at the church towers of our young congregations in those regions where, in days gone by, I was close to becoming tired, despairing, despairing, grumbling, and shaking the dust from my feet. Yes, then I must confess:

The matter and honour, O Lord Jesus Christ, is not ours, but thine!

Not unto us, O LORD, not unto us, but unto thy name be honour, and wisdom, and glory. For we are too lowly for all the mercy and faithfulness you have shown to your servants. Amen.

To the ecclesiastical chronicle.

America.

A new academic year begins in our schools in September. It is therefore now time for the pastors to look around and consult with the parents of God-fearing and gifted sons, so that a large number of such students may enter the various higher schools of our synod. The need of our church urgently demands this. The experience of this year has again clearly shown that there is no abundance of pious, capable and reliable candidates for preaching and school offices. As has already been reported, this year 22 more candidates for the preaching ministry and 12 more candidates for the school ministry were received than in the previous year. And although not all candidates in this year's large classes could be given a vocation immediately after their exams, it will probably only be a short time before they are all in the service of the church. Then, however, the well-known need will arise again in the case of vacancies, in filling new positions, in the case of required substitutes, as a result of which about sixty students were absent from our institutions for a longer or shorter period of time in the past school year in order to serve as vicars and to do the most necessary church work. Therefore, may many boys and young men who have been sent to study show a holy desire and love to serve the Lord in his vineyard, may many parents be willing to sacrifice their sons to the Lord, and may many congregations be eager to make it possible for poor pupils and students to study by supporting them. And may the Lord, whose cause and glory it is, give his blessing that they may one day become faithful, efficient and self-denying preachers and teachers. L. F.

Our institutions are, of course, first and foremost ecclesiastical institutions, intended to train and educate preachers and teachers. But if anyone were to think that one could not also acquire a general education there that would be very useful for any later career, he would be greatly mistaken. Especially in our grammar schools and progymnasia, such studies are pursued that even those who do not want to become preachers later on can acquire a capable preliminary education for any other study or for any professional activity. For this reason, parents who can and want to give their sons a higher education than is possible in the parochial school should not pass by our institutions and leave religionless or

to false-believing institutions. In our schools, their children remain in better and more constant contact with their church, are under faithful Christian supervision, acquire a thorough education, and later on their knowledge is certainly not inferior to that of those who attend other institutions. And parents to whom God has given the necessary means can truly do their children no greater good than to give them a good education. Therefore, those who are not preparing for church service are always admitted to our institutions under the same conditions as the other students, except that such students have to pay \$40.00 (in Neperan, N. Y., \$60.00) per year in tuition. L. F.

Our field preacher, Rev. C. J. Broders, who has been waiting in Chickamauga Park for two weeks, writes us the following in a letter dated July 17: "The worthy readers of the "Lutheran," and especially the dear fathers and mothers whose sons are at present soldiers in Chickamauga Park, will certainly be glad that the Synod has appointed a field preacher. The office of the field preacher is to follow up the souls from our Synod (rs8p. from the Synodical Conference) who are now in war service, to gather them into smaller or larger 'field churches', and to bring them the precious, saving and saving Word of God now that they are so much in need of it, and many of them are really longing for it, perhaps for the first time in their lives. Chickamauga Park covers an area of 15 square miles. At present there are 45 regiments (50,000 soldiers). Two regiments, the Second and Third Wisconsin Regiments, left for Santiago last week. At least 500 Wisconsin Lutheran soldiers are said to have joined these regiments. In the recruit camp of the second Wisconsin regiment I found 51 Lutherans. Last Sunday (5th Sunday after Trinity) I preached there and they also received the Word of God with joy. The recruits are now also gone. There is a lot of work here. One can also not imagine the many difficulties that stand in the way of the field preacher. Yesterday, for instance, I went to see the Michigan regiment; when I inquired about the Monroe company, the "officer of the day"-stated that the company, with three others, in which most of the Lutherans are, had made a two days' march to the 'Lookout' mountains. On Tuesday the company returned. I now went into the 160th Indiana Regiment. It took a good deal of time to call on the Lutheran soldiers here. One was lying in the tent with a swollen cheek, the second was on guard duty, the third had to exercise, the fourth was just staying at Chattanooga, etc. The government chaplains are also not favorable to the field preacher; they consider him an intruder who has no business here. There is much preaching here every Sunday about beer and tobacco. On Mondays and Tuesdays I devote my time to the hospitals, which are scattered about the Park and Chattanooga. Twelve Lutheran soldiers are lying prostrate with nervous fever. Two of them are seriously ill. Last Wednesday Capt. Gutmann (of

Frincke's parish in Monroe, Mich.) blessedly passed away. At the train station I said the Lord's Prayer. May the good Lord comfort the stricken widow. If I hear that a Lutheran soldier is in the hospital, I immediately write to his pastor and give an exact report on the condition of the sick person. That this service of love is also gratefully acknowledged is evident from the following letter:

..... July 13, 1898.

Dear Brother!

Thank you very much for the news you sent me about my brother-in-law ... who certainly feels quite unhappy. ...that you sent to me. Thank God,

that he is on the mend and, it seems, out of danger. Please continue to take care of him in a pastoral way. And for any news of him that you send me, I will be most grateful. I did not know until now ... that he was ill.

Your brother in Christo... "

L. F.

Each of our readers will recognize from the above letter **how necessary and beneficial the work of our field preacher is, and** will therefore also be willing and ready to sacrifice something so that this work can be pursued and, if necessary and possible, even expanded. When the last number of the "Lutheran" was already in print, a request came from the venerable President of the Southern District, from which the following is reported here: "Everyone can well imagine that the maintenance of such a field preacher is connected with quite significant expenses, since he not only has to provide for his family staying at home, but also has to pay for his own lodging and food, as well as his quite considerable travel expenses. Certainly, however, the District Presidents assembled in St. Louis at that time were not mistaken when they expressed the conviction that all our communities would gladly and abundantly contribute to this purpose. An urgent request is therefore hereby made to all the congregations within our Synod to raise quite soon, where possible, immediately a Collecte for this purpose, and to send the same to the Treasurer of the Southern District, Mr. A. C. Reisig, 322 N. Roman St., New Orleans, La. to be sent in. The undersigned must make this request the more urgent, as the Southern District, with the many other demands made upon it, is not, with the best will in the world, able to contribute very much to the support of the field preacher sent out, and any successors.

New Orleans, La., July 6, 1898.

G. J. Wegener, President of the Southern District."

L. F.

In many different languages, but in one spirit and faith - the Lutheran one - missions are also being carried out in Chicago in an increasingly gratifying way. In the German Lutheran Zion Church, for example, Pastor Boor, who also administers Word and Sacrament in the school of the St. John's parish there, has been preaching in Slovak almost every Sunday for years. The Latvian mission was started a year ago by Pastor Rebane. Since then, reading services have been held regularly in the same church. Some Latvians also attend the German service. On July 10, Pastor Sattelmeier preached a sermon in Polish in the same church and in a schoolhouse of the St. Jacobi congregation. The congregation was not large, but nevertheless larger than could be expected. On August 7 (9th Sunday after Trinity), God willing, he will preach again and also hold confession and communion. In the aforementioned church, therefore, on some Sundays there is almost uninterrupted service from half past nine in the morning until about six in the evening. This gives rise to thanksgiving and joy. Also our good organ always plays equally well and edifyingly German, Slovakian, Latvian and Polish, also now and then English, if it is desired for the support of our local English mission and Pastor Bartholomew preaches. As soon as a Lutheran pastor could be found, it would probably be possible to preach successfully in Lithuanian. W.

The Lutheran Minnesota Shnode held its sessions this year in West St. Paul from June 15-21. At the opening service, the Vice-President, Rev. K. F. Schulze, preached on the actual work of a Lutheran Synod. In the doctrinal proceedings the doctrine

of the ^Aergerniss. Prof. A. Ackermann of New Ulm supplied the theses and the necessary execution. The usual reports on church works (missions and institutions), which are carried on partly by the Synod alone, partly by the general Synod of Wisconsin, Minnesota and Michigan, were given and were of a pleasing nature. Missions and institutions are in prosperous condition. Especially gratifying was the news that the Synodical debt of \$17,000 has been reduced to -5000 within three years, and that there is hope of wiping it out to an insignificant balance by the next Synodical Convention. L. F.

Abroad.

In the free church congregation at Hamburg-Flensburg, where Father J. M. Michael has been working for almost two years, things are always moving forward under God's blessing. It now numbers twelve voting members. Since a sermon hall has been churched in Hamburg, the services are more and more noticed and attended. In Flensburg, too, as the "Freikirche" reports, a "church hall has been rented and furnished partly by the members themselves, to whom God has given very sacrificial hearts and great missionary zeal, and partly by the loving help of our brothers in the Hermannsburg Free Church. The dedication took place on the second Pentecost holiday. The "Free Church" adds: The existence of the congregation "has stirred up hostility against Missouri here and there, which may certainly be regarded as a good sign. Thus the Free Church has now just gained a firm foothold in several large cities of Northern Germany. In Brunswick, too, the small congregation served by Father Waller from Hanover rented a hall some time ago for the holding of its services and equipped it with church furnishings, and in Bremen, too, Father Walter has been holding regular services for a number of years. It is probable that there, too, a special place will soon be obtained for the celebration of divine services. L. F.

The Hermannsburg Free Church, which is in complete unity of faith with the Saxon Free Church and therefore also with us, held this year's Synod in Groß-Oesingen, Hanover, on June 7 and 8. It was opened by a sermon by Praeses Wöhling on Romans 12:11: "Be not slothful in the things which ye ought to do. Be fervent in spirit. Send yourselves into the time." The subject of the discussion was the doctrine of the law and the gospel, and especially the false use of these doctrines was rejected on the basis of the thesis: "Every false use of both doctrines is to be most carefully avoided, because thereby God's honor is taken away, souls are brought into the greatest danger, and the door and gate is opened to all false teaching." In addition, the sending of a traveling preacher to New Zealand was especially discussed. There a missionary of the Hermannsburg Free Church, Father G. Blaß, who was trained in our seminary in Springfield, is already working among the heathen Maori. But there are also scattered Lutherans there, who have so far been poorly served by this missionary, but who some time ago sent a call for help to the Hermannsburg Free Church, asking it to send them a travel preacher of its own. This has now become all the more necessary, as two German congregations there have also become vacant due to the death of Father Dierks from New Zealand at the beginning of this year. The Synod recognized this necessity and decided to leave the further regulation of this matter to the Mission Council. Thus the proclamation of God's word of truth continues in faraway New Zealand. Praeses Wöhling writes about the meetings of the Synod, which were also attended by guests from the Saxon Free Church: "There was a complete and most pleasing unanimity both in doctrine and in the other subjects of discussion. L. F.

Three little stories of brotherly Forgiveness.

1. the reluctant human heart.

Two neighbors lived in constant discord with each other. A godly Christian once asked them how they could pray the Lord's Prayer. One said: I thank God that there are many other prayers besides the Lord's Prayer that one can use, and the other: I omit, when I come to the fifth petition, the words "as we forgive our debtors." Such "omission Christians" there are, Scripturally, elsewhere. But this is nothing else than lying and deceiving in God's name, and inviting God's wrath and punishment upon themselves.

Two, a late but beautiful reconciliation.

In Cuxhaven, at the mouth of the Elbe, there lived at the beginning of our century two merchants, a Dutchman and an Englishman. They had formerly been very good friends; but as they had fallen into one and the same line of trade, the envy had come, and now, in old age, they were bitterly hostile to each other. The Dutchman in particular, comfortable as he was in other respects, pursued the old Genosten with ardent hatred. One morning the Englishman's wife saw him approaching her house with hurried steps. She was already bracing herself for an outburst of his fierceness, such as she had often experienced in recent years, and the Englishman himself was startled when his adversary knocked at the parlour door. Who knew what was the matter again! The couple were all the more pleasantly surprised when the Dutchman, with tears in his eyes, approached his old friend and begged his forgiveness for all the perfidy with which he had persecuted him for years. The Englishman, who at that moment was once more confronted with all the trouble he had had, was compelled, and it was a glorious hour of reconciliation that was celebrated. Overcome by excitement, the Dutchman finally sank into an arm-chair and fell asleep, never to wake again. His daughter later found an open book in his room. It was the Dutch translation of Arnd's "True Christianity", and the passage opened was about reconciliation.

Three. Too late.

"No experience of my long ministerial life," recounts a pastor, "is still more poignant in my memory than the visit I once made to an old couple. The man had sent for me in his despair. I knew him and his wife well,-they were the two most inaccessible members of the congregation. It was known that the couple often quarreled with each other; then they avoided each other for weeks and hardly spoke to each other; at last they returned to a better, more peaceful relationship, but without any real inner reconciliation. It had been the same a few weeks ago. Then a neighbor suddenly came to me with the man's request to visit him after all. A misfortune had happened, the woman had lost her speech.

"So it was; when I entered the room of the Neuland couple, the wife was lying on the bed. A severe stroke had robbed her of speech, and rendered her unable to stir; indeed, she could not even move her eyes. In vain were the old man's heart-breaking pleas to fagm him by a word, a sign, whether she understood him. Basically, and despite all the quarrels, the people had loved each other. This now became quite evident, and I cannot forget the man's lament, his plea for only one word of forgiveness from his old wife.

"Whether they understood him? I could not assure him, yet this was the comfort he took from me...

wanted to hear. If it was the case, what must she then suffer from being so incapable of saying the demanded word to her old companion, - what a heavy punishment for the former unforgiveness.

"For three days the man sat by the bedside, gazing into the fixed eye, at the closed lips of his wife, who, according to the doctor's assurance, was alive, and probably still had consciousness and understanding, only could not show it. Then she died without being able to fulfill his request for a word of forgiveness."

Obituary.

On July 1, the Rev. Heinrich F. Gübert, pastor of our parish there, died at Stuttgart, Arkansas Co, Ark. After a funeral service in the local church, the body was taken to Red Bud, Ill. and buried there. The deceased was a native of Red Bud, March 3, 1870. He leaves a sorrowing widow and two boys. A. Bapler.

Ordinations and (Introductions.

On the 5th of Sonnt, n. Trin. was Cand. S. Hofmann ordained and introduced into his congregation by W. L. Fischer. Address: Rsv. 8th üokmanv, Napoleon, O.

On the 5th Sunday after Trin. in the presence of the Venerable Praeses Fr. Cand. John Th. Frey at St. Marcus Church, Brooklyn, N. D., assisted by the ck. J. P. Beyer, R. Herbst, C. T. Körner, H. Ch. Lühr, W. Schoenfeld, Nath. Frey, Chr. Merkel and J. Holthusen ordained and introduced as Hülfsprediger by August Emil Frey.

On Whit Monday, Father A. Hofius was introduced to his congregation at Pierce by J. P. Müller, on behalf of the Honorable Praeses Hilgendorf. Address: Rov. üöüu8, kloroo, Nolrr.

At the affirmation of the Honorable Presidency of the Iowa - District, on the 4th of Sunday, n. Trin. Fr. L. Traub, assisted by Prof. Geo. Mezger and the kk. R. Beer and A. Dommann at Reinbeck, Iowa, introduced by Theo. Wolfram.

By order of the Praeses P. Brand, P. F. Kröncke was introduced on 5 Sonnt, n. Trin. at Rochester, N. D., assisted by the k. H. Koch, by J. Mühlhäuser.

On the 6th of Sonnt, n. Trin. Father F. W. Evers was introduced by order of the Hon. Praeses Succop in the Lutheran St. Peter's parish at Golconda, Ill. by J. H. Hartenberger.

Church dedications.

On the 4th of Sunday, A.D., St. John's Lutheran congregation near North Branch, Minn. dedicated their newly built church (56X55 feet) to the service of God. Festive preachers were: P. C. Abel and Pros. E. L. Arndt (English). F. H. Meuschke.

On the 5th Sunday after Trinity, the Lutheran Immanuel congregation near Odebolt, Iowa, dedicated their newly built church (44X28, with a 65-foot tower) to the service of God. The festival preachers were Kk. F. Schug and L. A. Müller (English).

K. G. Schlegel.

The Lutheran Zion congregation near Huri ey, S. Dak., consecrated their little church (20X26 feet) to the service of God on the 5th Sunday, A.D. Trin. Festive preachers were: kk. J. D. Ehlen and Lange.

N Rohsen

Mission Festivals.

On sunday. Trinity: St. John's parish near Arlington, Minn. with neighboring parishes. Preachers: kk. Koehler and Schulze. Collecte: -25.00. (Feast disturbed by rain.)

On the 2nd Sunday, A.D.: The Zion congregation at Independence, Kans. Preachers: kk. Kauffeld, Hansen, Am End, and Prof. Stöppelwerth (English). Collecte after deduction: -81. 49.

On the 3rd Sunday, A.D.: The congregation at Blue Earth City, Minn. with neighboring congregations. Preachers: kk. Maaß and Ude. Collecte after deduction: -54.00. - The congregations at Grand Haven, Grand Rapids and Blenden, Mich. Preachers: kk. Schwankovsky, Frincke and Succop (English). Collecte: -61. 13. - The Immanuel's congregation at Mt. Olive, Ill. Preachers: kk. Cook and Fark. Collecte: -80.00. - The congregation at Otto, N. D. Preacher: P. Peters. Collecte: -19.09. - The churches at Meriden and Paullina, Iowa. Preachers: kk. Deletzke and Grimm. Collecte: -41.00.



On the 4th of Sonnt, n. Trin.: The parish at Little Valley, N. D. Collecte: H9. 52nd - The parishes of ?? Muller, Rolf "en., Rolf jun., Kretzschmar, and Kollmorgen at Helvetia, Minn. Preachers: Rolf Jr, Kollmorgen, Baumhöfener.

and Kretzschmar. Collecte: K93. 13.- The congregation at Josko, Minn. Preachers: kk. Frey, Strölin and Habekost (lecture). Collecte after deduction: H30. 20th - The Zion congregation in Fräser Tp, Minn. Preachers: ?? Schmiege and Kohlhoff. Collecte: K62.00. - The congregation at Ashton, Nebr. preachers: uu. E. Firnhaber and E. Ulbricht (lecture). Collecte: H17th 80th - The congregation at Reinbeck, Minn. with guests from Waterloo. Preacher: P. Beer. Collecte: K10. 64th - The Immanuel's congregation at Potsdam, Minn. Preachers: Drews, Otte and Kirmis. Collecte: K36. 38th - The congregation at Hay Creek, Minn. with its sister congregation. Preachers: kk. Arndt and Rumsch. Collecte: K84. 85.

On the 5th Sunday, A.D.: The Concordia congregation at Maplewood, Mo. preachers: Janzow and M. Sommer (English). Collecte after deduction: k37. 40th - The congregation at Wykoff, Minn. Preachers: kk. Rumsch, Nickels, and Dubberstein (lecture). - The congregations at Town Theresa, Wis. Preachers: uk. H. Brandt and Monhardt. Collecte: K72.OO. - The congregations of UU. Polack ssu., Hoyer and Wein in Kans. Preachers: UU. Grupe and Senne. Collecte after deduction: H139. 47th - The congregation at Adell, Wis. Preachers: kk. Osterhus and Duerr. Collecte: K74. 83. - The congregation at Dubuque, Iowa. Preachers: Händschke and Merting. Collected: O13. 90.

The congregation at Petersburg, Minn. Preachers: k?. Schliepsiek and Däumler. Collecte: K18. 50th - The congregations at Lakefield, Rost and Okabena, Minn. Preacher: Maß, Cooper and Malkow. Collecte after deduction: K71. 97th - The congregation at Little Rock, Ark. Preachers: UU. Steyer and Buchheimer (English). Collecte: K53.05. - The Concordia congregation at Fairhaven, the Zions congregation of Corrinna, and the Immanuel's congregation at Annandale, Minn. with guests from Albion. Preachers: U?. Fackler, Weerts, and Stud. Schulz. Collecte: P27th 36th - P. Horn's congregation, Port Washington, Wis. Preacher: Prof. Hattstädt. Collecte: H6. 80.

NL! The Collecte to Tinley Park was: P49. 93.

Gorneinde anniversaries.

On July 3 and 4, St. Paul's Parish of Frankenlust, Mich. celebrated the golden anniversary of its founding.

I. Trinklein.

On the 4th of Sunday, A.D., Grace Lutheran Church in Alice Tp, Ont, Can, celebrated its 25th anniversary as a congregation. Celebrant preachers were: UU. H. Wente and Wm. Moll.

L. D. Carpenter.

Conferenz - Ads.

The "Oonksrsnos" will hold its meetings on 3. and

Aug. 4 at Concordia College in St. Paul, Minn. Commencement, 9 o'clock in the morning. There will be an English service at Father A. Detzer's church on the evening of August 3. The following papers are on hand: LnZlisü tidsoloAteal dook8 avaUabw kor our purposos (Detzer). Düo present aUtkucks ok tüe rskormsck oöur6Ü68 ok tbi8 oountr^ ko^varck8 tüo io8piratioii ok küs öiblo (Achenbach). 8pirituali8iii (Jerdee). Düe Oo8psl, a povver nnto salvation (Arndt). IV mu8k wo oonckernn al8o küe nnnor 866r6t 8O6i6ti68 (O. T. Lee). LnAli8ü I,utÜ6ran Lli88i0N8 (Jerdee). Vootrin68 ok küe 8abbatü (?). I,utÜ6rani8in in tdeknitock 8tat68 (Schoknecht). T. Stephan, Secr.

The Southern Pastoral Conference of the Wisconsin - District will meet at the church of Father Keller at Racine, August 23, at 9 o'clock, and remain in session three days. WORKS: 1. By what means can we combat the spirit of the world which is invading our churches more and more, and thus control and resist the further decline of our churches, as much is in us? Speaker: P. B. Sievers, Coreferent: P. J. Bürger. 2. exegetical work on Gal. 3, 23-29. speaker: Prof. C. Ross. 3. substitute work: sermon study on the epistle on the 4th Sunday, n. Trin., Rom. 8, 18-23.: P. A. Rohrlack. Confessor: Prof. E. Hamann, substitute: Prof. C. Ross. Preacher: P. G. Wildermuth, substitute: P. C. Baumann. Timely registration with the local pastor is desired. W. Hor n.

The Northern District Conference of Minnesota and Dakota will meet, I). v., August 23-25, at the parish of the Rev. W. F. Hitzemann, at Long Prairie, Minn. Confessor, Bro. Wohlfeil; substitute, Bro. Wihlborg. Preacher: Father Agather; substitute: Father Andres. Works: The manner in which a traveling preacher should do mission - k. Hinck. Theses against unevangelical practice - P. Clöter. Registration requested from the local pastor by August 7.

E. Kolde, Secr.

The Nebraska District
of our Synod will meet, s. G. w., August 3 to 9, at the congregation of Mr. P. P. Mueller, at Norfolk, Nebr. Let it be known in time. Joh. Meyer, Secr.

The Kansas DictRICT
Our Synod will meet from 17 to 23 August in the congregation of Father C. Vetter in Atchison, Kans. Timely registration is necessary. F. Drögemüller, Secr.

The Iowa District
of the Missouri Synod will hold its meeting this year from August 24 to 30, at the congregation of Mr. P. C. Runge, near Charter Oak. Early registration desired. Pick up at Charter Oak and Denison. Delegates are to submit their credentials after the opening service. W. Brandes, Secr.

The Canada District
Will be in session from September 1 to 7, 1898, in the township of ?. R. Eifert at Dashwood, Huron Co, Ont. to be in session. H. Landsky, Secr.

Synodical Conference.
The Lutheran Synodal Conference of North America meets, v. v., August 10-16, 1898, at the congregation of Mr. P. A. v. Schlichten at Cincinnati, O. Subject of doctrinal proceedings: Theses on ecclesiastical practice. Speaker: Prof. A. Gräbner. Delegates are requested to report quite early to the local pastor for quarters. I. Schaller, Secr.

Call!
Those friars who have confessionals in the army in Chickamauga Park are hereby asked to send me their names, along with company and regimental affiliation, immediately by postcard, so that I can visit them and serve them with Word and Sacrament. The brothers who have already written to Father H. Klein are also requested to write to me again, so that I can carry out my work systematically. C. J. Broders,
Lutheran field preacher,
S18 varr 8tr, OdattaQoox", 1sQL.

Indication.
Series 1 of the shares issued by the Lutheran Church of the Holy Trinity in Utica, N. D., will be paid for in August of this year. The share certificates are to be sent to the undersigned. Utica, N. D., July 12, 1898. C. A. Germann.

Urgent request.
The treasury for the mission to the Jews is not only empty, but also shows a deficit of -350.00. There is diligent missionary work among Israel in New Dork. The Word is not preached to the Jews in vain. See the previous number of the "Lutheran", p. 120. If the work is to be continued in the present manner, at least -100.00 per month is necessary for this. However, the work could be significantly expanded if the Commission had the necessary funds at its disposal. Therefore the heartfelt request: Will the preachers at the upcoming mission festivals also mention the mission to the Jews? And will the dear congregations, when distributing the mission festival collections, also remember the Jewish Mission Fund!
Commissioned by the Commission for the Mission to the Jews: New Dork, N. D., in July, 1898. H. C. Steup, Chairman.

Heartfelt request to the dear congregations and pastors of the Eastern District.
The Synod of the Eastern District reiterated its decision of last year regarding the Slovak Mission at its meetings this year in Brooklyn in May. See Synod Report '97, p. 62, above. Our Slovak missionaries are working faithfully and diligently among their countrymen in New Dork, New Jersey, Connecticut, Massachusetts and Pennsylvania. But the Commission has no money to pay the salary. There is still a -200.00 deficit in the treasury. The commission knows you will keep the promise you made at the synod. But immediate help is necessary. Will you

why not also commemorate the Slovak mission at the upcoming mission festivals, or raise a mite in some other way? On behalf of the Commission:
New York, N. D., July 18, 1898. H. C. Steup, Chairman.

Concordia Seminar on St. Louis, Mo.
The new academic year of this institution begins, God willing, on Wednesday, September 14. All new entrants are requested to bring their Matura certificates with them to present on that day. The teaching staff.

Concordia Seminar on Springfield, Ill.
The 1898-1899 academic year of the practical Concordia Seminary at Springfield, Ill. begins, f. G. w., on the first Wednesday in (the 7th) September. Those wishing to enter the same must apply to the undersigned not later than September 1. Conditions of admission are, that the applicant
1. is not less than 17 years old and not more than 24 years old;
2. sends in good testimonies concerning his Christian character from persons known to be trustworthy;
3. is in possession of the means of study, or at least states where he obtains them;
4. undertakes to vicariously serve at the discretion of the teaching staff.
The cost money, including firing, etc., is \$65.00 annually and is payable in advance in quarterly installments. R. Pieper, President of the institution.

Concordia College at Fort Wayne, Ind.
The 60th school year of this institution begins on Wednesday, September 7. Applications for new pupils should be addressed to the undersigned. The following should be noted with regard to admission:
1. a written report on the character, aptitude and previous knowledge of the person concerned must be sent in at the same time as the application.
For admission to the Sexta, the elementary knowledge of a good parochial school is necessary; for the Quinta, certainty in reading and writing the most common words in German and English, a certain knowledge of the regular declensions and conjugations in Latin, as well as some practice in translating simple sentences.
Each student must be provided with a suitcase, with the necessary body and bed linen, with quilts and woolen blankets and with towels. A mattress (-2.00 to -3.00), chair (75 cents) and lamp are best purchased here at the institution.
Pupils who wish to devote themselves to the church service pay during the school year -62.00 for food, -8.00 for light and fire, -2.00 for doctor and pharmacy, making \$18.00 per quarter of 2 months. This money should be sent directly to Dr. Dümmling at the beginning of each quarter. It should be noted, however, that the treatment of chronic illnesses and illnesses requiring the assistance of a specialist must be paid for out of the private funds of the student concerned. For the repair of damage to the property of the institution caused by the pupils in the course of the school year, -1.00 is to be deposited. The average expenditure for books is -7.00 to -10.00. Pupils who do not wish to devote themselves to church service pay -40.00 school fees per year. The funds of those pupils whose parents so desire are administered by one of the professors and should be sent directly to the same. Since this institution is founded to serve the church, and its main task is to prepare pupils for theological studies, it is requested, so that this goal can be achieved, that in the selection of those to be sent, diligence be taken to ensure that they are 1. gifted, 2. but also pious and godly boys and young men. Registrations and cancellations should be in my hands by August 24. Jos. Schmidt.

Concordia College of Milwaukee, Wis.
The new school year begins on the first Wednesday in September. All pupils must arrive at the institution the day before, i.e. on September 6, but those who have been transferred on condition, as well as all those who wish to enter a class higher than the Sexta and must therefore be examined, must arrive two days before, i.e. on Monday.

Applications, accompanied by good moral character, are to be sent to the undersigned at least fourteen days before the school begins. For admission to Sexta, it is absolutely necessary that the applicant possesses the knowledge of a good community school. Each applicant must be provided with the necessary clothing, bedding, quilts and blankets, and a suitcase. The boarding fee is 68.00, or \$17.00 per quarter, which must be paid in advance. This also covers the expenses for doctor, light, fire, library and gymnastics. Those who do not wish to study theology also pay an annual tuition of -40.00. The amounts should always be sent directly to the Director, and of other money for pupils at least that of the Sextans and Quintans. The necessary books, as well as desks, chairs, mattresses and lamps must be purchased here. The sum required for this will hardly exceed -16.00.

Milwaukee, July 14, 1898.

M. J. F. Albrecht, Director.

Concordia College in St. Paul, Minn.

On Wednesday, September 7, God willing, the sixth school year of this institution will begin. All new and old students are to arrive at the institution during the preceding day. For further information, please see the article: "Our youngest college" in the "Lutheraner" of June 14, and contact the undersigned, who will send a catalogue and detailed illustrated information to anyone who wishes it. If anyone has not yet enrolled new students whom he wishes to send, please do so as soon as possible.

Theo. Bunger, Dir.

St. Paul's Preparatory School at Concordia, Mo.

The new school year begins, s. G. w., on Wednesday, September 7. The boarding fee is -50.00 annually. Doctor's fees are -2.00. Pupils who do not wish to prepare for a church office pay H40.00 school fees annually. Other information concerning the institution can be obtained by contacting the undersigned, to whom applications should also be addressed.

I. H. C. Kappel.

Walther College of St. Louis, Mo.

A new school year will begin at this institution, God willing, on Wednesday, September 7.

The purpose and aim of the Walther-College is to prepare and train young people for higher professions. It offers its students the opportunity to acquire a good general education based on Christianity, to train for business life or to prepare thoroughly for entry into the higher classes of a Gymnasium or for special subject studies. For this purpose four different courses of instruction are given, namely a Classical, a Scientific, an English and a Business Course. Students who complete one of these courses receive a diploma.

The business course is specially designed for young people who want to acquire a thorough business education in a short time. They receive instruction in arithmetic, English, writing and bookkeeping, as well as in Buortdanck, IypowrUinA and (^oiniuereial I^v; arrangements have also been made for them to have individual instruction in bookkeeping, commercial arithmetic and the English language in this section.

The Classical Course is a four-year course, and in it the pupils are promoted to such an extent that they can enter the Secunda of our Gymnasien. Pupils who have completed this course and now wish to devote themselves to the study of jurisprudence or medicine, will, if they show their diploma, be admitted by the Univormt^ ok tus 8tats ot L1i88ouri without examination.

Only those of good character are admitted to the Walther College. To enter the lower class, the knowledge of a good elementary school is necessary. Those who wish to enter one of the higher classes must pass an examination or present the necessary certificates from an accredited school.

Tuition in the two lower grades is -50.00 and in the two upper grades -75.00 annually.

Foreign pupils are accommodated in the residential building connected with the college and are under the personal supervision of the director, who also lives in the building. These pupils pay, in addition to the school fees, 150.00 per annum for board, lodging, heating, lighting and bath.

Admission to the institution is also open to girls. A boarding school has also been opened for foreign schoolgirls, where they can learn as much as possible from their parents.

is set. They pay -240.00 per year including school fees.

Pupils must pay for their own personal clothing and any medical treatment. School and board fees are to be paid quarterly in advance.

Please register as soon as possible

A. C. Burgdorf, Director,
1033 8. Stu St., St. ?oui8, Llo.

Proceeds to the Treasury of the Illinois District:

Synodal treasury: from the parishes of ??..: VogtinGoodfarm -11. 50 (Pentecostal Coll.), Feddersen at Homewood 7. 25, E. Hieber at Mattison 4.00, Landeck at St. Paul 15.00, Lochner at Chicago, Coll. on the 1st day of Pentecost, 14.09". from the Synodical Box 3. 15, H. Weisbrodt at Mount Olive 5. 25. (S. -60. 24.)

Synod Building Fund: P. Plehn, South Litchfield, out of the church treasury 3. 70.

Mission to Middle Illinois: Prof. J. S. Simon in Springfield by Mrs. I)r. Armstrong 5.00.

Inner Mission: Fr. Riedel from the Gemm. in Cayuga & Sunbury 5. 35, Fr. Succop in Chicago from Fr. Klumann 1.00; Missionfcoll. (part): P. FedderseninHomewood33.00. ?. Weisbrodt in Mount Olive 40.00; P. E. Kirchner in Secor from N. N. 5.00, from J. M. B. & wife in Bloomington 1.00, by H. A. Sievers from P. Voits Gem. near Worden 5.00, and by P. C. F. Hartmann in Woodworth from Mission-Ver. 5. 30. (P. -95. 65.)

For the Negro Student: From J. M. B. & Wife in Bloomington 1.00.

Regerschule in Salisbury, N. C.: U.BerginBeardstown by Otto u. Olga Siekmann . 10, P. Hansen in Worden from C. N.'s children 1.00 and teacher H. A. Gehrs in Chicago from his pupils 1.00. (p. -2. 10.)

Negro Mission: P. Schwandt, Coll. of the Gem. in New Berlin, . 85, P. Jockel inRichton, Coll. with Bode-Jllgens Hochz., 7. 32, P. Feddersen in Homewood, Theil d. Missionsfcoll., 10.00, P. Brauer in Eagle Lake by Mrs. Aug. Dunsing 1.00. ?. Schmidt in Chicago from Theo. Reinhardt 1.00, of J. M. B. & wife in Bloomington 1.00, P. Weisbrodt in Mount Olive, part of missionary coll. 10.00, by H. A. Sievers of ?. Voit's parish near Worden 5.00, P. Hartmann at Woodworth by N. N. 3.00. (p. -39. 17.)

English Mission:?. Berg in Beardstown from the Women's S. 6. 25, P. Feddersen in Homewood, Theil d. Missionfcoll. 3.00, by H. A. Sievers from P. Voits Gem. near Worden 3.00, by Emil, Hermann, Otto, Emma & Johanny Mariens in Lutherville, Ark., . 50, by Teacher E. L. Selle in Rock Island from Harry, Annie & Elfte Lange 3.00. (p. -15. 75.)

Mission to the Jews: P. Missionsfcoll. (Theil): by?. Feddersen in Homewood 3.00 u. by P. H. Weisbrodt in Mount Olive 5.00. (S.-8.00.)

Emigrant Mission in New Dork: P. Feddersen at Homewood, part of mission coll. 5.00, P. E. Hieber's parish at Mattison 5. 95, and P. Weisbrodt at Mount Olive, part of mission coll. 4. 50. (p. -15 45.)

Emigrant Mission in Baltimore: Fr. Weisbrodt at Mount Olive, part of missionary coll. 3.00.

Heathen Mission: P. Oetting in Golden from N. N. 5.00, ?. Feddersen at Homewood, part of missionary coll. 5.00, of I. M. B. and wife at Bloomington 1.00, and of P. Ruhland's congregation at Altamont 2. 56. (p. -13. 56.)

Support fund: P. Groe in Oak Park from the Conf. in Proviso and surrounding area 6. 70, P. Bunger from the Chicago Pastoral Conf. 16. 25, P. Braun from the Crete Pastoral Conf. 13. 50, from P. W. Krebs in Tinley Park 4.00, P. Blanken of the Mixed Conf. in Champaign & vicinity 11.00, of P. D. Graf in Blue Point 1. 85, & of P. Burgdorf in Lincoln 5.00; by P. G. Sievers in Chicago, Coll. at Dietset Wollfahrts Hochz, 4. 25, P. Molthan at Hmsdale, coll. at Bahlmann-Osterlands Hochz. 2. 95, P. C. Kuffner, Abendmcoll. from the Gem. in East Wheatland, 4. 55, P. Graf in Blue Point, Coll. of the Gem., 4. 15, P. Brauer in Crete from B. B. 5.00, P. Plehn in South Litchfield from the God's Box 4.00, P. Schwermann from the Gem. in Covington 3.08, ?. Kirchner from the comm. in Secor 9.00, by Fr. Wunder in Chicago from the Young Frver. 20.00, Fr. Theo. Kohn in Chicago from St. Marcus Gem. 12. 26, Fr. Hansen from the Gem. in Worden 10.00, Fr. Luecke in Chicago, Coll. s. Gem. 8. 50, ?. Burgdorf in Lincoln from the Young Reformers of Zion congreg. 10.00, and by C. Bockelmann from the Klingelb. of P. Wangerin's congreg. in Sollitt 11. 50. (p. -167. 54.)

Students in Springfield: Coll. of?. Mary's congregation in Danville for Heintr. Kolb I 1. 10, Fr. Succop in Chicago of the Disciples' congregation for J. Froberg 30.00 & Fr. Roeder of the congregation in Arlington Heights for W. Benecke 15.00. (S. -56. 10.)

Laundromat in Springfield: Prof. J. S. Simon in Springfield from the Women's Ass. in P. M. Luecke's Gem. 2.00.

St. Louis students: Fr. Kirchner in Secor of N. N. for Aug. Sieving 5.00.

College students in Milwaukee: From Chicago: ?. Reinke vom Jungfrver. for Paul Ladwig 18.00 u. P. Fulling vom Junglver. for O. Frincke 5.00. (S. -23.00.)

Seminarians in Addison: Fr. Kirchner in Secor of N. N. for Albert Sieving 5.00 u. Fr. Haake of the congreg. in Elk Grove for Paul Garbisch 15. 31. (S. -20. 31.)

Studying orphans from Addison:?. Haake from Elk Grove Community 15. 31.

Church building fund of the Jllinois District: P. Berg in Beardstown from the Women's Ver. 10.00, P. Weisbrodt in Mount Olive, Theil. d. Mrssionsfcoll. 10.00 & P. Strasen of the congreg. in Wine Hill 7. 25 (p. -27. 25). For the GeminDan vers: by W. Balzer, Coll. of?. Great Gem. in Addison, 9.01. For the Gem. in Murphysboro: by W. Balzer, Coll. of?. Great Gem. in Addison, 18.00, by?. Kirchner of the Gem. in Secor 10.00, P. Ja in Peoria of the Christ Gem. 5.00. (p. -33.00). (S. -69. 26.)

Deaf and Dumb Institution in North Detroit, Mich.: ?.. Heerboth in Wheaton v. Otto Schmidt 2.00, P. Feddersen in

homewood, part of the Mifsionsscoll., 5.00, P. Landeck in St. Paul by N. N. 1.00, P. Lochner in Chicago, Coll. on the 2nd day of Pentecost, 4. 46, P. Schmidt in Chicago by Theo. Reinhardt 1.00 & teacher Ch. H. Sauer in Schaumburg, coll. b. H. Hattendorf's gold. Hochz., 11. 50. (p. -24. 96.)

Deaf and Dumb Mission: Fr. Roeder's congregation at Arlington Heights 15.00, I?. Weisbrodt at Mount Olive, part of the mission coll. 5.00, by Henry A. Sievers of Fr. Voit's coll. at Worden 5.00, and by 1'. Berthold of s. Gem. at Danville 9. 42. (S. 834. 42.)

Woodstock congregation, Ill: By H. A. Block of St. Paul's congregation in Rockford 7. 15.

German and Saxon Free Church: P. Feddersen in Homewood, Theil d. Mifsionsscoll., 5.00, of J. M. B. & wife in Bloomington 1.00. (S. -6.00.)

Danish Free Church: Fr. Pfothner in Lemont from the Mission Hours Coll. 2. 30, Coll. of P. Schwandt's congregation in New Berlin 1. 21, P. Feddersen in Homewood, part of the missionary coll. 3.00, of J. M. B. & wife in Bloomington 1.00. (p. tz 7. 51.)

Orphanage at Des Peres, Mo.: Coll. of ? W. Hartmann's Gem. in Farmersville 3.05.

Arlington Heights nursing home: From Chicago: ? G. Sievers v. s. Gem. 8. 76, P. Lochner v. s. Gem. 10. 93 u. P. Wunder von s. Gem. 38. 32. (S. -58.01.)

Orphanage at Addison: 119th 32nd and 1075th 44th (p. -1194th 76th).

(Mt. Kassirer G. Ritzmann acknowledges the individual items).

Mission in Hamburg: P. Feddersen in Homewood, Theil d. Mifsionsscoll., 5.00.

Mission in London: P. Feddersen at Homewood, Theil d. Missionsfcoll., 3.00, from J. M. B. & wife at Bloomington 1.00. (S. -4.00.) Total: -1966.00.

Addison, Ill, July 15, 1898, H. Bartling, Cassir.

Revenue to the Minnesota and Dakota District coffers:

Inner Mission: Gemm. d. 1'1': Baumann, Luverne, -3. 50, Oberheu, Wentworth, 7. 75, Madison. 75, A. Brauer, Freeman, 20th 50, Wolf Creek 2nd 72, J. C. Meyer, at Quast, 1. 85, at Wittenberg, 1. 50, Krumsieg, at Carniola, 2. 65, Ferber, Jacksonville, 2nd 60, Becker, Josco, 8th 60, Waseca 3.05, Seltz, Wylie & Euclid, 4th 60, Buescher, Sioux Falls, 4th 25, Grabarkewitz, Good Thunder, 10th 00, Bartling, Aellowbank, 8th 50, Odessa 3rd 90, Beer Wagon at Dresden 5th.00, Bohsen, Turner, 1st 78, Abel, Pine City, 3rd 00, Rush Lake . 88, Hinkly 1st 55, Loßner, Green Isle, 8th 75, Walther, T. Eagan, 9th 00, Maas at James 4th 60, Horst, Courtland, 29th 21, Albrecht, Fairfield, 8th 00, Shible 8th 00, tz. W. Baumann, Steen, 4th 25, Schädler at Fischer 5th 10, Klingbeil, Howard Lake, 5th 22, Drews, Plainview, 6th 65, Habekost, Lake Crystal u. Rapidan Tp., 10.00, Bruß at Inver Grove 8.06, Ferber, Lake City, 3. 50, Groh, Perham, 6. 40, Schoknecht, Valley Creek, 5. 29, Wohlfeil, Hanover, 4.00^ Zemke, Amboy, 5.05, Hudtloff, Butte, Mont, 1st 50, Daberkow, Cedarville, 2nd 80, Galena 8. 50, Stroelin, Danville, 1st 50, Licht, Rosenberg, 10.06, Baumann 3rd 15, Sell, South Branch, 3.00, Horst, Courtland, 25.00, Baumann, Hardwick, 3.00, Matzat, Freiberg & Elizabeth, 11.00, Clöter, 2 Gemm., 4. 65, Metz, Lydia, 12. 50, Stark, T. Green Meadow, 5. 62, Rührig, Swanville, 2. 17, Swanville Tp. 1. 84, Elmdale. 35, Vetter, Montevideo, 2nd 62, Kohlhoff, Fairmont, 6th 06, Porisch, St. James, 3rd 84. mission scoll. d. ??.: Zabel, Gibbon, 16. 85, Horst, Courtland, 100.00, Böttcher, Freedom, 7. 75, Baumhöfener, Aoung America, 63.00. P. Porisch v. N. N. 1.00 P. Grabarkewitz, Synodalcoll. in Good Thunder, 52. 39. P. Mäurer, Contribution, 2.00. (P. -582. 16.)

Synodical treasury: Gemm.d.?: Ude, Willow Creek, 1.050, Hertrich, Plato, 6.00, Kuntz, Silo, 13. 15, Stockton 1.00, Kaiser, Benton, 29.00, Pfothner, Hamburg, 28. 69, Hinck, Great Bend, 10 39, Belford 6.05, W. v. Schenk, St. Paul, 5th 13, Chr. Böttcher, Vivian, 1st 90, E. Scherf, Madelia, 3rd 67, Aug. Mueller, Ottertail, 6th 30, tz. J. Mueller, Lester Prairie, 4th 18, penalties, Janesville, 10th 00. (p. -135th 96)

Heiden mission: P. A. Brauer v. A. tzein 1.00. P. E. F. Müllers Gem. in T. Posen 7. 55, in Echo 2.00. P. Horst, Mifsionsfcoll. in Courtland, 15.00. Praeses Pfothner v. N. N. 2. 50. P. Baumhöfener, Missionsfestcoll. in Aoung America, 5.00. (S. -33.05.)

English Mission in St. Louis: Fr. Kuntz's Gem. in Silo 4. 33.

English Mission: Bro. Horst, missionary coll. at Courtland, 10.00. Bro. Beck's coll. at Madison 6. 25. Bro. Grabarke witz, synodal coll. at Good Thunder, 15.00. Bro. Baumhöfener, missionary coll. at Aoung America, 5.00. (S. -36. 25.)

Emigrant Mission: P. Endeward's congreg. at Lakefield 2. 55. P. Horst, mission coll. at Courtland, 2. 26. P. Baumhöfener, mission coll. at Aoung America, 5.00. P. Ude's congreg. at Willow Creek 7. 50. (S. -17. 31.)

Jewish Mission: Fr. Böttcher, mission festival coll. sr. Cong. in Freedom, 3.06. Fr. Nitschke's Cong. in Albee, 3.00. Fr. Grabarkewitz, Synodal Coll. in Good Thunder, 28.00. Fr. Baumhöfener, Missionary Coll. in Aoung America, 5.00. Fr. Drews, Wedding Zabel-Reiter, 6.00. (S. -45.06.)

Negro Mission: Gemm. der?..: Ferber, Lincoln, 1. 50, Grabarkewitz, Good Thunder, 4. 50, E. F. Muller, T. Posen, 7. 50, Echo 1. 76, Albrecht, Fairfield, 3. 50, Shible 5. 26, Horton 1. 25, Vetter, Montevideo, 5. 86. I". A. Brauer v. A. Hein 2.00. ? Kaiser v. Mrs. M. Brüsehoss 5.00. P. Grabarkewitz, Synodal coll. at Good Thunder, 30. 61. P. Drews, ZabelReiter wedding, 6. 17. P. Horst, Missionary Festival coll. at Courtland, 25.00, ? Böttcher desgl. in Freedom 8.00, P. Baumhöfener desgl. in Aoung America 10.00. (p. -117. 90.)

Deaf and Dumb Institution at Norris: P. Nauss'Gem. at Kimball 2. 20, v. N. N. 2.00. P. Hertwig's Gem. at Gaylord 2. 50. P. Dubberstein's Gem. at Wykoff 9. 15. (p. -15. 85.)

Orphanage in Wittenberg: P. Hertwig, Hochz. tzahnSplettstoßer, 6. 75. P. E. Kolkes Gem. in St. Cloud 3.00. (S. -9. 75.)

Support fund: Gemm. of the?..: Hertwig, Gaylord, 4.00; Bartlina, Odessa, 5. 50; Rumsch, Claremont, 10. 83; Schoknecht, Valley Creek, 5. 66; J. Brauer, Hart, 9. 40; Cooper,



Freedom, 13.02, Kretzschmar, Town Watertown, 4.07, Watertown . 72, Temple, Crystal, 5.00. P. Geith, BaßlerSchappert wedding, 1.05, Hochz. Buschau-Becker . 85, v. G. Löwenberger 1.00. teacher P. Ries, contribution, 5.00. 1*. Daberkow, Hochz. Einhaus-Boss, 4. 30. r. Kretzschmar, contribution, 2.00. (S -72. 40.)

Household in St. Paul: Fr. Hertwig's Gem. in Gaylord 8. 35. 1". Rosenwinkel's gem. in Woodbury 4. 48. P. Schädler, Hochz. Roß-Wentzel, 6. 50. P. Maas' Gem. in Blue Earth 3. 65. P. Albrecht, Hochz. Schreck Hinecke, 8. 50. (S. -29. 48.)

Negro School in Salisbury: Fr. Uhlmann by Mrs. Wetzel . 25. P. Loßner's Gem. in Green Isle 4. 75. 1?. Bruß v. two children . 50. 1>. C. Bode of children in Ellendale parish 4. 14. 1?. Weerls' community in Leaf Valley 3. 00. (p. -12. 64.)

Spencer congregation (? Marth): P. Zabel's congregation in Gibbon 11.00. Nickels' congregation in Rochester 12. 25th (S. -23rd 25th).

Collegelots in St. Paul: 1'. T. Krumsiegs Gem. in Farming 7. 38. teacher P. Ries . 50. (S. -7. 88.)

Organ in St. Paul: Teacher P. Ries . 50.

Community in Alexandria: l'. Böttcher, Coll. in Wilton, 5. 87.

Church building fund: Fr. Horst's parish in Courtland 25.00.

Free Church in Germany: P. Grabarkewitz, nest of synodal coll. for?. Hübener, 77. 37. P. Baumhöfener, missionary coll. in Young America, 10.00. (p. -87. 37.)

Students at St. Paul: Fr. H. Meyer's Gem. at Mayville 6. 71. Fr. Kuntz's Gem. at Silo (Wachholz) 15.00. r. Albrecht, Hochz. Wilkening-Kahlmann, 7. 75. (S. -29. 46.)

Pupils in Milwaukee: P. Ferbers Gem. in Belvidere (E. Vomhof) 6. 75.

Poor students of South Dakota: 1^ A. Brauer's Gem. in tzeilbron 6. 50. 1?. J. C. Meyers Gem. in Menno 6. 85. (p. -13. 35.)

Students in St. Louis: P. A. Brauers Gem. inHeilbron (A. Hübener) 7.00.

Students in Springfield: P. Bruß' Gem. atInver Grove 7. 50. P. Maas' Gem. in Blue Earth (G. Möhring) 5.00. (S. -12. 50.)

Poor students: 1*. Strölin's comm. in Danville 1. 50. 1'. Aug. Müller, Hochz. Grefe-Lüders, 12. 30. P. Maaß, surplus of Synod travel money, 2. 88. (S. -16. 68.)

In the receipt of May 2 read: E. Scherf instead of

P. Scherf.

St. Paul, Minn, July 1, 1898.

Theo. H. Menk, Kassirer.

Entered the Coffee of the Nebraska District:

Synodal treasury: P. Kühnert, Pentecostal coll., -8. 10. 1". Grörich's congregation 5. 30. P. Joh. Meyers Bethlehem congregation 7. 33. U. Ernst Flachs Dreieinig! congregation 7. 70. Möllering's congregation 11. 50. (p. -39. 93.)

Synod Building Fund: P. Häßler's congreg. 10.00. P. Catenhusen's congreg. at Marysville 6.00. (S. -16.00.)

Inner Mission: Fr. Nittamel's congregation 10. 35. Fr. Hilgendorf, communion coll. see congregation, 9.00. Fr. Leimer, Pentecost coll. see congregation, 12. 37. Fr. Brakhage's congregation 10.00. Kass. F. Alms v. preaching place at Doniphan 1.00. P. Joh. Meyers BethlehemsGem. 1. 33. P. Matuschka, Missionfcoll. s. Gem., 82.00. ?. Hilgendorf's congregation, 4. 77. P. Chr. Meyer, Pentecostal coll. s. congregation, 5. 34. P. Mießler a. d. bell-bag, 2.00. P. Schabacker's congregation, 5. 25. P. Inselmann v. E. Stevens, 5.00, v. s. congregation, 79. 80. P. Oelschläger, Pentecostal coll, 6. 25. P. Catenhusen, June coll. s. Gem. at Marysville, 4.00. P. Longitudinal preaching places 15.00. (p. -253. 46.)

Negro Mission: P. Schormann, Pentecostal Coll. s. Gem., Hayestown, 6. 46, desgl. at Hazard 3.04. P. Joh. Meyer's Bethlehem Gem. 5. 31. P. Merz, Pentecostal Coll. s. Imm.Gem., 11. 36, desgl. Zion's.Gem. . 77. P. Grupe, Pfingstcoll. s. Gem., 16. 25. t?. Wambsgaß' Gem. 6. 50. P. Ed. Firnhaber, Pfingstcoll. s. Gem., 4.00. P. Möllerings Gem. 12.00. (S. -65.tz9.)

Heathen Mission: Fr. Häßler v. Joh. Wieting 5.00, by Georg Schneider5.00. Fr. Möllerings Gem. 3. 85. (S. -13. 85.)

English Mission: teacher Bernthal's school k. 1. 80, nachtr. v. 2 school k. . 30. (S. -2. 10.)

Mission to the deaf and dumb: Fr. Hilgendorf v. Frank Giffei 1.00.

Willis Klare in Seward: P. Hilgendorf v. Frank Giffei 1.00.

Poor students: Fr. Kühnert, Coll. s. Comm., 4.00. ?. Leuthäuser, Pentecostal Coll. s. comm., 5.00. P. O. v. Gemmingen, Pentecostal Coll. s. comm., 7. 50. P. Ernst Flach, travel money, . 90. U. Oelschläger, Pentecostal Coll. s. comm., 1.00. (S. -18. 40.)

Widows' and Orphans' Fund: P. Lohr, Pfingstcoll. s. Gem., 4. 75. Aug. Gnewuch, Coll. v. k A. Ollenburs Gem., 4. 80. P. Gehrman 3. 50. P. Brakhages Gem. 4. 70. Kass. F. Alms v. d. Christus-Gem. at Prosser 2. 80. P. Winters Zions-Gem. 3. 65. P. Grörich's Gem. 11. 70. P. Cholcher's Gem. 8. 57. P. Eckhardt, Coll. s. Gem, 6. 50. Fr. Jungs Gem. 6.00. Fr. Häßler, Pentecost Coll. s. Gem., 23.00, v. Joh. Wieting 5.00. Fr. Gehrkes Gem. Pentecost Coll., 7. 55. Fr. Butzke v. N. N. 1.00. 1?. Mießler, Pentecost Coll., 6. 85. Friedr. Manke v. Fr. Ollenburg's branch at Wausa 1. 90. Fr. Schabacker's Gem. 7.00. Fr. Hartmann's Gem. 12.00. Fr. Haussen, Coll. s. Gem., 10. 80. Fr. Catenhusen's Gem. at Marysville 10.00. k. Ernst Flachs Deieinigk. Gem. 10.00. P. Brakhage, silb. Hochzcoll. H. u. A. Lange, 12. 30. p. Schubkegel, Pentecostal coll. s. Gem., 12. 20. p. Möllerings Gem. 11.00. (p. -187. 57.)

Poor Students in St. Louis: Drch. Prof. A. Gräbner v. P. A. Thieme 2. 75.

Hermansburg Free Church: P. Vahls Gem. 16. 55.

North Omaha Parish: Fr. Häßler v. Joh Wieting 5.00.

Orphan House in Fremont: r. Lohr, Pentecostal coll. s. comm., 4. 75. teacher Sagehorn's school coll. 5. 25. Fr. Gehrman 1. 70. k. Ernst Flachs Drereinigk.-Gem. 10.00. P. Lohr, nachtr. to Pentecostcoll., 1.00. P. Vahl v. Frauenver. 10.00, Wwe. Brüdigam 1.00. (S. -33. 70.)

Teachers' Seminary in Seward: Häßler v. Joh Wieting 5.00. P. Meeskes Gem. 6. 47. (S.-11. 47.)
Negro school in Salisbury: P. Hildebrandt's Gem. 1.00. P. E. Flach v. etl. school k. . 65. teacher Bernthal's school k. 3. 20, v. 2 school k. nachtr. . 40. (p. -5. 25.)
Total: -673. 72.
Bancroft, Nebr. 1 July 1898.

F. H. Harms, Kassirer.

Entered the coffee of the Eastern District:
(Conclusion.)

English Mission in New York: Dch. P. J. H. Sieker 14. 50.
Mission in Wall: Gem. P. F. Brands 7.00.
MissioninHarrisburg: Missionb. d. Gem. P. Schutzes 2.00. Gem. 1'. Kochs 2.00. Kingsville congregation 1. 80. (p. -5. 80.)
Slovak Mission: Mission of the Community? Protection2.00.
Lettenmission: Fr. Gräßer v. etl. Gemgl. 20.00, Z. 2.00.
Cong. p. Lohrmanns 5.00. Cong. missionary p. Schutzes 3.00. Cong. p. Kochs 2. 25. p. Brunn v. M. Schmidt 1.00, N. N. 3.00. Cong. m Kingsville 1. 80. (S. -38.05.)
Hülfsfonds: Gem. P. Hanewinckels 10. 50. P. Mönkemöller v. G. Giehring . 50, (S. -11.00.)
Congregation in Bridgeport: Missionsb. d. Gem. ? Protection 3.00. Cong. P. Ebendicks Sr. 5.00. (S. -8.00.)
Congregation in Alexandria: Missionsb. d. Gem. ?. Schutzes 3.00. Women's Association of the congregation P. Biewends 5.00. Congregation ?. Ebenvicks Sr. 5.00. (S. -13.00.)
LutheranFreeChurchinGermany: St. Paul'sGem., Baltimore, 14. 77. P. Lühr v. H. Fick 5.00. Gem. ?. Sanders, Otto, 9.07. Missionary Society of the congregation of P. Schutzes 3.00. Denmark: Missionary Society of the congregation of P. Schutzes 2.00. (p. -33. 84.)
Mrs. Missionary Landsmann: P. Stiemke, ges. v. W. Namsbach, 7.00.
Students in St. Louis: Gem. P. G. Mühlhäusers 22.00 for H. Bauch.
Students in Springfield: comm. in Easthampton 7.00, Missions!, d. comm. in Springfield 1. 79, G. Hahn. 50, H. Grabenslein . 50 for J. Duerr. (S. -9. 79.)
Pupils in Fort Wayne: Women's Association of the Community ?. Gräßers 10.00 for Kirchhöfer. P. Kleins comm. 70, N. N. 6. 30 for E. Nudnick. New York Pastoral Conf. 5 p.m. for F. Pebler. (S. -34.00.)
Student at Addison: Stud. ver. at Wellsville 3rd 41 for F. Biermann.
Students at Winfield: Ruth-Ver. d. Imm.-Gem., New York, 10.00.
Pupils in Neperan: By Fr. J. H. Sieker 6.00 for A. Witt. P. Gräßer v. eil. Gemgl. 3.00 for King. New York Pastoralconf. 9.00 for Bähre, 9.00 for Hötzer, 4.00 for Tilk, 8.00 for Bolz, 2.00 for Steinert, 2.00 for Hinkeldei. (S. -91.00.)
Students in Milw aukee: New York Pastoralconf. 34.00 for A. Stromp, 17.00 for G. Schütz. (S. -51.00.)
Poor students: Congregation in Haverstraw 2. 66. Congregation ?. Ebendicks sen. 15.00. P. Lühr v. H. Fick 5.00. (S. -22. 66.)
Poor pupils: P. Restin, ges. on d. Hochzt. v. Mellent tin-Ruß, 7. 22, Mrs. B. William . 10. (S. -7. 32.)
Deaf and Dumb Mission: ?.Bröcker v. Mrs. M.E. Steinmeyer 10.00.
Wartburg Home, East New York: By?. J. H. Sieker 163. 26.
Hospital, East New York: From New York: St. Matth. congreg. 33. 50. St. John's congreg. 47.00, Trinity! congreg. 9.00, Imm. congreg. 3.00. Brooklyn: Trinity! congreg. 32.00, Imm. congreg. 6.00, St. Paul's congreg. 26. 30, St. Marcus congreg. 3.00. (S. -159. 80.)
Orphanage inWest Roxbury: Emm.-Gem.,Buffalo, 12. 50. Missions!, d. Gem. P. Schutzes 5.00. P. Mönkemöller v. etl. Gemgl. in Easthampton 3. 50, desgl. in Springfield 2. 21, P. O. Hanser v. etl. Gemgl. 3.00. P. Schumm v. Jda Schur . 50, N. N. 50. (S. -27. 21.)
Orphanage at College Point: By?. J. H. Sieler 40.00.
Support Cup: By P. J. H. Sieler 25.00. St. Andr. Parish, Buffalo, 21. 71, by the late. Mrs. C. Pohlmann 13. 50. St. Paul's parish, Martinsville, 14. 48. p. O. Hanser. 25th Triune Congregational, Broottyn, 12th 50th Women's Congregational, Haverstraw, 3rd 00th, v. etl. congreg. 2nd 05th P. Ebendick Sr. 4th 00th, Mrs. Buhl 1st 00th congreg. of the??: Michel 3. 81, Herring 7.00, Henkel 5. 85, Ebendick sen. 10.00. (p. -124. 15.)
Total: -1680. 49.
Baltimore, June 30, 1898, C. Spilman, Cassirer.

Entered the coffee of the Southern District:

Inner Mission: Gemm.d.?..: Ernst-8. 45,Seils7. 80, Oertel 5. 50, Langelett 3.05, Jäbker 14. 50, Birkmann 9.00, Gans, Easter coll., 16. 20, Hüge 2. 45, Kuß 19. 80, Birkmann 11. 25, Gölz, Trinitatiscoll., 4. 40, Nische 10.00, Sieck 13. 25, Seils 6.00, Oertel 3. 30, Jäbker 11.00, Hopmann, Pentecost coll., 4.00, Kilian 22. 90, Buchschacher 16. 70, Kaspar, two gemm. 7. 70. P. Seils v. F. Kaase 5.00. P. Wegener, Ersttingsgabe d. Frauen- u. Jungfrauenmissionsverein zu New Orleans, La., 10.00. Fr. Sieck from N. N. as a thank offering 10.00, from H. Döring, donated travel money, 7.00. G. Mertz from the congregation in Mobile 10.00. Fritz Hoffmann, Easter collection from the congregation in Honey Grove, 3. 91. Fr. Wegener from St. Paul's Women's and Virgins' Missionary Society 10.00, from Bro. M. Leber and S. Arnold each . 50. From the Missionary Society in New Orleans for the mission in Clinton 35.00. Fr. Bernthal, child collection from W. Leubner, 2. 10. From the Women's Association of St. Johannis-Gem. in New Orleans 15.00. Fr. Küß from H. Hußmann 5.00. Fr. Brommer from. some friends of the mission 4.00. Fr. Reinhardt by J. M. Pfeiffer 1.00, J. F. Pfeiffer 2.00, Rio 1.00. Fr. Mörbe, Hochzcoll. at Swiedom-Kurio, 4.00. Fr. Reinhardt by Eva Pfeiffer 1.00,

Barb. Pfeiffer 1.00. P. Wegener v. Unnamed in Fresno, Cal. 5.00, by Mrs. Marg. Hickey 1.00, by the Women's & Maidens' Miffion Society s. Gem. 15.00. p. Sieck by H. Döring 1.00. dch. F. Hoffmann, Pentecost Coll. of the congregation at Honey Grove, 1. 65. P. Oertel of the Youth Assoc. s. Comm. 5.00. P. Bernthal, Quarterly Coll. s. Comm. 15. 50. Dch. P. Mörbe, child coll. at N. N., 5. 55. P. Brommer of Friends of the Mission 8. 40. ?. Kiss from the Women's and Virgins' Associations. 4.00, from HolpinF Uanck Oirolb 5.00, from Fr. Strauss 1.00, from N. N. . 25. P. Wegener's Women's and Young Women's Missionary Society 15.00, from Br. C. Spaar 1.00, from N. N. 1.00. From the Women's Society of St. John's Parish in New Orleans 15.00. P. Bernthal from A. Wukasch 1.00. (p. -427. 61.)
Negro Mission: P. Oertels Gem. 4.05. P. Buchschacher v. N. N. 5.00. P. Wegeners Gem. 4. 20. For Negro School in Salisbury, N. C.: P. Deffner v. Paul Hilde u. W. Heiermann each . 10. P. Oertel v. L. Hochher; . 25. P. Buchschacher v. L. Graf . 50th P. Seils by Lena Ritter, Louisa Ritter, Jda Sander, Johanna Wagner, Louis Wagner, Ad. Knippo, Alma Kiesling, Arthur Seils each .05, Selma Jochen . 10th P. Hopmann's pupils. 25. (S. -14. 95.)
Heathen Mission: P. Sieck v. H. Bethke 2.00. P. Hüge v. Fr. Jacob l.00. (S.-3.00.)
Deaf and Dumb Institution inNorthDetroit: Fr. Hüge v. Bro. Jacob 1.00. Fr. Eckhardt's Gem. 7. 50. (S. -8. 50.)
Emigrant mission: P. Oertels Gem. 1. 35.
Support fund: P. Sieck v. 9t. N. as thank offering 5. 50. P. Seils' comm. 6.05. Fritz Hoffmann, Palm Sunday coll. of comm. at Honey Grove, 3. 90. P. Rudi, Char Friday coll. at Olney, 3.00, Evensong coll. at Iowa Park, 3. 70. P. Bernthal, high coll. at J. Urban, 7. 50. P. Hüge, child coll. at Richter, 1.00, at Schwausch, 1. 55. P. Kuss' Gem. 9. 90. ?. Koßmann, pastoral conference in New Orleans, 30.00. ?. Kaspar's congregation 4.00. Fr. Deffner of N. N. 1.00. (p. -77. 10.)
Orphanage in NewOrleaus: P. Scheibe, Ostercoll. s. Gem., 5. 40. P. Sieck v. Oscar u. Bertha Schneider . 50. ?. Oertels Gem. 10.00. G. Merz v. d. Gem. in Mobile 10.00. ?. Hüge v. Fr. Jacob 1.00, Hochzcoll. at Penkert-Haverland, 2.00. Dch. P. Crämer 1.00. P. Bnchschacher, Kindtaufcoll. at J. Domaschk, 2.00, at P. Jurk 1.00. P. Sieck, Kindtauf coll. at W. Andres, 1. 75. (p. -34. 65)
Parish of Jennings, La.: P. Jäbker v. A. T. 1.00.
Studentenkasse: P. Hüge v. Fr. Jacob 1.00. For H. Schmidt: P. Kilians Gem. 21. 65. For J. Behnken: P. Birkmann, Kindtaufcoll. at H. Urban 2. 75, at Chr. Domann 1. 65. For O. Ernst: P. Ernst v. F. Bethke, Walburg, 2. 50, Kindtaufcoll. at H. Sander 4. 70, at J. Kaspar 1. 40. For A. Bohot: P. Buchschachers Gem. 22. 70, Kindtaufcoll. at Ernst Matz 1. 30. For E. Buchschacher: P. Buchschacher, Kindtaufcoll. at E. Noack, 1. 85, at J. Meduck 2.00. For W. Dube: ?. Mörbe, Kindtaufcoll. at A. Mörbe, 3.00. (S. -66. 50.)
Total: -634. 66.
^8. In my last receipt it must read in three places: P. Birkmann of N. N. 5.00.
New Orleans, July 15, 1898.

Aug. C. Reisig, Kassirer.

Entered the coffee of the Western District:

Synod Fund: Fr. Obermeyer's congregation in St. Louis -5.00. Imm. congregation in St. Louis 16.00. (S. -21.00.)
Inner Mission of the District: P. Wangerin by a "Lutheran Reader" 40.00. P. Höneß by Joh. Meuschke oao. 1.00, Mrs. H. Eckhoff 1.00. P. C. C. Schmidt by Mrs. Hoge 2.00. Gemm. of the ???. Schriefer at Farrar 7. 70, Mary's at St. Louis 15. 80, Bethlehem's comm. at St. Louis 7.00, Fritz at Pilot Knob 7. 60, Kellermann at Little Rock 2. 50, comm. at Babbtown 3. 45, Meyer at Jamestown 3. 35, at PleasantGrove 2. 70, Hanser at St. Louis, missionary feasts., 101. 62. (p. -195. 72.)
City Mission in St. Louis:?. Wangerin from a "Lutheran reader" 10.00.
Mission School in Rock Spring: Imm. comm. here 10.00.
Negro Mission: Fr. Drögemüller's congregation in Kurreville 1.00. Fr. Höneß v. Joh. Meuschke "an. 2.00. For Salisbury: ?. Bernthal v. the pupils of the teachers: Pott 3.05, Franke 2. 25, Lehwaldt 2.03. Of the two classes of the school in Frohna 3. 20. (p. -13. 53.)
English Mission: From the two classes of the school in Frohna 3.00.
Deaf Mifision: Bro. Wangerin from a "Lutheran Reader" 40.00. Bro. Matuschka's Gem. in Lake Creek 7.00. (S. -47.00.)
Mission in London: P. Bernthal v. C. F. Müller 2.00.
Emigrant Mission: P. Rohlfings Gem. in Farmington 3. 16.
Support fund: P. Wangerin from a "Luthe ranerleser" 10.00.
Orphanage near St. Louis: Fr. Schriefer in Farrar by Young Women's Association 5.00. Fr. Bernthal by H. Krüger 2.00, Mrs. Hoffmann . 25. P. Kellermann v. Wwe. Scholz . 75. p. C. C. Schmidt v. Wwe. Kortemeyer 20.00. (p. -28.00.)
Deaf and Dumb Institution: P. Bernthal v. Mrs. Clemens 1.00. J. H. Hackmann in P. Obermeyers Gem. 1.00. (S. -2.00.)
Students in St. Louis: P. Rohlfing at Farmington v. Women's Ver. 5.00. P. Meyer v. Claus Junge 5.00 and v. D. Harms 5.00 for Aug. Meyer. (S. -15.00.)
Students in Springfield: P. Colditz'Gem. in Pymont 4. 80.
Students at Fort Wayne: P. Schriefer, Coll. at Hochz. Oswald-Roth, 6. 65.
Alexandria parish: Fr. Lobeck's Cape Girardeau parish 5. 15.
St. Louis, July 16, 1898. h. h. Meyer, Cassirer. 2314 N. 14. 81.

Revenue into the Wisconsin District's coffers.
(from May 1 to July 1, 1898):
Synodal treasury: Gemm. der??: Osterhus, Milwaukee, -15.00, Rowold, Neshkoro, 12.00, Germania 3. 45, Mekan 4. 55, Mundinger, Manawah, 3. 70, Sievers, Milwaukee, 40. 30. Wildermuth, Sheboygan Falls, 11. 95, Reichmann, Town Granville, 4. 86, Sprengeler, Milwaukee, 51. 11, C. A. Bretscher, Wausau, 12. 25, Siebrandt, Merrill, 7. 25, H. A. Brandt, Lebanon, 8.00, Winter, Genesee, 8.00, Bartling, Waterford, 6. 25, Matthes, Milwaukee, 18. 20, Präger, Town Granville, 7.00, Penalties sen, Watertown, 46. 30, Huebner, Adell, 15 60, Seuel, Freistadt, 17.04, Keller, Racine. 11. 51, Strafen, Milwaukee, 23. 20, Schlerf the. 11.07, Diehl, Ellisville, 5.00, Brewer, New Fane, 5. 25, Brewer, Augusts & Beargrass Creek, 2.00, Hudtloff, Belle Plaine, Martini comm, 4. 43, St. John's comm. that. 2. 54, Von N. N. .03, W. C. Schilling, Loganville, 10.00, Loeber, Milwaukee, 22. 20, Wolbrecht, Sheboygan. 33. 50, Monhardt, Burnette Junction, 6.00, Osterhus, Milwaukee, 12. 66, Friedrich, Fall Creek, 10.00, Böse, Concord, 8. 36, Plaß, Ashippun, 6.00, On the Island 1. 83, Sievers, Milwaukee, 17. 70. (S. -491.09.)
Synodal building fund: P. Wildermuth v. d. Gem. in Lima 3. 60. Inner Mission: Gemm. d. ??: Osterhus, Milwaukee, 12. 95, Sievers, Milwaukee, 36. 65, M. Mueller, Westfield, 6.00, Drögemüller, Town Washington, 4. 30, H. Rathjen, Otter Creek, 2.00, Bürger, Fall Creek, 20.00, Houses, Lewiston, 4th 10, Georgi, Dorchester, 6th 50, Holeyton 1st 50, Brandt, Lebanon, 7th 40, Mundinger, Manawah, 3rd 32, Otto, Beechwood, 6th 35, Lehmann, Amherst, 4th 70, Maack Jr, Pittsville, 2nd 81, Kuechle, Milwankee, 38.00, Baumann, Saliere, 4th 48, Krusche, Town Grant, 5.01, Diehl, Ellisville, 5.00, Theel, Crystal Lake and Newton, 10.00, Duerr, Wayside, 4th. 90, Upplegger, Gilletts, 5.00, Town Home 3rd 25, Köffel, Athens, 10.00, Fuhrmann, Clintonville, 13th 36, Pella Opening 4th 86, Embarrass 1st 78, Town Line 1st 69, Nickel, E. Richmond, 3rd 50, Shawano 7th. 30, Hunter, Nicholson & Smyrna, 8.00, Bräm, Augusts & Beargrass Creek, 10.00, Heike, Town Grant & School Section, 6th 65, M. Mueller, Westfield, 10.00, Fiehler, Butternut, 4th. 25, Friedrich, Fall Creek, 25.00, Ebert, Berlin, 10. 50, Sprengeler, Milwaukee, 61. 50, Bretscher, Caledonia, 5. 10, Wesemann, Grafton, 12.00, Penalties, Watertown, 29. 40, Rohrlack, Reedsburg, Missionsfcoll, 100.00, Plaß, Ashippun, 6th 50, Präger, Town Granville, 6th 00, Prökel, S. Lake Linden, 4th 56, Houses, Portage, 9th 15, Rathjen, Bonduel, 9th 00, Becker, Sandusky, 5th 00, Randt, W. Duluth & S. & W. Superior, 7th 63, Knus, Town Sigel n. Seneca, 7. 10, Schütz, Hilbert, 4.00, Feustel, West Bloomfield, 11. 35, P. Feiten, Sheboygan, mission coll. of 3 Gemm., 125.00, Körner, Janesville, mission coll. of, 20.00, Pröhl, Plymouth, 45. 48, Engel, Tigerton, 3.05, Löber, Milwaukee, 24.00. P. Eisfeldt, Lätsch-Köstering Hochzcoll. of. 8. 30. ? Wolbrecht by Fritz Burhop, 3.00. P. Sprengeler by August Dammköhler, 2.00. P. Kühle by Mrs. Förster, 1.00. Mrs. Schröder . 25, J. Mau 1.00 and Mrs. Fleischmann . 25. ?. Sprengeler v. Frauenver. 25.00. P. Bürger v. A. K. 5.00. ?. Kühle v. W. Lehmann. 25. P. Sievers v. O. H. 1.00. ?. Osterhus, Milwaukee, contribution, 2.00. (p. -855. 98.)
Negro Mission: For Salisbury: classes of teachers Markworth 2. 45, Goehringer 1. 84, Schmidt 1. 36, Grade 1. 54. ?. Hoffmann v. d. Schult, d. Gem. in Theresa 1. 75. P. Traub v. d. Schult, in Hancock, posttr., 1. 00. P. Plaß v. d. Schult, in Ashippun 1. 85, v. C. B. . 25. p. Hoffmann, Theresa, posttr., . 22. p. Bürger v. Schult, in Sheboygan 7. 75. p. Ebert v. Schult, in Berlin 2. 50. p. Wichmann v. d. Geschw. Stanste 1. 10, Wwe. Nero . 50, Mrs. Himmler . 35, Clara Sohrweide . 10, P. Reichmann, coll. in E. Granville, . 75, P. Kühle v. P. Wangerin . 15, O. Förster, H. Butzlaff u. O. Ramthun each. 10. for Capelle in Mansura: P. Wesemann of L. L. 2.00. gemm. d. ??: Baumann, Saliere, 5th 25, Reichmann, Town Granville, 3rd 81, Borger, Fall Creek, 10.00, Drögemüller, Town Washington, 3rd 44, Bräm, Augusts & Beargraß Creek, 2nd 20, Friedrich, Fall Creek, 10.00, Traub, Hancock, 4.00, Rowold, Neshkoro, 8th 70, Mekan7. 62, Germania3.07, Contrib. 61, Schütz, Hilbert, 5.00, Pröhl, Plymouth, 15.00. Fr. Wolbrecht v. Fritz Burhop 2.00. Fr. Sprengeler v. August Damtöhler 2.00. Fr. Kühle v. E. K. . 50. Fr. Feiten, Missionfcoll. of 3 Gemm. in Sheboygan, 50.00. Fr. Körner, Janesville, Missionfcoll, 4.00. P. Sievers, Graffenius-Meyer's high coll. of, 9. 50. (p. -174. 46.)
General English Mission: P. Bürger, Coll. d. Gem. rn Fall Creek 5.00. P. Rohrlack, Reedsburg, Missionsfcoll., 10.00. P. Naumann v. N. N. 1. 50. P. Huebner v. Gottlieb tzilger . 25. (S. -16. 75.)
English Mission in Milwaukee: P. Bürger, Coll. in Fall Creek, 2. 10. P. Ebert v. Schutt, in Berlin . 50. ?. Traub, Coll. at Hancock, 4.00. P. Sievers v. N. N. 1.00. ?. Fetten, Missionfcoll. v. 3 Gemm. in Sheboygan, 25.00. ?. Körner, Janesville, missionary coll. 10.00. (p. -42. 60.)
Mission in Hamburg: P. Sievers v. N. 4t. 1.00.
Emigrant Mission in New York: P. Rohrlack, Missionsfcoll. in Reedsburg, 6.00.
Indian Mission: P. Nickel, Coll. in Shawano, 5.00.
Heathen Mission: P. Sprengeler v. Aug. Damtöhler 1.00. ?. Theel, Coll. at Crystal Lake & Newton, 3. 40. P. Reichmann, Coll. at E. Granville, 4.00. Mission coll.: P. Rohrlack, Reedsburg, 15.00, P. Körner, Janesville, 2. 58, P. Fetten, 3 gem. in Sheboygan, 7. 52. (S. -33. 50.)
General mission to the Jews: P. Böraer, Coll. in Fall Creek, 1.00. P. Drögemüller, Coll. in Pulcifer, 1.00. P. H. C. Müller v. N. N. . 50, contribution . 50. P. Feiten, mission coll. of 3 Gemm. at Sheboygan, 10.00. Uebersch. of a hat coll. at a meeting d. Wisc.-Distr. dch. P. B. Sievers 11. 42. (S. -24. 42.)
Support fund: contributions d. ??: H. C. Müller 1.00, Hübner 5.00, Heike 2.00, Traub 5.00, P. Plaß 4.00, Keller 4.00, Huchthausen 5.00, Möcker 4.00. Confcoll. d. ??. u. Proff. in Milwaukee 12. 25 u. 14. 95. From etl. teachers d. Milwaukee Cons. by teacher Ahrens 4. 30, 1. 50 u. 5. 25. Gemm. der??: M. Mueller, Westfield, 10.00, Rathjen, Otter...

Creek, 3.06, Hoffmann, Theresa, 3. 53, Houses, Portage, 9. 70, Grimm, Antigo, 4. 10, Karth, Howard, 12.05, Huebner, Adell, 12. 34, Fetten, Sheboygan, 13. 22, Wildermuth, Sheboygan Falls, 9. 53, Plaß, Browns Corners, 2.00, Wesemann, Graston, 6. 85. P. Naumann v. N. N. 1.00. For Mrs. M. Schütte of the Kränzchen 2. 25. Schmidt-RugeHochztscoll. 3. 55. (p.-161. 43.)
Students in St. Louis: Dch. P. Sievers: for O. Sievers from the hymnal sk. 5.00; for E. Nachtsheim from the Frauenver. 5.00, from the Jungfrver. 5.00; for W. Wenzel from the Jungfrver. 5.00, from the Women's Ver. 5.00. P. H. C. Müller from N. N. 1.00. Dch. P. Wolbrecht from Frauenver. 5.00 for H. Engel, from Jungfrver. 5.00 for G. Kanieß. P. A. Plaß, Coll. in Browns Corners for K. Hoffmann 4.00. P. Keller, from d. Kasse f. d. Reich Gottes, for Engelbert 7.00, for the same from N. Stoffel 3.00. P. Schütz, Coll. in Hilbert, 5.00. (S. -55.00.)
Students in Springfield: Dch. P. Sprengeler of the Women's Ass. for Judge 10.00. P. Plaß, Coll. at Ashippun for F. Otto, 8. 75. P. Hoffmann, contribution, for M. Leyhe 1. 25. ?. Feustel, Coll. in West Bloomfield, for H. Handreich 9. 25. (S. -29. 25.)
Students in Milwaukee: P. M. Muller, coll. at Westfield, for Lindner 7.00. P. Rubel, Hochztscoll. Billet-Maylahn, 7.05. (S. -14.05.)
Student in Fort Wayne: P. Laukand, Coll. in Fairchild & Blk. River Falls, for Paul Laukand 9. 62, in Fairchild 6. 24, in Blk. River Falls 2. 13th (S. - Sept. 18).
(Conclusion follows.)
Milwaukee, Wis. July 5, 1898.
G. E. G. Kühle, Kassirer.
2820 8tat6 8t.

Received for orphanage in Addison, Ill:
From congregations, etc., in Illinois, for current expenses: By?. Burkart, Lyons, from d. Gem. -7. 30 (NR. missing in "Luth." No. 14). By H. C. Zuttermeister, Chicago, surplus of the P. U. ?are at the jubilee feast 830. 13. By?. Ferd. Sievers' Gem., S. Chicago, dch. F. C. Schultz, Coll., 12. 18. From?. Great Gem., Addison, dch. W. Balzer, 56. 50 & 1. 25, coll. 57. 75. by Geo. Schwitzner, Chicago, dch. Teacher F. Rusch 50.00. For Jubilee books: from P. Lochner's parish, Chicago, 9.00 & from P. Nützel's parish that. 5. 27. Dch. P. Engelbrecht, Chicago, coll. on orphanage anniversary day, 25.00; from H. Sachtleben 1.00 and from Mrs. Tode . 50, together 26. 50. dch. P. Budach von Gemm.: Washington Heights 10. 27 u. Blue Island 4. 18, together 14. 45. From Chicago von Gemm. dch. the??: Werfelmann 11.00, Reinke33. 70, Muller 19. 50, W. C. Kohn, Coll., 11. 67 & Hochzcoll. at Gustav KlattAlwina Pallas 7. 65. From P. Hieber's Gem., Riverdale, 2. 40. From P. Riedel's Gem., Cayuga, Coll., 1. 65. From Pres. Succop's Gem., Chicago, Coll., 43. 50. P. G. Sievers, Chicago, for anniversary books . 35. dch. P. Detzer, Niles Centre, by the Gem. 6. 75 u. by Alb. Schröder, Franz Hinrichs, Mr. Frädrich & Wilh. Erichs 1.00 each, together 10. 75. from?. Wehrs' Gem. in Glenview 6. 66. P. Lochner, Chicago, Coll. on Jubilee Sunday, 11.05. Dch. P. A. H. Brauer, Bescher, for Jubilee books 6. 55. Dch. P. Heinemann, Belvidere, by Jul. Schmidt . 50, by Laura Koch, Anna Otto & Rosa Lübke each . 25, by F. Scheiffe 1.00, together 2. 25. Dch. P. Feddersen, Homewood, coll. at Heiner. Bramstadts Hochz., 7.00; coll. on July 4, 6.00. P. Weisbrodt, Mount Olive, for anniversary books 1 25; desgl. dch. P. Hartmann, Woodworth, by N. N. .05. (p. -1188. 26.)
Of children etc. in Illinois: 7. 82. (Acknowledged in the "Kinder- u. Jugend blatt").
Boarding fees: Dch. E. Leubner v. H. Döhrmann, La Grange, 4.00 for s. son. Dch. P. Schmidt, Chicago, by Mrs. S. Stumpfhaus 12.00 for her children. (S. -16.00.)
Addison, Ill, July 16, 1898, G. Ritzmann, Cassirer.

Received for orphanage in Fremont, Nebr:
(May and June:)
Fremont: Mrs. Kuntzmann 2 loaves, 2 bags & 4 pies, 6 girls shirts, Mrs. Ruwe 4 baskets lettuce, 2 baskets asparagus, 2 baskets spinach, 1 basket radish, 2 baskets radishes, Mrs. Cobb 1 basket pieplants, cabbage & tomatoes, George. Rufs 2Z Bu. Cart. red beets, 8Z P. butter, Hans Rufs 9 P. butter, Mrs. G. Gluth 1 parcel asparagus, J. H. Rogers 2 Jackets (tr.), Stevens Rowe 1 basket lettuce, Lollich 2 bags Sweetcorn, Lizzie Rometsch 1 girl's waist, J. Ellins 1 basket asparagus, Mrs. Hartmann for her 3 children 5 hats, 2 Bonnets, 2 P. shoes, 3 P. Trousers, 2 boys' waistcoats, 2 ties, 1 tr. dress, 1. Houses 2z doz. Theel spoons, Aug. Stork 8 quarts of cherries. - Oonoorkkia ?ubli8kin^ Ilouss St. Louis 6 Readers I, N. S., 6 Readers III, N. S., 6 I. u. 6 I V. Readers, 14 Dümpling J. engl., 6 Dümpling IV. engl., 12 Hymn Books (school editions), 12 Exercise Books J. , 6 Exercise Books II., 6 sample books No. 1. 2. 3. 4. 7. 8. 9, 12 sample books No. 5. 6, 12 6. 6. Uook8 No. I, 6 0. 0. ook8 No. 2. Orphanage Society Des Peres, Mo., 2000 Kranken- u. Orisenfreund. P. Schormann Candy & 25 Cts. By A. Price, Hemingford, Nebr. 2 p. cart. -2.00 freight paid by A. Price & H. Gräbbert. Wilh. Dierks Washington Co, IGall. Butter; Unnamed at Orphan's Feast handed over 1 package of tr. clothing; Mrs. Wilh. Sasse, Snyder, 2 pillows & covers; Wilh. Gundermann, Clarinda, Iowa, 1 pot of butter; Sewing Club (?. Beckers), Seward, 11 girls' pants; Prof. Hackstedde, Seward, 2 skirts, 2 pants, 1 cap (tr.) God Bless!
F. Nammacher, orphan father.
Fremont, Nebr. 6 July 1898.

For Conrordia College in St. Paul, Minn,
with heartfelt thanks received from Mr. Kulisch, St. Paul, a cradle chair for the sick room; for Th. Wachholz -14.00, Coll. a. d. Hochz. Naumann-Wachholz; for O. Lauser by ?. Richter, coll. a. d. Hochz. Böhnke-Bohna, 10.30; from the Women's Association of the Zion Community a consignment of bread for the household.
Theo. Bünger, Dir.



I hereby certify, for new construction at Seward, Nebr. from April 1, 1898, to July 15, 1898, from kk. Erthal H15.00, Schröder 15.0V, Baumgärtner 3.00, Kollmann 5.00, C. H. Becker 20.00, G. Leubker 4.80 (S. K62. 80) received. Sincerely thanking
July 18, 1898.

O. E. Bernecker,
Treasurer of the Board of Supervisors.

By P. C. F. W. Hüge, Bingen, Ind. from the Dorothea Landre Foundation for L. Könemann K50.00. P. E. Dümling from the Women's Association of Emmaus Parish in Detroit for J. Pfeiffer 5.00.
R. Pieper.

Having received from Mrs. Kueffner K2.00 for the mission church at Granite City, certifies with heartfelt thanks Granite City, Ill, July 13, 1898. A. Almstedt.

Herewith certify with thanks the receipt of a collection from k. Otto v. Gemmingen's parish in the amount of K6. 25, collected on the occasion of the celebration of the 4th of July - God bless!
Theo. Gutknecht, student.

New printed matter.

Siebrehnter Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1898. St. Louis, Mo. Concordia Hou86. 120 pp. Price: 23 Cts.

The synodal address of this report shows admirably that what is rejected as "peculiarities and idiosyncrasies" in the Missourians are all things of which we need not be ashamed according to God's Word. "The spiritual priesthood of Christians" is the subject of doctrinal discussion. The speaker says: "This doctrine, which we treat as the first in our second fifty years, was the first in more than one respect in the early years of the first fifty years, and especially in the preparatory years. True, it was not, and is not, the first and foremost in the Christian body of doctrine; that is, and remains, the doctrine of justification by grace, for Christ's sake, through faith, the article by which the church stands and falls. But with this fundamental doctrine it stands in the most intimate connection. In many sad and happy ways the doctrine of the spiritual priesthood was the first in the preparatory years which preceded the actual first fifty years of the Synodal stock. It was the first to be robbed from the Christians, whose ignorance of its time in the primeval forests of Missouri caused many a tear to be pressed from the Christians, and many a distress of conscience. This doctrine was the first to drive pastors and laymen into the study of the Scriptures and Luther, and thus became a means in God's hands for the establishment of a church system that stood with both feet on God's Word and Luther's teachings. In dealing with and defending this doctrine, the fathers of our Synod, and soon the whole Synod, were reproached for what is their glory before God, that they hold too much to the letter of the Word and are too Lutheran and respect no man's word and man's order in matters of conscience. This doctrine was the first to plunge the newly founded synod into a hot battle, which ended for it with a glorious victory. There they learned to fight for the faith once given to the saints, Jude 3, even against those who also wanted to be Lutheran, yes, Lutheran alone. And when, in the handling of this doctrine, one had to struggle against two extremes, against hierarchical clerical rule on the one hand, and libertine, independentist separatism, red-baiting, and carnal lay pride on the other, and when one held the golden mean between the two, then one learned that one doctrine was not to be practiced at the expense of the other, or even that one canceled out the other. In this struggle one learned to bear the reproach of Christ. This teaching was also put into practice in the Missouri way, as their church ordinances show. This teaching and practice of the spiritual priesthood has borne beautiful fruit, has preserved Christians from spiritual, or rather unspiritual, tutelage and bondage, has created an ecclesiastical brotherhood that willingly and joyfully carries on the work of the Lord." May the instructive report find wide circulation! F. B.

U he changed addresses:

liev. 6. J. Uroclers, Intüeran Qüapiain at Vurge, 918 Oarr 8t., ÖiüttktoooAa, Denn.

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Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Beh...

Vol. 54.

(Sent by P. C. M. Z.)

Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common man. Christians.

(Continued.)

s. From the state of the humiliation of Christ.

The following is told of the Russian Tsar Peter the Great, who lived two centuries ago:

In order to be able to raise his great but barbaric empire and to govern it well, he wanted to see the other empires of Europe and their institutions for himself. However, he wanted to make the journey unrecognized, because he believed that in this way he would have a better opportunity to get to know everything. He therefore started the expedition as a subordinate companion of an imperial Russian legation. Yes, in Holland he worked for some time as a common labourer in the shipyards of Amsterdam and Saardam and thus learned shipbuilding, which was particularly close to his heart, in the most thorough manner.

Peter the Great, then, did not think that he must by all means flaunt his imperial majesty like a victor with his plunder and his booty; but in order to attain his laudable end, he divested himself of all imperial splendor, assumed the form of a subject, and became, after all, like one of his servants in respect and fees; nay, he entered for a while into the state of a common and lowly laborer. - But at the same time he had never for a moment relinquished the possession of his imperial majesty. His assumed lowliness was at every moment a voluntary one. At every moment he had the power to step out of it.

That is enough about Peter the Great. Now let us say something about our Lord Jesus Christ.

Our Lord Jesus Christ is God and man in one person. He therefore has all divine majesty. And indeed, as we have already learned, all divine majesty is also given to His human nature from the very first moment of its creation.

But what was His purpose? For what purpose



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
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St. Louis, Mo., Aug. 9, 1898.

No. 16.

He came to this earth and became man? - To redeem us lost and damned human beings with His complete obedience to God and with His bitter suffering and death.

Could He have done this if He had always and fully used and displayed His divine majesty and glory in His human nature? - Think, and you will soon say: No, He could not have done that then.

What then did our Lord do? "Though He was in the form of God, yet He thought it not robbery to be equal with God; but put Himself forth, and took upon Him the form of a servant, and was made like unto another man, and found in deeds like unto a man; and humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2, 5-8. He did not think that He should walk with His divine majesty like a triumphant man with his spoils of victory and plunder; but He made such use of His divine majesty; He took upon Himself the form of a servant; He became like another man, and was found in deeds and actions like a man; He humbled Himself, and became obedient to the will of God unto death, even death on a cross.

The rich and glorious was born poor and despised. The Almighty made His nurture and wait. The Perfect One grew and increased. The all-knowing and all-wise learned. The Lord of lords was subject to his parents. The Creator of all things worked diligently. He who filled the heavens and the earth often had no place to lay His head. The Omnipresent went from place to place and grew weary. He who feeds and nourishes all the world went hungry. The Blessed One mourned and trembled and faltered. The Comforter sought comfort from poor men, and found it not. He who is the refuge of all the world for and for, cried aloud, "My God, my God, why hast thou forsaken me?" He who is life itself sank into death.

And all this was by no means pretence and mere pandering, but it was truth and full reality. - We cannot grasp it nor comprehend it.

This is how JESus Christ humbled Himself. This is called the state of humiliation of Christ.

This state of Christ's humiliation falls in the time that lies between His conception and His awakening in the grave.

Now do you understand what the humiliation of Jesus Christ consists in? - It consists in the fact that Jesus Christ, according to His human nature, did not always and completely use the divine majesty that was given to Him, but voluntarily humbled Himself to the lowest degree.

Voluntarily, at every moment voluntarily, JESus Christ humbled Himself. At every moment He had the divine majesty in possession, and at every moment He could have used it and made it shine forth if He had so willed.

Indeed, He often used them, and He often let them shine forth gloriously at the time when He was otherwise in a state of deep humiliation. Just think of the many miracles He performed, and of His transfiguration on the mountain in Galilee. -

And why and for what purpose did our dear and glorious Saviour humble Himself so deeply? - We shall speak of this more fully in the next article. But we have already indicated it today: in order to redeem us lost and damned people with His complete obedience and with His bitter suffering and death, so that we might live and shine with Him in eternal majesty and glory.

So now we shall join in the rejoicing little children's song:

Let us all rejoice, praising God the Lord, Who His dear little son We Himself do worship.

He comes to the valley of tears, Becomes a servant on earth, That we may become great lords in the heavenly hall.

He becomes poor, we become rich, Isn't that a miracle?
Therefore praise God in the kingdom of heaven away, as nowunder.

Curriculum vitae of the blessed Pros. C. A. T. Selle.

(Described by himself.)

(Continued.)

6. other experiences in Chicago. Foundation of the Missouri Synod.

Among the then*) abundant 12,000 inhabitants of Chicago were very many Germans. Our church, which first consisted of the outer plank shell and in which the people sat on rough boards laid over blocks, could soon not hold the influx of listeners. The congregation therefore had an annex built, and on it the whole church was rebuilt in a quite dignified manner. During the construction, a parishioner brought me a crucifix, which he wanted to give to the parish, but would like to have refreshed at his own expense before the consecration. I went with him to an overseer, who was helpful to us in this regard. Afterwards he told me that he feared it would cause offence, especially among the southern Germans, if the crucifix was erected. Thereupon I explained to him that we would refrain from doing so. The day of the church consecration came. I had not yet collected the crucifix, as I had originally agreed. The church was crowded and I was about to begin the service when the giver, who had fetched it without my knowledge, placed the crucifix on the altar. Immediately, the provost in question came to me and reproached me. I told him that I had no desire to have the crucifix on the altar and that I had nothing against it if they removed it right now. But then he said that it would rather remain there today. This was the first unpleasant occurrence since the organization of the congregation, but it had no further immediate consequences except that some wild young fellows repeatedly surrounded my house at night with jeering and singing mocking songs. - The school, which, as already mentioned, was mostly held by Samuel B. and which counted about 20 children at the beginning, was now moved from the church to a room on the second floor of the house, which I also moved into later. It also increased more and more up to 70 to 80 children.

In the course of the summer I received an invitation from Dr. Sihler to attend a conference at his home in Fort Wayne. Accompanied by two brothers, he had been in St. Louis with some Saxon Lutherans who had emigrated for the sake of their faith. There they had jointly drafted a synodal constitution, which should now be discussed and established, so that next year a purely Lutheran synod could be organized on the basis of it. It was with great joy that I was immediately ready to accept it. The conference took place at the beginning of July. After an adventurous journey across Lake Michigan to St. Joseph, from there on the "Post" to Logansport and then onward on the Canal, I arrived in Fort Wayne on July 4. There I met for the first time with my dear brothers Walther from St. Louis and Löber Sr. from Altenburg, Mo. I was able to agree wholeheartedly to the draft of the Synodal Constitution, after a few minor changes. Pastor Walther made a powerful impression on me right at the beginning with his Lutheran determination, his sharp mind, his extraordinarily great politeness, friendliness and kindness.

*) In 1846.

He was a man after my own heart because he was a man after God's own heart, a man after God's own heart, a man after God's own heart, a man after God's own heart, a man after God's own heart. This was a man after my own heart, because he was a man after the heart of God. What the Church of God has to thank him for is now before everyone's eyes. - The dear Pastor Löber, so extremely efficient and yet so humble and modest, will always remain unforgettable to me as well as to all who had the good fortune to get to know him. Already at that time I recognized what a grace of God it was that he brought me together with such people, since I, with all my determination for the pure Lutheran doctrine, could have easily gone astray if I had stood alone longer. - When the task of our conference was solved, it was a question of where we should meet for the first session next spring as the Synod of Missouri, Ohio and other states. Although not commissioned to do so, I ventured to invite the congregation to come to my church in Chicago. The invitation was accepted.

The congregation was well pleased with the invitation, although they decided not to join the synod, at least not yet. Of course, I had to agree with them that they could well be Lutheran even without synodal union, which is not of divine order. The brethren in St. Louis at first had misgivings as to whether it would not be better to assemble elsewhere; but I now feared only harm. So in April 1847 the synod was founded in my congregation in Chicago, by the acceptance of the previously established constitution on the part of 12 congregations and 23 pastors - including Prof. Wolters of Fort Wayne and the then "visitor" (traveling preacher) Carl Frincke. This was the humble beginning of a body raising up paniers in America in the name of the Lord, the paniers of the pure doctrine of the Word of God. How we were mocked in the papers by all kinds of false Lutherans and sects, that we thought, with our strictness in doctrine and life, we could prosper, nay, only persist, in "free America"! But, O wonder of God's grace! how gloriously the Lord has fulfilled his promise that his word should not return empty! The little mustard seed has grown into a mighty tree. In 1888 the Synod counted 1030 pastors and 1480 congregations, in which more than half a million received Holy Communion.*) Yes, far, far beyond its borders and even far beyond America, in all other parts of the world, the blessed influence of our Synod is evident. Praise be to God!

For the time being, the holding of the synod did not seem to have had any influence on my congregation. Hardly any of its members had attended the meetings. I was granted the privilege of founding a small branch congregation in Gross Point (Glencoe), 20 miles north of Chicago, which I served once a month from then on. I also sought to do missionary work abroad. This was done especially by a green German candidate, Pöschke, who later turned out to be a scoundrel, and by our dear August Lehmann, who has now long since passed away as an orphan father in St. Louis.

*) The figures for 1897 are: 1564 pastors, 1986 congregations, 692, 183 communion guests.

had taken. I made another trip to Calumet, on Lake Winnebago in Wisconsin, where I visited my cousin Ostenfeldt and his sisters at the same time. In the fall I visited Mr. P. Keyl, Sr. in Milwaukee. He had accepted a call from the early Grabauian congregation there, and when he passed through Chicago and stayed with his family for several days, he formally took me into his heart when he discovered that I was studying Luther's writings and especially preaching according to Luther. I was delayed by a violent storm on my way back to Chicago, so that I did not reach my home in time for the service on Sunday. During my absence, however, Candidate E. A. Brauer had arrived from Germany and had kindly substituted for me. Brauer wanted to go on to St. Louis to Fr. Walther; but I persuaded him to make an attempt to win the vacant, hitherto Unirte congregation in Dunkleys Grove (Addison) to the Lutheran Church. Their pastor since then had been F. A. Hoffmann (Hans Buschbauer). The latter had visited me diligently in Chicago, had also attended our synodal meeting as a guest, and when now his conscience no longer permitted him to remain in his former position, he had resigned his office in Addison and founded the Lutheran congregation in Schaumburg. During the vacancy in Addison, my dear Lehmann had preached here diligently, so that good preliminary work had already been done. The significant majority of the congregation compensated the Reformed for the congregation's property and, as a declared Lutheran congregation, appointed the candidate Brauer as their pastor, so that I could have the joy of ordaining him here in December. So now I was no longer so lonely at my post. Yes, those were blessed times! When, at our meetings, Brauer, Hoffmann or I were able to announce that somewhere, even if it was a hundred miles away, someone had been found who wanted to be Lutheran, we jumped for joy and thanked God heartily. I did not experience such joy, however, in a Norwegian preacher named Schmidt, whom I helped to organize his congregation, whose tribulations under persecution by unbelieving Norwegians I honestly shared, and who, through my intercession, received H600.00 from the dear congregation in St. Louis for the building of his church. He soon proved to be a scoundrel. Hopes, money, congregation - everything was gone.

Soon, however, greater misery was to befall me. My dear brewer, as my deputy, had observed somewhat different ceremonies on that Sunday than I had since then. Soon the more prominent members demanded a change from me as well. When instruction and request did not help, I naturally gave way in these unessential matters. But all too soon the most influential people were revealed to me as godless in all kinds of blasphemous speeches. They did not rest until they had persuaded the congregation to demand a change in the confession paragraph of the congregational order, although it was fixed as unchangeable. It was an exciting time, with constant fighting in and out of the congregational meetings, without my knowing who and whether anyone was faithful to the confession and to me; for many a one who had spoken indignantly to me alone about the ungodliness of the great crowd, and had even wept at the same time, appeared at the next meeting and said, "I am not a godless man.

I was confronted with a bitter enemy. But God miraculously strengthened me just in this time, so that I was hardly ever so joyful and courageous as I was then. In the meeting where the vote was to take place, I finally declared that all those who voted for the elimination of the confession would cease to be members of my congregation, as well as of the Lutheran Church in general, and that I would then no longer be their pastor. During the vote, only a few faint "no's" were heard, as opposed to the roaring "yes" of the House. After I repeated the above statement, one man made the suggestion that I should now be deposed. To my reply that this would be just as ineffective as if they decided to depose the Emperor of Russia; they and I were already quite divorced people, one voice said that was also true! At first there was silence. But then the proposal to depose me was repeated once more. When I then remarked that they could do what they liked on my account: I had nothing more to do with them, I was "deposed" quite quickly! Poor people!

I now left the church, followed by four men! On our way out, we noticed that the church keys had been pulled out of the door. The sad situation was now discussed in my apartment. I realized very well that if I left Chicago now, it would most likely be the end of the Lutheran Church here for a long time, if not forever. This I told my faithful. I told them that although I had an inquiry from Father Keyl in Milwaukee as to whether I would be inclined to accept a congregation at Freistadt, Wis. Of course, I would not be able to keep the school I loved so much for the time being, since I would have to try to earn a living for my family during the week, which now consisted of my wife, mother-in-law and four children. The men were pleased to accept this and at the same time expressed the hope that some members who had not been at the church meeting would join us. We arranged another meeting for Tuesday evening, after we had made the now highly necessary change in the congregation's constitution, reducing the number of board members from twelve to four! - And, behold! how graciously the Lord confessed Himself to us! On Tuesday my little flock had already grown to 22 members, and on the next Friday I even had 47! Most of them had been so-called guests of the church. When I asked them why they had not joined earlier, one of them said that he had recognized the ungodly sense of the large group and had thought that he would not be able to do anything with his single voice. The others said the same. Now, of course, they realized that their united voices could have been of some weight. But God had arranged it in such a way that the great battle for the pure doctrine had now been fought out and we could henceforth build ourselves up in peace on our most holy faith. I did not need to let my dear school go now. It had, incidentally, melted down to such an extent that in the current summer I had only 12 pupils from the whole wide area of the city. For the time being, however, there were also 12 children - including a 20-year-old girl - who were already prepared for Confirmation. These were all children only of such

People who stuck with us now and later. But now we lacked a one had gained religious freedom. So he was now free and could local church for the service. We left the old church to the build his congregation. And something else strange happened: enemies without further ado, just as they did not dare to sue us A few years went by, and the Prussians came and deposed the for the return of the school equipment and the church book. In duke of his rule, the same duke who told Brunn to go to the spite of the objection of a sheriff who was hostile to us, we devil. When the duke was a dethroned prince, Brunn was able were allowed to use the courtroom of the then one-story to build its community unhindered. If you want to know more "Courthouse" on Sundays, which was located in the very about Brunn, you should read his memoirs from his life. Brunn center of town at the corner of Clark and Randolph Streets. stood alone for a long time; only one pastor stood by him, but Not only at Confirmation, but usually later, the admittedly not unfortunately he fell away in later times, during the doctrinal very large room was completely filled. The St. Louis hymnal, controversy about the election of grace. There were probably which had recently been still

had appeared, we had now already introduced. (To be continued.)

Mission festival during the synod in Good Thunder, Minn.

(On Sunday afternoon, June 19, 1898.)

(Continued.)

Song: 163.

Lecture by Mr. Pastor W. Hübener from Germany.

As a minor representative of the Evangelical Lutheran Free Church of Saxony, I was permitted several days ago to speak to the Synod here about the ecclesiastical conditions over there. I took the opportunity to say something about the national or state churches from which we had to separate ourselves for the sake of conscience, in obedience to the divine word. Today, however, I am once again given the opportunity to make a few comments about our work in Germany, which is also missionary work, like all work in the Kingdom of God, and I would like to say a few words about the gradual development of our Lutheran Free Church. The first man from our Free Church who appeared in Germany was the blessed Pastor Brunn, who is also known in wide circles here in America; especially because, when there was such a great need for preachers here, he had a training school for pastors in Steeden. There are many pastors in office here who were his students. It was in the forties that our pastor Brunn left the Nassau State Church and founded a Free Lutheran congregation. Now, of course, that was then a time when it was much more difficult to work in the Free Church in Germany than it is now. Our dear Pastor Brunn suffered persecution to such an extent that he was not allowed to hold public services. He had to send his people secretly in the evening and at night to-

other free churches, but a cooperation with these was not possible, because they were not pure in doctrine and also did not want to accept any teaching. There was the Breslau Synod. In this synod there was false teaching about church government: it must be a high church government to which one owes obedience by virtue of the fourth commandment. This false teaching was based on false teaching about the church. They did not want to believe that the Church was the congregation of the saints. Blessed Brunn had a lot of dealings with the pastors of this synod, who called themselves Lutherans, but did not get any further with them. There were some who stood up against the false doctrine. These formed the Immanuel Synod, but the full truth even they did not accept. Against "the Missourians" they fought. Now Brunn could not go with these either, and therefore had to stand alone. But in those days they had not broken with all the national churches, neither from here nor from his side. There were such regional churches that were still called Lutheran, e.g. those of Hanover and Mecklenburg. With these Brunn thought he could still work. With these he preached from mission festivals and collected pupils for his institution. But in the Free Church he stood alone until the beginning of the seventies. There was a stir in the Kingdom of Saxony. The Saxon church had fallen away. Open deniers of Christ stood in the pulpits. Indeed, the enemies of Christ had succeeded in having the old oath of confession abolished at the synod of the Saxon regional church and an ambiguous formula of confession adopted. Until then, pastors had to take an oath of allegiance to all the confessions of the Lutheran Church. Now it is not necessary that this be done in the form of an oath. But it was a questionable thing that they now abolished this oath of confession and introduced a form of vow to the effect that the pastor undertakes to act to the best of his knowledge. Now even the deniers of Christ said: now it is good, now we also have a right. This and other things brought the Christians in Dresden

to serve them spiritually. He then went to the Duke of Nassau. and Planitz that they recognized that the Saxon church was no And this duke gave him a rough ride and dismissed him with longer a Lutheran church. Through a Missourian pastor they the words that he should go to the devil. Then Brunn was became acquainted with Missourian writings and with a true expelled from the country and had to cross the border. A ravenous appetite they devoured these writings and made every friendly family took him in, but he could not stay there for effort to understand everything. These Ehrists now formed long. What now? He was expelled from one country, in Lutheran Associations in said towns. These two Lutheran he couldn't stay with the other one. There he is again! associations, which were formed in Dresden and Planitz, and He has confidently broken out and gone back to the country which made it their business to spread true Lutheranism, did from which he was expelled. And when he returns, he not have any knowledge of each other; they only received it perceives that there is great tumult in the city of Nassau through the "Lutheran" from America, and then they joined (processions, illumination, etc.). He inquires, and learns that a together and left the national church. Now, however, they had no pastor. Brunn was much too far away, and another one was not to be found.

find. Then they turned to Professor Walther in St. Louis, and after consultation with the conference there, Father Ruhland was recommended to them. They duly appointed him to Dresden and Planitz. With a heavy heart he decided to accept the profession and then went to Germany.

We do this not only by the fact that you help us with gifts to maintain the small and hard-to-supply parishes, but also in other ways. More or less everyone here comes from Germany. If you now write to your friends, tell them and report how your work is going.

went. He did it with a heavy heart - I add this because to this day there is talk that the Missourians have broken into Germany. Headd how you are blessed people here, that you know the right was duly appointed by those who had the right to do so. Andfree church, and also do not be ashamed to add that you are dear Ruhland has rightly proved himself God's instrument inMissourians, and that they should adhere to the Missourians in building up the Free Church. Following the pattern of theGermany, then you would be able to do much good. I will give congregations here, he planted his congregation there, and laterbut two examples of this. Through the faithful work of one of others, and also founded the synod in fellowship with Brunn and your pastors here, a state official living in Germany has come others.

Among the founders of this synod was also Fr. Stöckhardt, noblemen rather go to the Breslauers, because they have a high who now works in St. Louis as a theological professor. That also church regiment. That, they think, is more suitable for them happened quite strangely. - In order to work against Ruhland, than that they should be on an equal footing with the lowly. And the Consistory had just placed Father Stöckhardt in Planitz. But it is difficult for a legal scholar to take the step toward the Free the Lord put their council to shame. It did not take long before Church, because he cannot imagine that things are different in he converted and became one of the most zealous the church than in the state. So it was a special grace of God representatives of our Lutheran Free Church. In the course of that that man came to us. The other case is this: a member of a time other congregations were founded and other pastors were Missouri congregation has been sending the "Lutheran" for added, some of whom left the national church and others were years to his relatives in the front of Pomerania. The man did not trained here in America. Thus there are now six congregations care much for it, but one of his sisters always read the in the Kingdom of Saxony. Gradually the work has gone on and "Lutheran" with great interest, and was thereby encouraged in on. The Lord has opened a door here and there. Thus our joy the knowledge of the beatific truth. She then wrote again, if was great when a small congregation was found in Hanover that only she could also belong to such a Lutheran congregation. requested a pastor from us. There had been a great separation This letter was sent to Germany. I then visited her. That was a from Hermannsburg. This separation, however, diverged in joy. She was consumptive in the hospital. I had a day's journey many directions, because it did not have the right ground of the to get there. But a soul is worth more. They like to pay for these divine word, as the Lutheran associations did. We were all the trips. Then she came to our parish. On her deathbed I gave her more pleased that there were some who faithfully adhered to the Holy Communion and she went home as a heavenly bride. Word. I myself was called there and served these congregations More could be done in this way. For this, of course, it is for several years. Later a congregation was also planted in necessary that you yourselves are quite clear about what a great Pomerania, where I am now working, and the Lord has also blessing it is to belong to such a congregation, such a synod, so blessed this work, so that I was now able to make this visitation that you can also confess it with joy. It would also be desirable with joy, which I would not have been able to do some time ago, for you to be familiar with our circumstances and to become when the congregation was even less established. Then there is better and better acquainted with them. If there are some who another parish in Pomerania which is served by Fr. Hensel. Our would like to make themselves known, they could purchase our joy was also great some years ago when the Hermannsburg Free synodal newspaper, the "Ev.-luth. Freikirche". I am a little Church entered into church fellowship with us on the basis of hesitant to recommend this paper because I am a co-worker the pure Word of God. A congregation has also been established myself. We now have to satisfy many needs with this paper, we in Hamburg; Father Michael, who was trained in St. Louis, is also have to write for theologians. We can't help that. We try to working there. I visited him recently and was pleased to see that mix it in such a way that there is something for everyone. he is working undauntedly. And with God's help the work seems Another reason why I am hesitant in recommending it: I do not to flourish there as well. His congregation extends into northern want larger papers, such as the "Lutheran," to be displaced. You Schleswig. Thus congregations have sprung up back and forth, will all read the "Lutheraner"! It is read among us, and you must even in the district where Blessed Brunn had worked from the stay with it. But there are quite a few here who might well keep beginning; so that there are thirteen independent parishes, each the "Free Church" as well. Through them you will become of which has quite a number of preaching places. For our acquainted with the circumstances and can serve your relatives parishes are very scattered, a few souls here and a few souls in Germany. In addition, a service would also be rendered to there. But it is a joy to us that we can always be on the road, for our Synod, since a small profit would flow into our treasury the more people we hope to gather. We are also in contact with with the purchase of our paper. This would also be the case with Denmark. There the blessed Fr. Grunnet also founded a free, other writings published by our society. We have no corporate orthodox church there, which is in need of intercession and help. law and so a Scripture Society has been formed.

I will be brief; I only want to say something about how you, dear brothers, can also participate in our missionary work: Not

We have formed an association that distributes Lutheran writings. Through this association we are trying to spread our publications in Germany and thus to reach people who are otherwise distant from us. You support our work, therefore, if you participate by taking delivery of these publications and by helping that your relatives also come to our church. Whoever cannot do this and cannot do that can do one thing: include our mission in his intercession, just as we also intercede for you. You also have need of it. Well, then, work on in God's name here, and we over there with ourselves, but, God grant! always in one spirit. May our Lord God be kind to us and promote the work of our hands among us. Yea, the work of our hands may he promote. Amen.

(Conclusion follows.)

(Submitted.)

Synodical Assembly of the Wisconsin Districts.

This District Synod held its sessions this year from June 22 to 27 in the church of St. Stephen's congregation (P. B. Sievers) at Milwaukee, Wis. The hospitable reception and hospitality of the Synod guests was provided by the members of this and St. Martin's congregations (P. G. Löber). The opening service already took place on the evening of June 21. Here the Reverend General Praeses, Dr. Schwan, preached on the words of Paul 1 Cor. 9, 22, which are inspiring and stimulating to imitation, in which the holy apostle summarizes the sum of his life's work in the service of the Lord and the brethren, which was effected by the blessed power of the Gospel. After some introductory remarks about wrong understandings of this word, the gifted and popular preacher first explained the right meaning of Paul's word and then gave a short application of it for church, school and home.

The main time of the meetings was devoted, as always and everywhere with us, to doctrinal discussions. Their subject was the 21st of the theses written by Dr. Walther in answer to the question: What are the characteristics of a well-established, truly Lutheran congregation, according to which, therefore, it is to be considered as a Lutheran congregation?

Lutheran preachers have to strive with their congregations as their goal? This thesis is: They cannot refrain from testifying for truth and against error. This is certainly a most important and fruitful subject for treatment in our time of indifference to truth and error in confession and of the lack of true confessing and witnessing courage. It is therefore to be expected that not only pastors and teachers, but also our dear congregations will gladly reach for the detailed report on these doctrinal discussions, which were excellently conducted by the speaker, Father Matthes, and read it eagerly. Therefore, it is sufficient here to provide a preliminary description of the course of events and an outline of the main points of the proceedings in the form of the draft submitted to the Synove by the speaker.

I. A well-founded, truly Lutheran congregation testifies for the truth and against error. 1. it is certain that it knows and has the truth; 2. for this very reason it also knows what is false.

3. therefore she fights for the truth and against error, and that by her testimony.

II. she cannot fail to bear witness to the truth and against error. J. This is her profession; 2. she stands and falls with the truth; 3. the truth recognized and accepted in faith, and 4. love impels her to it.

(iii) Such testimony has God's promise, and is not without blessing. J. Silence is more agreeable to the flesh and often seems better; 2. force seems to lead more quickly to the goal, 3. but right witnessing alone brings blessing.

These leading sentences were carried out by the speaker in a thorough and stimulating manner, so that his work showed great care and conscientious diligence.

On Saturday morning, Father Hübener from Germany, who was staying with us as a guest, gave a long lecture on the Saxon Free Church, which is connected with us by faith and confession, in which he clearly and captivately explained the origin, right and present existence of this synod. Our Synod was convinced anew by this lecture of the self-sacrificing and beneficial work of these brothers of ours in the old fatherland and immediately organized a hat collection for them, which yielded about \$105. Of the other matters before the Synod for discussion, only a few of the most important may be mentioned here. First, the matter of the Inner Mission. The standing committee for this mission presented to Synod a detailed report on the missionary activity of our District in this field during the past year. According to this report, there are 20 travelling preachers in the service of this mission, together with some teachers and students, who together serve 38 congregations and 35 preaching points with about 5700 souls. The "total expenditure" for this work amounted to H6000. From this report the Synod recognized that the work of the Inner Mission has also in this year had a prosperous progress in our district and has been crowned with divine blessing, so that we have reason to praise God's goodness. Admittedly, it also became apparent that with more generous means this blessed work could have been carried out with even greater success. The Synod therefore unanimously resolved to encourage our dear congregations to give even more generously to this mission in the future. Likewise, as may be mentioned here in a moment, it decided with great joy, on the urgent recommendation of the Honorable General Praeses, to support the work of our mission to the Jews more abundantly than before with their love offerings.

Of special interest was this year's report of the board of our orphanage at Wittenberg, Wis. It showed that this institution, which had to struggle with significant financial difficulties due to special circumstances and unavoidable events, experienced a richly blessed year and took a great step forward thanks to the joyful willingness of our congregations to make sacrifices and the tireless activity and careful administration of the board. This success filled the Synod with heartfelt thanks to God, the Father of widows and orphans. It therefore willingly decided to ask our congregations to continue to support our orphanage with prayerful hearts and to maintain it with their gifts of love and to make it free of debt as soon as possible. In connection with this

of a most engrossing lecture? C. Eißfeldt, in which he reported on the founding, purpose and effectiveness of the local Lutheran Kinderfreund Society. The purpose of this society is to place orphans in Lutheran families for education. Whoever wants to learn more about this wonderful, God-blessed work, should ask the Superintendent, P. C. Eißfeldt, to send him the excellent annual report published by the Society. It costs only 25 cents.

The District accepted 3 churches, 5 pastors and 9 school teachers into its association this year.

Finally it is to be reported that on the evening of the Synod Sunday several of our travelling preachers gave lectures in the St. Stephanus and in the St. Martini Church about experiences and experiences in their missionary work, among which especially the lecture of Father Nickel of Shawano about his Indian mission there aroused the liveliest interest.

The Synod closed its sessions with the hymn: Now give thanks to God

With heart, mouth, and hands, Who doeth great things in us and in all ends, Who from our mother's womb and our children's bones has done us innumerable things too good, And still now and then.

The eternally rich God will give us in our lives an ever cheerful heart and noble peace And keep us in his grace on and on And deliver us from all distress here and there.

Amen.

C. A.

He had a great deal of respect for the strangers who sat together so intimately in the street of Cairo and talked about the Orient, and he might have expected that we would move over and make room for him as a fellow traveler. But things turned out differently. For while our speaker was launching into a new gush, my Nubian paused him. "Is that what you believe?" he asked him in the peculiarly broken English of the Orientals. "Yes, that is what I believe," was the reply. "Is that so?" continued my Nubian; "then I will tell you what I believe. I believe that JESUS Christ is the Son of God, our Saviour, who died for me, and that the Bible is God's Word, and that one can be saved only by believing in JESUS Christ, as the Bible teaches us. That is what I believe. And I want to tell you something else. I know more about Muhammad and the Koran than you do. I have been a Muhammedan and lived by the Koran for a long time. I know that Muhammed was a deceiver. I also know what the Christian religion is. I am a Christian. I have often prayed to Allah, and he has never helped me; and I often pray to Christ, and he always hears me. That is what I know." With that he averted his eyes and words from the incredulous Zudringling, who then, after I too had still made my point and his clear to him, departed perplexed as one who had encountered something he least expected in the "Street of Cairo." And I had experienced a joy which I had not expected in that place either, a joyful confession of Christ JESU, the Saviour of the world, from the mouth of one who had been far away and had become near.

A. G.

An unexpected confession.

In the "Straits of Cairo," but not over in Egyptland, but at Omaha in Nebraska, the motley crowd of strangers from Turkey, from Egypt and Algiers, from Damascus and Jerusalem, with their camels and asses and an ear-rending din, had held their procession, and there was, as much as is possible among that noisy company, a lull. I was sitting on a bench with a deep-dark-browed Nubian, with whom I had engaged in conversation, and while we were talking of many a thing, pyramids and other tombs, land and people of the Nile, good and bad, and looking at a genuine scarab, a young man, without our noticing it, had stopped with us, watching and listening. We had been talking lately of the Muhammedans, their Koran, etc., and this our observer had evidently understood better than the talk of the scarabs. He opened his mouth and revealed himself as an unbelieving German. For that he was a German could be heard in his English, and that he was an infidel was proved by the substance of his speech. "Yes," he said, "the Koran is just as good a book as the Bible, and the faith of the Muhammedans is just as good as the Christian faith; they are both good, and if one does according to the Koran and the other according to the Bible, they both come to the same place. JESUS was a great, good man, and so was Muhammed." He would probably have prated on, and was evidently aware that he was in the two

Zuv ecclesiastical chronicle.

America.

Church buildings in mission congregations. The report of the Commission for Inner Mission in Illinois says: "Church buildings, too large, too expensively executed in mission congregations, which therefore have debts in their wake that exceed the capacity of the congregation, have evil consequences. They hinder the word, inhibit the mission, make the congregation itself despondent, and bring to the front in its midst those who delight in strife, and O, the sorrows, the grief of the shepherd and the faithful of his flock! Though circumstances usually force a church building to abate debts, yet it is well Lutheran not to contract more debts than can be borne and paid. To start small, to estimate the costs according to circumstances, but in faith and trust in God, to add on or build anew when God gives blessings that must be brought under roof - that is Lutheran, Christian, wise. Christians also tire of repeatedly considering petitions that spring from such a source, and rightly say: Why did they build this way? Why have they not been careful? Our request, therefore, is that missionary congregations, if they want to build a church, should consult with experienced Christians before it is too late; and those who are called in as advisors or leaders should, according to our old and proven principles, give and offer advice according to the needs of the congregation in question"

Bequests and gifts for mission. The Synodal Report of this year's Illinois District writes: "The pleasing fact that a number of bequests, albeit small, have been made to the Inner Mission during the past year, prompted the Honorable Commission to conclude its report with the following words: Our Inner Mission

has taken on a new form; should not the above form become a new common form among us Lutherans, namely, that members of our church not only continue to give diligently and ever more diligently, but also, when they order their house by testamentary disposition of their earthly goods, place a part of their gifts back into the hands of the Lord in the form of bequests also for our inner mission, for the work of spreading our holy orthodox church especially in this country? For the whole fifty years of its existence our Synod has lifted up its hands to God, pleading for workers, so that in the congregations also of the Mission the office established by Him could be filled. Although this work could not be carried on to the extent that it is now, many a year had to be answered to their request for preachers or teachers: You must wait, you must be content with less service, there is a lack of candidates. Now the prayer of the church has found an answer for the present; there have already been years in which all who sent in appeals could be supplied: does not the Lord of the harvest thereby put us to the test as to whether our prayer was really meant seriously? Whether, now that we are no longer ashamed to confess to those whom we have gathered through the Word that we cannot satisfy their hearts' desire, but can only serve them sparingly with Word and Sacrament, whether we now do the other thing all the more earnestly, and really sacrifice abundantly of our earthly possessions, so that those who are scattered may be sought out everywhere, even where the beginning of the building of the spiritual temple involves considerable expense? Whether we may all be found thus faithful labourers, bearing fruit not only of the lips, but also of the hands diligently? Let God make the history of the years now following our Synod a testimony of thanksgiving; let the gleanings, like the first harvest, be rich and blessed.'" F. B.

Concerning **our support fund** for the poor, needy preachers' and teachers' families, the same report says: "Our congregations support the poor in their midst. This is a matter of course for every Christian congregation, and every congregation has certainly regulated and organized this matter in some way so that the poor are not overlooked. Well, this is exactly how we, as a synod, that is, all congregations as a whole, support the poor, needy preachers' and teachers' families. It is indeed first of all up to the congregation in question to provide for its sick pastor or teacher, or for the poor family after their death. And congregations that can do this also do so. But many, many congregations in our synod are not able to do this. So all congregations help, especially since our preachers and teachers in the synod belong to all of us, are a common good of the whole synod. Here and there this matter of support is regarded with disdain, one even says: 'The Synod has a support association for pastors and teachers, just as the lodges and civic associations have.' But only he who knows and knows nothing of the matter can talk in this way. Our support of poor pastors and teachers differs as night and day from secular support associations. Whoever looks at the matter properly will not be able to find a shadow of similarity. For: 1. only really poor, needy pastors' and teachers' families receive support. Those who can help themselves get nothing. Furthermore, the support depends on the size of the need. Not everyone receives the same amount. Synod has instructed the Committee to give a widow \$100.00 per year, with the addition: No one is compelled to pay a certain contribution, that is, a sum fixed in advance, monthly or annually, in order to be entitled to support from this fund. The pastors and teachers pay something into this fund according to their wealth, and our dear congregations send an annual contribution to the fund.

The pastor or teacher who has not contributed to this caste will not be punished. Even the pastor or teacher who has not been able to contribute to this caste or who has neglected to do so out of indifference, will not be abandoned as punishment if he falls ill, or his family will be rejected after his death, but if there is poverty and need, we will help. From this everyone can see that our parish and teachers' widows and orphans' fund has nothing, not even the slightest resemblance to lodges and secular associations. F. B.

The War Tax Act contains a provision that is of particular concern to pastors. Under the heading *Stamp Taxes* it says, where it speaks of certificates that are subject to taxation: Certificates of any description required by law not otherwise specified in this Act, ten cents. So here we are dealing with certificates 'required by law'. Confirmation certificates and baptismal certificates are not required by law, and therefore, as a rule, they do not need to be taxed. On the other hand, marriage certificates must be taxed at 10 cents each in all those states in which the issuance of such certificates is required by law. This is done in such a way that the pastor who issues the certificate sticks stamps, not postage stamps, but tax stamps in the amount of 10 cents on the certificate and writes on each stamp the first letters of his name and the date of attachment, thus making the stamp unusable for further use. - On the question whether our notes are to be stamped with tax stamps even if the official act for which the certificate is issued was performed before July 1, from which date the law is in force, Mr. Pastor Gräßer, in the name and on behalf of our New York Local Conference, has asked for an opinion and has received the following answer from the Tax Commissioner in Washington:

Washington, D. C., July 16, 1898. Rev.

Otto Graesser,

602 East 9th St., New York, N. Y. Sir:

I have your letter of July 13th, asking, on behalf of the pastors of New York City and vicinity, whether it is necessary to place an internal revenue stamp upon the certificates of marriage and baptism, which are furnished by the pastors, and if such stamp is required for any certificate made out after July 1st, 1898, even if such marriage or baptism has taken place years or months previous.

In reply, I answer that the stamp is to be affixed to any certificate which is made or issued on or after July 1st, 1898, without regard to the date of the event, which is certified, in all cases where such certificate is required to be made by law and is not exempt from tax under section 17 of the act.

Respectfully yours,

W. B. Scott,

"Commissioner of Internal Revenue."

However, the decision is not as clear as it could be. Since the inquiry also referred to baptismal certificates, it would have been appropriate to indicate under what circumstances, if any, baptismal certificates were also subject to stamp duty, e.g. if they were obtained as evidence in a legal case before a court. Section 17, to which the decision at the end refers, deals with documents issued by officials of the state or city government, and with the bonds of certain building societies, and therefore does not apply to our certificates. A. G.

English Mission. It will certainly be very gratifying news to all mission friends that in Madison and Venice, Ill. the mission in English will henceforth be carried on with full vigor. Mr. P. H. Tietjen has been appointed for these places as an English missionary of

has been employed by the Commission. He will immediately open an English-Lutheran parochial school at one of the sites, for which a whole number of children have already been promised, and at the other site such a school will also be started under his supervision and leadership. However, there is a lack of the most necessary school equipment for these schools, and they will also need strong support for the time being. When distributing their mission feast collections, our dear congregations should therefore not forget the work of our so important and ever more important English mission. In the near future we will report again on the progress of the work that has been started. C. L. J.

Omaha has also hosted many of our fellow believers from various parts of the country during these weeks. For those who wish to spend Sunday in the city of the Exposition, we indicate here where the Lutheran churches of the city, where pastors of our Synod are located, are to be found. Closest to the Exposition is the church of St. Paul's congregation, Pastor Her, corner of 28th and Parker streets. In the southern part of the city, at the corner of 20th and Mason streets, stands the First German Lutheran Church of Omaha, Pastor Frese. Also in South Omaha we have a congregation, Zion's congregation, Pastor Adam, whose church stands at the corner of 29th and S streets. Quarters are also to be had at moderate rates in all the churches mentioned, and the gentlemen pastors will readily recommend paff quarters to such as apply to them. A. G.

A pleasing sign that Christian, God-fearing spirit, concern for their salvation, love for God's Word and their church dominates our German Lutheran youth has been given by the German Lutheran soldiers of the Second and Third Wisconsin Volunteer Regiments. These two militia regiments, mainly from the western and northwestern parts of the state, had been commanded to the West Indies after temporary camp life at Chickamauga, Tenn. on the battlefield. For the purpose of embarkation on transport ships to Porto Rico, West Indies, they lay for several days in Charleston, S. C. From there a private letter of a soldier brings the news that the German Lutheran soldiers in question, driven by the desire to edify themselves in German Lutheran worship before their embarkation for the West Indies, sent a delegation on July 1 to a Lutheran pastor in Charleston, S. C., that he hold a service with them with a sermon. They stood outside the church in the rain for nearly an hour waiting for the delegation sent off to return. The service took place, and the German Lutheran soldiers, as the report reads, sang the beautiful German chorales with righteous vigor and great zeal.

(Ev.-Luth. Gemeindeblatt.)

Indulgences in the Roman Churches of our country. Today one often encounters the opinion that indulgences are not to be found much in the present Roman Church of our country, and that gross indulgences are hardly to be found at all. And yet to this day the greatest mischief is still being done with indulgences in many places. Thus we recently found in a large German Catholic church in the city of Shakopee, Minn., on the right in the vestibule, a "Mission Cross" about twelve feet high, erected according to the inscription in 1856 and restored in 1872, and below it the following beautifully framed German proclamation of indulgences: Indulgences of the Mission Cross erected by the Redemptorists. J. Perfect. 1. on the anniversary of the erection of the Missionary Cross, November 9. 2. on the Feast of the Invention of the Cross, May 3. 3. on the feast of the Exaltation of the Cross, or on the Sundays following the said three feasts (when, after worthily receiving Holy Communion, one visits the Missionary Cross, and prays in any church according to the opinion of the "holy Father"). II. Imperfect.

(1) An indulgence of three hundred days, if five Hail Marys, five Hail Marys, and five Hail Marys be to the Father, are penitently prayed before the missionary cross in honor of the five holy wounds of Jesus. 2. an indulgence of seven years and seven times forty days, if one prays seven "Hail Marys" repentantly in honor of the seven sorrows of Mary. - What is remarkable in this gross fraud of indulgences is that the poor, deluded followers of the Pope are asked to pray "in honor of the holy five wounds of JEsu," yes, in the last case even "in honor of the seven sorrows of. Mary's" to pray, while yet Christians are to pray in honor of God alone. - And the greatest encouragement is given to the service of Mary, for, according to the above idolatrous proclamation of indulgences, the prayers "in honor of the five wounds of JEsu" bring only an imperfect indulgence of three hundred days, while the prayer "in honor of the seven sorrows of Mary" results in an imperfect indulgence of seven years and seven times forty days. - To crown it all, under the above declaration of indulgences is found, in bold type, the remark: "All these indulgences are assignable to poor souls." - Even a Tetzl could hardly have done much worse. C. D.

Abroad.

According to the newspaper "Unter dem Kreuz", the Lutheran pastor Angerstein reports the following about the **sad state** of affairs in **Wittenberg, the old Luther** city: "I had the opportunity to speak with a deacon of the city church, who explained to me that there are no members of the Lutheran Church of Prussia, the so-called Old Lutherans, in the city. Strange that the Lutheran Church of Prussia, which has congregations in so many places, even small ones, could not gather a congregation here. I would have liked to see Holy Communion celebrated here, but on this Sunday, although it was announced, there was no celebration of Holy Communion, for, as it was explained to me, on this day they were also celebrating a shooting match at the gates of the city, and no one was thinking of Holy Communion. The same excuse was given to me again in the afternoon. When I appeared in Bugenhagenhaus, the present rectory, at three o'clock in the afternoon to attend the announced meeting of the confirmed youth, no one came, and just as in the morning, when I asked about confession and the Lord's Supper, I was told: -Today is Schützenfest!"" Wittenberg without a Lutheran church! What a serious admonition for us, that we do not despise God's pure Word, and do not miss our time of grace, lest God's Word and grace should rush past us like a "driving downpour," and our ingratitude should not let it remain. G. M.

With what shameful means the Jesuits on the island of Madagascar pursue their mission and seek to destroy the Lutheran mission, emerges from the following story, which the "Allgemeine Ev.-Luth. Kirchenz." tells: A certain Father had induced a Lutheran Gentile Christian to convert to Catholicism, and had him sign a sheet of paper "to enter him in the register as a member of the Church." When the Gentile Christian repented of his step and wished to return to the Lutheran Church, the Father signified to him that this could only be done on payment of a certain sum which he had promised to give if he resigned. The Madagascan being not a little astonished at this, the priest shows him the paper signed by him, on which it is written that he undertakes to pay 150 to 200 francs if he returns to Protestantism. This is a case among many others. The Malagasy are poor, and yet some have paid 200, 250, and 300 francs to be allowed to become Protestants again. Others who could not pay have been put away by order of the priests, or have had to remain Catholic. G. M.

A nice missionary offering.

Some years ago, an old "hospitalite" who had bought his way into a poorhouse about fifteen years ago by paying a certain sum of money, came to a Saxon preacher and told him that he felt his end was near and now wanted to carry out what he had been planning for a long time and about which no one knew anything. He had no bodily descendants and it had long been his desire to contribute something to the building of the Kingdom of God. For this reason he had lived as frugally as possible, had limited his needs to the utmost, and had gradually acquired a small fortune through foolscap, which he had earmarked for the mission in the East Indies. Finally he asked him to put his testimony in writing and to write it on the last pages of his savings bank book, which he did, and the Hospitaller signed it. The man had formerly been a simple craftsman and was known to the pastor as a devout Christian and regular attendee at church services.

Shortly before his death, he called the preacher to him once again and handed him his savings bank book with the request that it be sent to the right address, which he did. The preacher wrote: "It is touching how the one thought occupied and moved him for years and how he always worked towards the one goal until his end, as such is evident from his savings bank book." The donation amounts to 1760 marks^ -440.00.

In the last will of the soon after blessedly deceased, which was inscribed on the last pages of the savings bank book, was to be read among other things the following:

"It is a deep joy to me to be able to do something for God's kingdom, after my Saviour has done everything for me, redeemed me, made me a child of God, helped me to have a living hope in life and in death. I consider the spreading of his kingdom to be the highest task of a Christian man. For only Christianity brings salvation to the world. . . In my opinion, far too little is done for the greatest of all works of love, for the missionary work. I would like to prove that even a simple, impecunious man can contribute something to the building of the Kingdom of God, if only he has the earnest will. For this purpose I have worked, collected, and saved for many years. My name is not to be made known. I seek not my glory, but Christ's. May he graciously regard the sacrifice of thanksgiving I offer him, and may he in the end deliver me from all evil and help me out to his heavenly kingdom."

So much for the simple words of the will of the deceased. They are like the delicious fragrance of the nard poured on Christ's feet, the smell of which filled the whole house. Who would not feel deeply ashamed as he reads through them! What do they tell you, dear reader?

(Ev.-luth. Missions-Blatt.)

Ordinations and introductions.

On behalf of the Honorable President Fr. Pfothenauer, Cand. C. Messerli on the 6th of Sonnt, n. Trin. in the forenoon, ordained in the midst of his Zion parish at Delmont, S. Dak. and in the afternoon introduced at St. Paul's parish, Charles Mix Co, S. Dak. by J. D. Ehlen. Address: Rev. 6th Ms88srli, vslmont, vouAla8 Oo., 8th Dak.

On the 7th of Sunday, A.D., Cand. Otto Schumm in his churches at Auburn and Garret, Ind. assisted by Ck. Hassold and E. Jüngel ordained and introduced by Geo. Schumm. Address: Uov. Otto 86üumm, Oarrst, ln<1.

On the 7th of Sonnt, n. Trin. was Cand. W. Landgraf was ordained and introduced in his parishes at Majors and Prairie Centre by order of the Hon. Praeses Hilgendorf by Ed. Firnhaber. Address: Rsv. LanckArsck, Llajor8, LuSalo Oo., Nebr.

By order of the Hon. Pres. Brand, on the 7th of Sonnt, n. Trin. Cand. W. H. Steup ordained and installed as pastor of the newly formed Christ Church at Oil City, Pa. by M. Hein. Address: Usv. H. 8tsup, Lox 76, 011 Oitz , ka.

In accordance with the commission received, Cand. H. Tietjen ordained and inducted on the 8th of Sonnt, n. Trin. at Madison, Ill. assisted by P. A. Almstedt of C. L. Janzow. Address: Rsv. 8th Hetzen, LtuM80n, Llaüi8on Oo., 111.

On 7 Sonnt, n. Trin. at White Stone, L. J. , P. G. Thomas was installed by order of the honorable President Brand with the assistance of U?. W. Schönfeld and Joh. Frey introduced by August Emil Frey.

By order of the Venerable President H. Succop, on 8 Sonnt, n. Trin. P. E. D. Mennicke, assisted by P. O. Hohenstein as associate pastor in the congregation at Rock Island, Ill. introduced by C. A. Mennicke.

By order of the Honorable Presidency of the Jllinois District, on the 8th of Sonnt, n. Trin. Fr. Albert Grörich, assisted by Fr. Carl Strasens, Jr. was instituted in his parish at Lost Prairie, Ill. by F. Bergen. Address: lisv. ^ldsrt Oroeried, Oonant, ksrr^ Oo., Ill.

Miffss The Zion Church near Hampton, Iowa. Preachers: kk. H. Wehking and Mering. Collecte: -51. 92.

On the 3rd Sunday, A.D.: The congregation at Deer Creek Tp, Iowa. Preachers: k?. Schliepsiek and F. Ehlers. Collecte: -93. 50th - The congregation at Ocheyedan, Iowa. Preachers: kk. C. F. W. Brandt and Polzin. Collecte: -41.00.

On the 4th of Sunday, A.D.: The congregation at Arlington, Neb. and that at Sheridan. Preachers: Prof. Weller and?. Gehrke. Collecte after deduction: -84. 83.

On the 5th of Sonnt, n. Trin.: The Zion congregation at Benton, Minn. Preachers: Father Koehler and Prof. Arndt. Collecte: -82.00. - St. Matthew's congregation at North Tonawanda, N. A. Preachers: UU. Ruhland and Herring. Collecte: -60.00. - The congregations of Boston, Mass. Preachers: kk. Wurl and Borth. Collecte: -165. 23rd - The congregation at Town Posen, Minn. Preachers: k?. Baumhöfener and Zabel. Collecte: -42.00. - The Trinity congregation at Sabin, Minn. with the branch at Fargo-Moorhead. Preachers: kk. Claussen and Wahlborg. Collecte: -22.00.

On the 6th Sunday, n. Trin.: St. Peter's congregation at NorthSt. Joseph, Mo. preacher: UU. C. Gänßle and M. Große. Collecte: -37. 40th - The congregation at Tyro, Minn. Preachers: Uk. E. Müller and Beck. Collecte: -21. 80. - St. Paul's parish at Providence, R. J. Preachers: k?. Biewend and Schumm. Collecte after deduction: - 22.00. - The congregations at Scott and Eablesville, Wis. with guests from Batavia and Cascade. Preachers: kk. Citizen and Huebner. Collecte:-34. 16.-The Trinity congregation on Pebble Creek, Nebr. with the congregations of Scribner and Logan Creek. Preachers: Nammacher and Treskow. Collecte:

-50th 80th - St. John's parish at Owatonna, Minn. Preachers: kk. Grabarkewitz and Schulenburg. Collecte: -54.00. - The congregation at Great Bend, N. Dak. Preachers: k?. Winkler and Clöter. Collecte: -50. 20. - The congregation at Ireton, Iowa. Preachers: Horn and Polzin. Collecte after deduction: -53. 30. - St. John's congregation at Willow Creek, Minn. Preachers: k?. Zemke and Ude. Collecte: -68. 40.-The congregations at Alexandria and Westford, S.Dak. Preachers: kk. Marth and Menkes. Collecte: -47. 30th-The Zion church at Clyman, Wis. Preachers: ???. Hoffmann and Brandt. Collecte: -73. 10th - The congregation at South Branch, Minn. Preachers: Kunz, Porisch, and Kruger. Collecte: -62. 64.

NL.! Collecte to Wykoff, Minn. was -44.00.

Jubilee and Mission Festival.

On the 6th Sunday after Trinity, the Lutheran Immanuel congregation in Town Lang Prairie, Minn. celebrated their 25th anniversary in the morning (preachers: UU. H. Vetter and A. Hertwig); in the afternoon in fellowship with the Trinity congregation, mission feast (preachers: UU. A. Bartz and O. E. Richter). Collecte after deduction: -41. 88. W. F. Hitzemann.

Community - Kudiiuum.

On 3 Sunday after Trinity, St. Peter's Lutheran Church in North Judson, Ind. celebrated its 25th anniversary. Celebrant preachers were: kk. H. Jungkuntz and W. Kaiser. W. Rösener.

Conferenz displays.

The Mixed Conference of Southern Michigan will meet Aug. 9 and 10 at Frincke's in Monroe, Mich. Work: Exegesis on 1 Pet. 2:11-25. - Frincke. "The false doctrinal position of the Adventists."-U- Bast. Sermon: k. Lederer (? . Fischer). Confession: Spiegel (?). Signing in and out as usual. H. Behrens, Secr.

The Laporte Special Conference will meet on August 16 and 17 at Tracy, Ind. The undersigned kindly asks for registration, stating where they will disembark, so that the necessary carriages can be ordered.

The Northern Illinois Pastoral Conference will meet, s. G. w., Aug. 16-18, at the church of?.. F. Brauer's at Crete. The same asks for timely registration. Papers on lodge polity and evangelical practice. E. Zapf.

The Southeast Missouri Specialconference will meet Aug. 29-31 at the home of P. Pflantz, Gordonville, Mo.

Carl Rehahn. The Northeastern Pastoral Conference of the Wisconsin District will meet, s. G. w., Aug. 30-Sept. 1, at Wittenberg, Wis. Sermon: 1". Luebkmann (? . Knuf). Confessional address: Siebrandt (k. Drögemüller). "Higher Criticism: Uplegger (? . Nickel). Registrations with P. List.

Theo. Bretscher. TheSpecialconferenceofSpringfield and vicinity will meet, s. G. w., August 30 and 31, at C. Bergen's church at Chandlerville, Ill. Timely registration is requested. F. Schwandt, Secr.

Southern Illinois Pastoral Conference meets, v. v., Sept. 6-9 at A. Werfelmann's, Strasburg, Ill. Papers, "Conception and Nativity of Christ" - Bro. Dorn juu. "Crucified, died and buried" - ? . Breast. "Suffered under Pontio Pilato" - P. Zagel. "Is insurance a middle thing ?" - Fr. Link. Church history lecture: "Erasmus and Luther" - Fr. Landeck. Preacher: Link (? . Weisbrodt). Confessional speaker: Fr. Gräf (? . Dornseif). The local pastor asks for registration by August 25. Herm. C. Gübert, Secr.

Concordia Seminar on Springfield, Ill.

The 1898-1899 academic year of the practical Concordia Seminary at Springfield, Ill. begins, s. G. w., on the first Wednesday in (the 7th of) September. Those wishing to enter the same must apply to the undersigned not later than September 1. Conditions of admission are, that the applicant

- 1. is not less than 17 years old and not more than 24 years old;
- 2. obtains good testimonies concerning his Christian character from persons known to be trustworthy;
- 3. is in possession of the means of study, or at least states where he obtains them;
- 4. undertakes to vicariously serve at the discretion of the teaching staff.

The cost money amounts, incl. Firing etc., 865.00 per annum and is payable in advance in quarterly instalments.

R. Pieper, President of the institution.

School teacher seminar in Addison, Ill.

The institution's 35th school year begins Wednesday, Sept. 7. The undersigned asks the pastors and teachers concerned to send him the names of newly admitted students on a postcard by August 20 at the latest. They will then immediately be sent all desirable information for the enrollees, our local house rules, as well as a questionnaire, through which we, for our part, will obtain the information we need. I ask all pastors and especially the dear parents who assign pupils to us to read the "Information" carefully.

All newly registered pupils, all pupils of the first class, and finally all those who have to pass a supplementary examination, must be here on 6 September, at the latest by 3 o'clock in the afternoon; all others must be here by Wednesday, 7 September, at 3 o'clock in the afternoon.

But the Lord our God be kind to us and bless our work! E. A. W. Krauß.

School Teachers' Seminary at Seward, Nebr.

The school year begins on the first Wednesday in September. Students must be of good moral character and ability. The boarding fee is 812.00 per quarter of ten weeks. An annual sum of 83.00 is to be paid for oil and fuel. Those students who do not wish to become teachers also pay 840.00 school fees per year. For the assignment of pious and gifted boys we ask

-G. Well er.

Concordia College at Fort Wayne, Ind.

The 60th school year of this institution will begin on Wednesday, September 7. The following should be noted with regard to admission:

- 1. a written report on the character, aptitude and previous knowledge of the person concerned must be sent in at the same time as the application.
- 2) For admission to the Sexta, the elementary knowledge of a good parochial school is necessary; for higher classes, an examination is required.

Each student must be provided with a suitcase, all the necessary linen and bedding, quilts and blankets, and towels. Mattress (82.00 to 83.00), chair (75 cents) and lamp are best purchased here at the institution.

Pupils who wish to devote themselves to church service shall pay 862.00 for meals, 88.00 for light and fire, 82.00 for doctor and pharmacy, making 818.00 per quarter of 2 months. This money should be sent directly to Dr. Dümpling at the beginning of each quarter. 81.00 is to be deposited for the repair of damage to the property of the institution caused by the pupils during the school year. The average expenditure for books is 87.00 to 810.00. Pupils who do not wish to devote themselves to church service pay 840.00 school fees per year. Registrations as well as cancellations should be in my hands by August 24. Jos. Schmidt.

Concordia College of Milwaukee, Wis.

The new school year begins on the first Wednesday in September. All pupils must arrive at the institution the day before, i.e. on September 6, but those who have been transferred on condition, as well as all those who wish to enter a class higher than the Sexta and must therefore be examined, must arrive two days before, i.e. on Monday.

Ernst Flach, Secr.

Concordia Seminar on St. Louis, Mo.

The new academic year of this institution begins, God willing, on Wednesday, September 14. All new entrants are requested to bring their Matura certificates with them to present on that day. The teaching staff.

The Iowa District

of the Missouri Synod will hold its meeting this year from August 24 to 30, at the congregation of Mr. P. C. Runge, near Charter Oak. Early registration desired. Pick up at Charter Oak and Denison. Delegates are to submit their credentials after the opening worship service.

All Synodicals are requested to register at once with C. Runge, and to state exactly whether they will come to Charter Oak with the "LHlrvuulree," or to Denison with the "N. H.". Those who can, come to Charter Oak by the "LIUn-auLee." The trains arrive at: Charter Oak, westbound: 2. 47 e. m.; eastbound: 12. 23 i'. m. - Denison, westbound: 1. 28e. m. , eastbound: 2. 16 e. in. - Collection Aug. 23. Those who come later must see how they get on the spot. Wm. Brandes, Secr.

Advertisements.

Of the 62 students in our senior class, twelve have decided to help out in the school service for a year. Congregations who wish to help out in the school service for one year or for nine to ten months are kindly requested to inform the undersigned of this, if possible, by August 20. E. A. W. Krauß.

Series 1 of the shares issued by the Lutheran Church of the Holy Trinity in Utica, N. D., will be paid for in August of this year. The share certificates are to be sent to the undersigned. Utica, N. Y., July 12, 1898. C. A. Ger mann.

Orphanage in Fremont, Nebr.

Herewith the notification that as treasurer of the orphanage hasas well as all those who wish to enter a class higher than the Sexta been elected: Mr. W. A. A. Hamann, 518 W. 4tk 8t., fremont, Nedr. and must therefore be examined, must arrive two days before, i.e. on Monday. So please send all money for the orphanage to this address. On behalf of the Orphanage Society

Ernst Flach, Secr.



Applications, accompanied by good moral character, are to be sent to the undersigned at least fourteen days before the school begins. For admission to Sexta, it is absolutely necessary that the applicant possesses the knowledge of a good community school. Each applicant must be provided with the necessary clothing and bedding, quilts and blankets, and a suitcase. The boarding fee is 868.00, i.e. 817.00 per quarter, which must be paid in advance. This also covers the expenses for doctor, light, fire, library and gymnastics. Those who do not wish to study theology also pay 840.00 per year in school fees. The amounts should always be sent directly to the Director, and of other money for pupils at least that of the Sextans and Quintans. The necessary books, as well as desks, chairs, mattresses and lamps must be purchased here. The sum required for this will hardly exceed 816.00.

Milwaukee, July 14, 1898.

M. J. F. Albrecht, Director.

Concordia College in St. Paul, Minn.

On Wednesday, September 7, God willing, the sixth school year of this institution will begin. All new and old students are to arrive at the institution during the preceding day. For further information, please see the article: "Our youngest college" in the "Lutheran" of June 14, and contact the undersigned, who will send a catalogue and detailed illustrated information to anyone who wishes it. If anyone has not yet enrolled new students whom he wishes to send, please do so as soon as possible.

Theo. Büniger, Dir.

Progymnasium in Neperan, N. P.

The new school year in this institution begins on September 7, 8 o'clock in the morning. All students should be in place the evening before. New pupils should be registered at least two weeks in advance, in writing.

For admission to Sexta, a boy must be at least 12 years old, submit a good moral certificate from his pastor and teacher, be able to read German and English fluently and write reasonably correctly, and understand fractions. About his knowledge he should present a certificate from his teacher.

If a student wishes to be admitted to the Quinta, he should have completed the Sexta in all subjects and not only in Latin. What is taught in Sexta can be found out either from the catalogue of the educational institutions or from the undersigned.

Each student has to bring his or her own bedding and linen. The mattress and books are best bought at the institution. Bedsteads and cupboards for books and clothes are supplied by the institution.

The boarding fee is 89.00 per month. Students who do not intend to study theology also pay 860.00 per year in tuition. A. Feth, Neperan, N.Y.

St. Paul's Preparatory School at Concordia, Mo.

The new school year begins, s. G. w., on Wednesday, September 7. The boarding fee is 850.00 annually. Doctor's fees are \$2.00. Pupils who do not wish to prepare for church office pay tuition of 840.00 annually. Other information concerning the institution may be obtained by inquiring of the undersigned, to whom applications should also be addressed.

I. H. C. Käppel.

Walther College of St. Louis, Mo.

A new school year will begin at this institution, God willing, on Wednesday, September 7.

The Walther College offers its students the opportunity to acquire a good general education based on Christianity. For this purpose, four different courses of instruction are given, namely a classical, a scientific, an English and a business course. Students who complete one of these courses receive a diploma.

Students who have completed the classics course will be admitted to the University of the State of Missouri without examination upon presentation of their diploma.

Only those of good character are admitted to the Walther College. To enter the lower class, the knowledge of a good elementary school is necessary. Those who wish to enter one of the higher classes must pass an examination or present the necessary certificates from an accredited school.

Tuition in the two lower grades is \$50.00 and in the two upper grades is 875.00 annually.



In addition to the school fees, non-resident pupils pay -150.00 per year for board, lodging, heating, lighting and bathroom.

Admission to the institution is also open to girls. Foreign students pay -240.00 per year, including school fees.

Pupils must pay for their own personal clothing and any medical treatment. School and board fees are to be paid quarterly in advance.

Please register as soon as possible

A. C. Burgdorf, Director, 1033 8th 8td 8t., 8t. J. oui8, Llo.

Revenue into the coffers of the California and Oregon Districts:

Synodal treasury: Synodal collections -25. 45.

Inner Mission: through Fr. Buhler of N. N. in San Francisco 2.00, Kaff. Spilman 2. 50. Fr. Buehler's Gem. of San Francisco, 32. 85. Fr. Schroeder's Gem. that. 25.00. St. Paul's Women's Ass. 16. 20. Fr. Tisza's congreg. the, Oakland, 20. 40. Pasadena congreg. the, 8. 50. Fr. Denninger v. Peter Jansen, San Jose, 3.00. Runkel's congreg. the, Los Angeles, 10.00. Zion's Women's Conv. the, Oakland, 22. 50. l>. Tisza v. J. Dethlefs at Dilley, Oreg. 5.00. P. Kogler's Gem. at Orange, Missionfcoll. 64.07, special coll. 16. 64, supplement to mission coll. by Kogler 1. 50. gem. in Portland, mission coll., 53.00. tt. Wages by C. P. Stamm at Spokane, Oreg. 2.00, by himself 2.00, N. N. 2. 75. P. Jacobsen 1. 50. Thanksgiving offering by H. B. & M. B. 5.00. Coll. at District Synod 28. 80. (S. -325. 21.)

Negro Mission: by 3 readers of the "Children's and Young People's Journal" at Blooming, Oreg. that . 25, v. Zetzmann's children that. 2.00, A. & H. Brelje . 25, G. F. C. Meyer . 15, teacher Folkmann's pupils. in Orange 2. 95. (pp. -5. 60.)

San Francisco, July 20, 1898.

I. H. Hargens, Kassirer. 336
Läpp 8t., 8station 6.

Proceeds to the treasury of the Iowa District:

Synodal treasury: l". Jehns Gem. -14. 20. P. Mallon 3.00. P. Horn a. d. Wohlth. kasse sr. Gem. 8.00. P. Polzins St. Johannis-Gem. in Harrison Tp. 5. 55. l>. Schnitters Gem. 4. 50. tt. Traub's Gem. 3. 80. p. Brandes, Pentecost Coll. sr. Parish, 11. 60. Boehm, Pentecostal Coll. sr. Congregation, 15. 00. Fr. Busse, Pentecost Coll. sr. Gem., 8. 46. Ferd. Möller, Pentecostal Coll. of Gem. at Fort Dodge, 17. 96. 1?. Studts Gem. 8. 60. John Jürgens, Coll. of Gem. at Crozier, 10. 68. P. Clöter Jr. v. sr. St. Joh.Gem. at Grant Tp. 4.00, v. sr. Imm. parish at Adair 14.00. (p. -129. 35.)

Inner Mission in Iowa: Ferd. Möller, Coll. of the congregation at Fort Dodge, 10.00. Fr. Mallon 2.00. Fr. Dornseif, Theil d. Ostercoll. sr. Gem., 8. 50. r. Hitzemann, Easter coll. sr. Gem. in Dillon, 6. 56. p. Jipps Gem. in Omaqua Tp. 4. 10. l>. A. Amstein, part d. Pentecost coll. sr. Gem., 4. 00. tt. C. E. Günther's Gem. 6.00. tt. Steeges Gem. at Lyons 13. 85. P. C. Wehking's Imm. Gem. 7. 55. P. H. Wehking's Gem. at Hanover 14. 35. C. R. George, Pentecostal Coll. d. Gem. at Pomeroy, 10. 99. k. Dornseif, Pentecostal coll. sr. Gem. of, 11. 80. p. Wolfram's Gem. of, 7. 58. Ferd. Möller, Coll. of Gem. at Fort Dodge, 8. 77. k. Brandes, coll. of sr. Gem. at cornerstone lay, 13th 75th P. Runiges Gem. 7th 00th Lorraine, Coll. of Pentecost sr. Gem. at Washington Tp., 2.05. Fr. Jipp, Theil of the Mission Feast Coll. sr. Gem., 30.00. Fr. Melchers Gem. 17. 36. Seßlers Gem. 9. 37. r. Brueggemann 50.00. dd. Jehns Gem. 11.01. Fr. Discher, missionfcoll. sr. Gem., 26. 14. Fr. Horn, mission feast coll. sr. Congregation, 49.00. Conr. Werning, part of the missionary collection of the congregation of Fr. Matthaideß, 40.00. Fr. Burmeister, missionary collection of St. Zion's congregation, 43. Zions-Gem., 43. 14. P. Däumler, Missionsfcoll. sr. Gem. at Ocheyedan, 21.00. Fr. Drexler's Gem. 7. 58. Fr. Richter's Gem. at Garner 9.00, v. sr. Gem. at Garner 1. 85. Fr. Schaller, part of missionary feast coll. sr. Comm., 62. 50. t?. Traub's congregation, 10. 64. P. Enseleit, part of the missionary coll. of his congregation, 9. 50. St. Petersburg, 9. 50. P. Busse, missionary coll. of St. Petersburg, 11. 50. Congregation, 11. 50. k. Nuoffer, missionary coll. of the congregations at Meriden and Paullina, 41.00. Fr. Grimm, part of the missionary coll. of his congregation, 35.00. Gem., 35.00. k. Heinkes Gem. 6. 50. (p. -650. 94.)

Negro Mission: P. Beer from some members of his church. Gem. for the Negro school in Salisbury 2.00. Fr. Wolfram v. s. Schutt, for Salisbury 2. 70. Fr. Horn a. d. Wohlth.-Kasse sr. Gem. 10.00. k. Von der Au from etl. "Jugendblatt" readers for Salisbury 1.00. P. Haar, Pentecost coll. sr. Cong. in Lu Verne, 7.00. tt. Steege v. Women's Ass. sr. Gem. in Lyons for Salisbury 4.00. k. H. Wehking v. Teacher Schmidts Schutt, for Salisbury 5. 20. l". Böhm v. Jungfrver. sr. Gem. 6. 75. p. Schwenk v. Joach. Roggow for Salisbury . 25. Ferd. Möller, coll. d. Gem. at Fort Dodge, 8. 76. tt. A. Ehlers v. Mrs. Dreher 1.00. P. Jipp, Theil. d. Missionfcoll. sr. Gem., 7.00. P. Zürrer v. Women's Association at Badger for Mansura, La., 15. 50. Teacher H. List v. s. Schutt, for Salisbury . 65. tt. Riedel's Gem. 5.00. Conr. Werning, Theil. of Mission Fcoll. of Fr. Matthaideß' Gem. 16.00. tt. Burmeister v. August, Willis, Rudolph Behn, John, Henry, Dora & Martin Burmeister each, 10. Fr. Jobst v. N. N., thank-offering of a vow, 5.00. tt. Däumler, part of the mission feast coll. of sr. Gem. in Ocheyedan, 20.00. tt. Tisza, thank offering from N. N., 10.00. Fr. Polzin from s. Schutt, for Salisbury 1. 70, from Mrs. Eden . 25. Fr. Schaller, part of the missionary fund of his church, 31.00. Gem., 31.00. tt. Andr. Müller's debris, for Salisbury 3.00. k. Enseleit, part of missionary coll. of sr. Gem. in Petersburg, 9.00. P. Noack v. Hulda, Edwin, Adolph & Lydia Noack each . 25. x. Grimm, part of the missionary coll. sr. Gem., 18. 30. p. A. H. P. Greif v. Bertha Struve . 30, Johanna Struve. 25. teacher I. W. Hilds school 1. 70. widow Steinmetz . 25. (S. -191. 26.)

Heathen Mission: Durchtt.Brandt 1.00. k.Hornv.Heinr. Richter 2. 50. Conr. Werning, Theil d. Missionsfcoll. von t?. Matthaideß' church, 10.00. Fr. Theiß from N. N. from his church. Gem. 5.00. Fr. Heinke from N. N. 10.00. Fr. Noack from Fr. Hartmann's Gem. in Lincoln Tp. 6. 50. (S. -35.00.)

Deaf and Dumb Mission: Fr. Jobst v. F. Frieling 1.00. ?. Böhm v. Jungfrver. sr. Gem. 6. 75. Ferd. Möller, Coll. of the Gem. at Fort Dodge, 9. 48. Wm. Hoyer 10.00. P. Noack v. N. N. 1.00. (S.-28. 23.)

Emigrant Mission: P. Jipps Gem. 1. 50. P. Theiß v. N. N. 2. 50. 1^ Matzat's Gem. in Delaware 4. 58. P. Fr. v. Strohe, communion coll. sr. Gem. for New York, 5. 80, for Baltimore 4.00. (S. -18. 38.)

English Mission: P. Horn a. d. Wohlth.-Kasse sr. P. Däumler, Pentecost coll. for the congregation at Ocheyedan, 4.50. P. Bräuer from the Merer widow, 1.00. I*. Polzin, evening coll. sr. St. John's parish, 2.05. teacher A. C. Jltens school coll. 3. 25. teacher J. W. Hild v. Minnie Baumhöfener . 20. (S. -17. 50.)

Jewish Mission: Conr. Werning, part of the mission offering of Fr. Matthaideß' congregation, 10.00. Fr. Theiß, thank offering of N. N., 2. 50. Fr. v. Strohe, communion offering of his congregation, 9. 90. Congregation, 9. 90. (p. -22. 40.)

Students in Springfield: P. Baumhöfener's Gem. for E. H. F. Walter 15. 50.

Schoolgirl Seward: I'. Baumhöfener for Chr. Wiebold, ges. a. d. Hochz. Hüdegohl-Maas and Meyer-Maas, 8.00.

Students in Milwaukee: P. H. Wehking's Gem. for Alb. Wangerin 5.00, Alfred Dörfler 5.00. (S. -10.00.)

Poor Iowa Students: P. Jehn's Gem. 9. 75. ?. Brandt's Gem. in Center Tp . 97. J. P. Guenther from Mrs. Z. 5.00, for English students 5.00. P. Mallon 1.00. ?. Steeges Gem. in C. Gr. 3. 90. Ferd. Möller, Coll. of the Gem. at Fort Dodge, 8. 77. P. Jehn, ges. on the Hochz. OltroggeRinderknecht, 6. 85. P. Wolfram, coll. of the comm. at Reinbeck, 5. 94. P. Jobst of N. N., thanksgiving offering of a vow, 5.00. ?. Tisza, thank-offering of N. N., 10.00. P. Steege of N. N. 2. 50. (p. -64. 68.)

Deaf and Dumb Institution: Fr. Tisza, thank offering from N. N, 5.00. Fr. H. Wehking's Gem. 5.00. I>. Fr. v. Strohe, Abenmahls coll. fr. Gem., 9. 90. (S. -19. 90.)

Synodal building fund: P. Horn a. d. Wohlth.-Kaffe sr. Gem. 7.00.

Iowa District Benevolent Fund: P. Jehn's Gem. 9. 75. Ferd. Möller, Coll. of Gem. at Fort Dodge, 9.04. ?.. Mallon 4.00. P. Berners Gem. 10.00. Horn from the benevolence fund of sr. Cong. 8.00. P. tzitzemann, evening coll. from fi preaching place at Sheridan Tp., 2. 59. I>. Dornseif, part d. Easter coll. sr. Gem., 8.00. P. Jipps Gem. in Omaha Tp. 4.00. I". Jobst, Pentecost coll. sr. Gem., 14.05. Fr. A. Amstein, Theil of the Pentecost Coll. sr. Gem., 4.00. P. Krog's Gem. 3. 50. ?. L. v. Schenk's Gem. at Van Meter 7.00. P. Händschke, Pentecostal Coll. sr. Gem., 10. 65. W. A. Gesell v. d. Gem. at Elma 2.05, at Riceville 1. 17. P. Oehlert, Pentecostal Coll. sr. Gem., 5.00. Fr. Otto's Gem. 4. 25. Fr. Beer's Gem. 4.00. Fr. Kautz of St. Paul's Gem. 3. 25. Fr. Brammer, Pentecostal Coll. sr. Gem. 18. 43. I>. A. Ehlers, Pentecost coll. sr. Gem. at Gray, 9. 00. P. Studts Gem. 10. 70. P. Runges Gem. 6. 00. P. Niemand, Pentecostal Coll. sr. Congregation, 5. 50. P. Schwenk, Evensong coll. sr. Congregation, 9. 41. P. H. Wehking's congregation at Hanover 10.00. ?. Hitzemann's congregation at Marshalltown 3.00. P. Tisza, thank offering by N. N., 10.00. P. Jehn's congregation 12. 77. P. F. Ehlers' Imm. congregation 4. 85. P. Steege 2.00, by N. N. 2. 50. P. Baumhöfener of the Southern Pastoral Conf. 11.00, ges. a. d. Hochz. Uhlmann-Sandersfeld, 2. 40, from N. N. 1.00. Fr. Andr. Müllers Gem. 9. 20. Conr. Werning, evening coll. by P. Matthaideß' Gem. 5. 55. P. Noack by N. N. . 50. P. H. Wehking's congregation, 4. 50. P. Lutz's congregation, 10. 45. P. Fr. v. Strohe v. W. B. Hanken, 5.00. H. Tiark's congregation, 25.00. (S. -293.06.)

Orphanage in Wittenberg: P. Berners Schül. 2.00.

Schliepsiek, thank offering from Mrs. Nickels, 2.00. P. Horn, ges. a. d. Hochz. Fegebank-Grünhagen, 7.00. Fr. Enseleit's congregation in Petersburg, 3.00. Fr. Tisza, thank offering from N. N., 5.00. Fr. Enseleit's congregation in Spirit Lake, 2.50. Fr. Runge, ges. a. d. Hochz. HÜbner-Stanich, 9.00. P. Brammer v. Women's Ass. sr. Congreg. 10.00. (p. -40. 50.)

Orphanage at Addison: P. Hitzemann of C. H. Schultz 1. 50. P. Kolb, Coll. fr. both Gemm., 5. 70. P. Horn, ges. on the Hochz. Fegebank-Grünhagen, 8. 00. P. Schaller, Pentecost coll. sr. Gem., 7. 45. P. Enseleits Gem. at Walling 3.00. (S. -25. 65.)

Orphanage in Fremont: Fr. Schug, Pentecost Coll. sr. P. Böhm from his school congregation 2. 50. P. Enseleit's congregation in Lloyd 2. 25. P. Jobst from N. N., thanksgiving offering of a vow, 10.00. P. Bräuer from Mrs. Joh. Drees 1. 50. (S. -27. 25.)

Orphanage near St. Louis: P. Andr. Müller, ges. a. d. Hochz. Ahlschläger-Tredje, 3.00.

German Free Church: P. Jipps Gem. 2. 50. P. Riedels Gem. 2. 50. (S. -5.00.)

Danish Free Church: P. Jipps Gem. 2.00.

Hannöversche Freikirche: P. Jipps Gem. 1. 50.

North Omaha Parish, Nebr: P. L. v. Schenk v. N. N. 5.00.

Congregation at Alexandria, Va: Dch. P. Steege 1.00, ?. Jehn 6. 55. (p. -7. 55.)

Fort Dodge, Iowa, August 1, 1898.

I. H. Abel, Kassirer.

Incoming to Michigan District Coffee: (July.)

Synodical Fund: Frankentrost-13th 61st Maple Grove 3.05. (S. -16th 66th).

Heathen Mission: Gd. Haven & Rapids, Missions Coll., 28.00.

Deaf and Dumb Mission: Teacher Rolf's School3. 75. teacher Riedel's school 5. 65. R., thank offering, 1.00. Richville 4. 40. Reed City 3. 50. Farmington 9.00. (S. -27. 30.)

German Frekirche: Fr. Karl. 50.

Danish Free Church: Fr. Karl. 50.

Negro Mission: Beaver3. 66. Roseville6.04. (p.-9. 70.)

Salisbury: Birch Run . 62.

Jewish mission: Sebewaing 8. 47. Fr. Karl . 50. (S. -8. 97.)

Emigrant Mission in New Dort: Sebewaing8. 47. Fr. Karl. 50. (p.-8. 97.)

Inner Mission: Through Fr. Umbach, bequest of the blessed Andr. Auch in Sebewaing, 300.00. Fr. H. Frincke of F. P. 1.00. St. Joseph 4.00. North Detroit 5. 70. Cadillac 6.06. Pontiac 2. 66. (P. -319. 42.)

Support Fund: St. Joseph 6.00. Geths. congreg. in Detroit 8.02. Frankenmuth 26. 71. E. A. M. 10.00. Sturgis 4. 13. Good Harbor 2. 40. Jonia 4.00. Richville 5. 10. Ruth 2. 40. By P. Speckhard to the Support Fund of the General Synod 300.00. (S. -368. 76.)

North Detroit Deaf and Dumb Institution: P. H. Frincke v. Mrs. N. N. 1.00. Gd. Haven & Gd. Rapids, Mission Festival Coll., 8 p.m. Teacher Regener's school 2. 15. Fr. Arendt v. Mrs. Hofer 3.00. (S. -26. 15.)

Retirement Home in Monroe: Monroe,July, 5.00. ?.Hagens Gem., April to June, 13.05. Millers 6. 48. (S. -24. 53.)

English Mission to Michigan: Claybanks 2. 60.

Coldwater 9.00. Fr. Karl 1.00. (S.-12. 60.)

Michigan students: St.Joseph2.00. North Detroit 4th 47th (S. -6th 47th).

Students in St. Louis: New Boston f. Th. Wuggazer 3.00.

Orphanage at Addison: teacher Denninger's school 3. 20. teacher Braun's school 1. 50. (p.-4. 70.)

St. Clair Parish: North Detroit 6. 35.

Total: -873. 20.

Detroit, Mich. August 1, 1898, G. Wendt, Cassirer.

S72 VVeled ^ve.

Incoming to Middle District Coffee:

Synodical treasury: Gemm. d. ??: Seuel, Indianapolis, by C. F. Schwier -26. 69, Kaiser, Huntington, 6. 50, Abdm.Coll. the. 5. 19, Franke, Fort Wayne, 5. 84, Scheips, Peru, 8. 78. (S. -53.00.)

Building fund: P. Lothmann, Akron, by W. Hagemann (subsequent) 1.00. P. Werfelmann's parish, Marysville, church colt. dch. J. Scheiderer, 26th 40th (p. -27th 40th).

Inner Mission: Fr. Ludwig's congregation, Tocsin, 9. 25. ?.. Keller's congregation, Cleveland, Pentecostal coll., 16.05. Fr. Zorn, Cleveland, from Herm. Bruns, 2.00. P. Michaels Gem. of, Vöglein, dch. H. Stellhorn 7. 66. P. Steinmann, Liverpool, by Grandmother Schneider 1.00. (p. -35. 96.)

Negro Mission: P. Schutte, Crown Point, of Father Germann 1.00, v. Mrs. Joern . 50th Mrs. Aug. Conzelmann, Indianapolis, 1.00. P. Walker, Cleveland, by F. J. 2.00. L'. Niemann the. of H. N. . 25. (S. -4. 75.)

English Mission: Fr. Rottmann's congregation in Florida, Evensong, 4.00.

Jewish Mission: P. Rimbach, Zanesville, of etl. members 6. 50.

Heathen Mission: P. Zorn, Cleveland, of Mrs. B. 1.00, Mrs. Preuß 2.00, Herm. Bruns 2.00. Mrs. Conzelmann, Indianapolis 1.00. 1>. Thieme, South Bend, by L. Engel 1.05. (S. -7.05.)

Mission in South Brooklyn: P. Weseloh's Gem. in Cleveland 20. 52.

Mission in London: Father Niemann in Cleveland by H. N. . 25.

Emigrant Mission in New York: Father Lothmann in Akron by Father Ströbel 1.00. I>. Left Gem., Laporte, dch. L. Schumm 10.00. (-11.00.)

Emigrant Mission in Baltimore: ?.LinksGem., Laporte, dch. L. Schumm 3. 39.

Students in St. Louis: Fr. Zorn in Cleveland from Schoenewald Scholarship for G. H. 62.00. Fr. Schumms Gem. in La Fayette for C. Schroth 10.00. (S. -72.00.)

Students in Springfield: P. Schuttess Gem. in Crown Point for C. Lange 5.00. P. Wambsganß in Fort Wayne, Hochz. Paul-Kolthosf, for M. Gallmeier 7. 35. (S. -12. 35.)

Students in Fort Wayne: Lothmanns Gem., Akron, for F. Nitz 19.00, Hochz. Grevesmühe-Wendt for dens. 4.00. (S. -23.00.)

Orphanage in Indianapolis: Teacher H. Natemeier in Cleveland by the school children 1. 68. 1^ Left comm., Laporte, dch. L. Schumm 19.06, by Wittwe Miller 1.00. P. Schmidt's Gem., Decatur, 7. 25. r. Schleicher's gem. of Lanesville, 11. 50. ?. Schumm, La Fayette, by etl. members 40. 60. p. Kaiser, Huntington, by Mrs. D. J. . 50. (S. -81. 59.)

Deaf and Dumb Mission: P. Werfelmann, Marysville, 1. 25. P. Rottmann's Gem. in Florida 2. 10. P. Kaiser in Huntington from Mrs. J. W. 5.00, v. Mrs. J. St. 1. 50. ?. Niemann, Cleveland, of C. & M. T. 1. 00. (S. -10. 85.)

Deaf and Dumb Mission in Louisville: ?.v.Schlichtens Gem., Cincinnati, 60. 72. Fr. Schumacher in Louisville, Hochz. Menges-Luckhardt, 2.00. (p. -62. 72.)

Brethren in Germany: P. Lothmann's congregation, Akron, 4. 50. P. Schlecht's congregation in Mishawaka 4. 20. ?. Zorn's congregation in Cleveland by J. H. Welcher 19. 30. ?. Niemann's that. of West Side comm. 18. 29. (p. -46. 29.)

Fellow believers in Hermannsburg: ^Bad Gem, Mishawaka, 4. 20.

Negro school at Salisbury, N. C.: Teacher Krog, Toledo, by the school k. 1.05. P. Schmidt, Decatur, by the school k. 1. 70. P. Schmidt, Seymour, by M. Relber . 10. Teacher Fathauer, Vincennes, by the school k. 2.00. P. Scheips, Peru, by the school k. 1. 60. (S. -6. 45.)

Alexandria congregation, Va: P. Werfelmann, Marysville, 1. 70. P. Schmidt's congregation, Decatur, 2.00. (S. -3. 70.)

Hospital in Cleveland: Fr. Walker, Cleveland, of the Young Men's Association. 20.00.

Synod field preacher: P. Seemeyer's congregation at Schumm 10.00. P. Link's congregation, Laporte, by L. Schumm 29. 20. (S. -39. 20.)

Support fund: P. Neuendorf, Tracy, of N. N. 4. 50. P. Seuel's congregation, Indianapolis, through C. F. Schwier 18. 13. P. Katt's congregation, Terre Haute, Conf. of God, 15. 70. Southern Indiana Pastoral Conf. 27. 50. Teachers' Conf. that. 8. 50. (S. -74. 33.) Total: -630. 50.

Fort Wayne, July 31, 1898, C. A. Kämpe, Cassirian.

Proceeds to the treasury of the Nebraska District:
Synod treasury: Becker's congreg. in Seward -9. 36. W. Muller of P. Jahn's St. Paul's congreg. 10.00, v. N. N. 1.00. k. Jung's congreg. 6.00. p. Joh. Meyer's Bethlehem congreg. 4. 69. (p. -31.05.)
Inner Mission: P. Hilgendorf, Mission Coll. s. Gem., 84. 83. P. Ulbricht, Pentecost Coll. s. Gem. at Ashton, 3. 30, Mission Coll. that. 17. 80. P. F. H. Iahn, Pentecost Coll. s. Gem, 5. 90. P. Hanssen of H. Agena a. s. comm. 5.00. P. Inselmann's comm. at Big Springs 5.00. P. Hilgendorf, Abdm.Coll. s. comm. 11. 48. P. Joh. Meyers Bethl.comm. 2.02. ?. E. Flach, Missions Coll., 40.00. Longitudinal congreg. and preaching places 8.00. (p.-183. 33.)
Negro Mission: Fr. Eckhardt, Coll. in Ehester, 2.00. ?. Becker, thanksgiving offering by Prof. F. W. Hackstedde, 25.00. Fr. Willens' Gem. 7. 70, coll. on Helm's silb. High;. 6. 40. E. Flach, missionary coll., 10. 80. (p. -51. 90.)
Heathen Mission: P. Treskow's Gem. 3. 50. P. Dahl's Gem. 14. 55. (S. -18.05.)
English Mission: Fr. Mahler von Meerkatz 1.00.
Deaf and Dumb Mission: P. F. Mießler, Abdm. and Klingelbcoll. 3. 50. P. Eckhardts Gem. 7. 50. (S. -11.00.)
Deaf and Dumb Institution: k.Meeske, Hochz. Nathan-Gardels, 4. 10.
New construction in Fremont: Kühnerts Gem., 3rd payment, 10.00.
Orphanage in Fremont: I'. Hoffman" by F. Schürger 1.00, H. Wienek 1.00, G. Seckel . 50, F. Hohenstein 1.00, P. J. Hoffman" 1.00, Mrs. Church . 25, P. Schulze, Abdmcoll. at La Porte, 3. 54, I>. Kühnert's Gem. 6. 40. P. W. Flach, abdm.Coll. s. Gem., 8. 10. (p. -22. 79.)
Widows' and Orphans' Fund: P. W. Flach, Abdmcoll. s. Gem., 11. 50. P. Hoffmann of P. Baumgärtner's Gem. 9. 65, of P. Wolsi's Gem. 4. 25. P. Becker's Gem. in Seward 12. 56. P. F. Mießler a. d. Gotteskasten. 30. Hanssen v. H. Agena a. s. Gem. 5.00. W. Wambsganß v. s. Gem. 10. 80. Confcoll. at West Point 16.00. Kühnert Gem. 3. 60. ?. Grupe a. d. Klingelb. s. Gem. 15.00. P. Hilgendorfs Gem. 14.00. (S. -102. 66.)
Student H. Buls: P. Becker's Gem. in Seward 5.00.
Negro school in Salisbury: P. F. Mießler's school!. 1. 45. P. Mahler von Meerkatz 1.00, v. s. Schutt. 1. 10. Ü. Chr. Meyer v. H. Senstock . 25. Cholcher v. Rob. Geisler, Joh. Geisler, Ad. Sorge, Clara Struve each . 25, Louise Werner, Lena Braun, Alen Bender, Emil Bruckert, Jda Struve, Lottie Lange, Edgar Lange each . 10, Carl Schönfeldt . 7, Carl Bender, Kath. Bender, Emilie Bender, Rich. Schulz, Gustav Körwitz, Maria Schönfeldt, Joh. Braun, Wilh. Braun, Carl Braun, Lydia Schulz, Emma Werner, Oscar Werner, Carl Körwitz, Martin Albrecht, Ad. Holtzen, Clara Bruckert each .05, Martha Wesel, Minna Jüdes each .03, Emma Schulz, Gertrud Lange, Ernst Jüdes each .02, Ethel Lockridge, Emma Wesel, Frieda Kreißler, Emma Schönfeldt, Mathilde Schönfeldt each .01, together 2. 74. (p. -6. 54.)
Church building in Alexandria: P. Cholchers Gem. 7. 51.
Sick pastors in the Nebraska Distirict: W. F. Suhr v. 1?. Zagels Gem. 10. 90.
Nebraska District Building Fund, P. A. Bergt, Abdmcoll. 8. 65. P. Harms, Julicoll. s. Gem. 9. 55. (S. -18. 20.)
Lutheran Field Preacher: Fr. Schormann's branch at Hazard 3. 25. total: -487. 28.
Correction.
In the "Lutheraner" No. 13 under the heading "Orphanage in Fremont" Fr. Müller's Gem. at Profser -3. 80 is to be read instead of -5. 80.
Bancroft, Nebr. 28 July 1898.
F. H. Harms, Kassirer.

Income to the coffers of the Eastern District:
Synodal treasury: P. Hein v. d. Gem. in Bayonne -10.00. Gem. P. Bröckers 31. 29. (p. -41. 29.)
Progymnasium: Comm. P. Walkers 12. 15, P. H. W. 1.00. (S. -13. 15.)
Progymnasium building fund: Dch. P. J. H. Sieker 2.00. Women's V. of the Whitestone comm. 5. 85. S.-S. of the comm. P. O. Hansers 5.00. Actien: No. 1-6. 30.00. (S.-42. 85.)
Emigrant Mission in New York: Kaff. Wendt 12. 45. P. Birkner v. E. Maier 2.00. (S.-14. 45.)
Inner Mission: Fr. Shield of Mrs. G. 5.00.
Inner Mission in the East: Through Fr. Köpchen 4.00. Gem. Fr. Wischmeyers 10. 30, Coll. at the celebration of the 25th Jubilee. 67. 40. FR. O. Hanser v. etl. Gemgl. 1. 50. by Fr. J. H. Sieker 52.00. Fr. Restin v. 4t. N. 1.00, women's deputies of the congregation ?. Wiegels 10.00. P. Schaller by Mrs. E. Breuan 1.00. Geord. Wohltl.. Kasse der Gem. P. O. Hansers 5.00. Missionary fund of the parish P. Schilds 2. 68. parish P. Dubpennells 6.00, F. Steffen 1.00. S.-S. of the parish P. O. Hansers 5.00. teacher Lücke 3.00. mission coll. d. Gemm. in Boston 140.00. desal. d. Gem. ?. Löbers 22.00. Fr. Graupner from some congregations in Newark and Clyde 8. 25. D. M., Baltimore, 10.00. Women's Association of the congregation.
Big' 3. 70. Gemm. d. k?. Sander, Otto, 10.00, Little Valley 5.00, Walz 9. 26, Hein 20.00. (S. -398.09.)
Negro Mission: Dch. 1?. Copies 1.00. E. Groth, Baltimore, 1.00. Gem. P. Sanders, Otto, 5.00, L. Valley 2. 52nd ?. Schaller by Mrs. E. Breuan 1.00, ges. on d. Hochz. GrillKofßmann 5.00. mission coll. of Gemm. in Boston 15.00. Negro school in Salisbury: Dch. 1". Köpchen 2. 69. 1^ Bröcker v. B. J. Succop 1.00. Teacher Lücke 1.00. (p. -35. 21.)
Jewish Mission: Kaff. Wendt 5.00. Gem. Sanders, Otto, 4.09, L. Valley 2.00. Dch. P. J. H. Sieker . 50. Gem. ?. Düssels 8. 75. (S. -20. 34.)
English Mission: Mission coll. d. Gemm. in Boston 10.00.
English congregation in Albany: Gem. tt. Beyers 10.00.
English Mission in New York: Dch. P. J. H. Sieker 1.00.
English Mission to Harrisburg: P. O. Hanser v.

s. Youth V. 2.00. St. Paul's Parish, Baltimore, 2.00. Comm. in Unionville 8.07. P. M. 1. 50. Comm. P. Sennes 7. 14. (S. 820. 71.)
Slovak Mission: Gemm. d. kk. Senne 10.00, Düffel 8. 75, Hein 10.00. (S. 828. 75.)
Mission in New York: Dch. P. J. H. Sieker 51.00.
Lettenmission: Dch. P. J. H. Sieker 5. 50. Gemm. der kk. Senne 10.00, Spannuth 1. 75, Düssel 8. 75. (S. 826.00.)
Alexandria congregation: P. Gräßers 23.00. Kass. Bartling 10.00.
St. Paul's Parish, Baltimore, 13. 50. (p. 846. 50.)
Lutheran Free Church: Imm.-Gem., Baltimore, 12. 13, desgl. for Denmark 12.00. (p. 824. 13.)
Students in St. Louis: Gem. Fr. Germann's 11. 88 for Fr. Engelbert.
Poor Students: Buffalo Pastoral Conf. 8 p.m., comm. k. Bartlings 10. 70, N. N. 2.00 for R. Franke. (S. 832. 70.)
Poor Students: Gifts & Coll. of St. Marcus Parish, Brooklyn, 31.00.
Field preacher: comm. in Hamlin 16. 89. comm. P. King's 4. 75. (p. 821. 64.)
Deaf mute mission: P. M. . 50. P. Larger v. F. S. 1.00. P. Bröcker v. N. Schwartz 10.00. P. King v. H. K. 1.00, W. K. 3. 50. (S. 816.00.)
Deaf and Dumb Institution: P. Walker v. Mrs. J. S. 1.00. k. Bröcker v. N. Schwartz 10.00. P. Steup v. H. Ficken 1.00. k. O. Schröder v. G. Pfeiffer 1.00. (S. 813.00.)
Wartburg Home in East New Dork: Dch. P. J. H. Sieker 87.00. P. Steup v. M. Breden 1.00. (S. 888.00.)
Orphanage in West Roxbury: Dch.k.Köpchen 11. 50. k. O. Hanser v. etl. Gemgl. 4. 50, G. Lütjen . 50. p. Mönkemöller v. etl. Gemgl. 1.02. gem. p. Düssels 8. 75. p. Restin v. Joh. William for debt redemption 100.00. (p. 8126. 27.)
Orphanage at College Point: Dch. P. J. H. Sieker 38. 35. orphan b. d. Gem. k.' Shields 3. 12. (p. 841. 47.)
Support fund: Dch. P. Köpchen 4th 50th Imm.Gem., Baltimore, 21st 84th P. O. Hanser. 50. P. E. Fischer, ges. on d. Hochz. v. Lehrer Dreßler-Hausen, 5. 45. P. Bröcker v. N. Schwartz 10.00. Lehrer Lücke 1.00. Gem. P. Düssels 8. 75. P. Steup v. G. A. Brinker 1.00. (p. 853.04.)
Total: 81223. 47.
Baltimore, July 30, 1898, C. Spilman, Cassirer.

Entered the coffee of the Western District:

Synodical treasury: P. Rohlfing's Gem. in Alma 84. 85. k. Lehr's Gem. in New Wells 5. 12. (p. 89. 97.)
General building fund: P. Rohlfings Gem. in Alma 5.00.
Inner Mission of the District: Gemm. d.kk. Ahner in Kiel 3. 50, Rohlfing in Alma 15.00, Barkow in Allardt 1. 80, Gümmer in Longtown 6. 70, Drewes in Hannibal 22. 75, Müller in California 6.00, v. N. N. 1.00, tzartenberger at Paducah 18.00, Duckwitz at Salisbury 1. 75. p. Wangerin v. C. H. 1.00. missionary feasts, of congregations at Prymont & Stover 20.00, k. Meyer's congregation at St. Joseph 18. 70. (p. 8116. 20.)
Field preacher's fund: P. Höneß' congregation in Lincoln 9. 75, Filial congregation 3. 55. P. Möller's congregation in Morra 6. 30. M. Tirmenstein v. H. Reisinger in Rockville 2. 75. (S. 822. 35.)
Negro Mission: M. Tirmenstein v. N. N. at Greenville 5.00, M. Eßwein 1.00, Wm. Kessler at Ausburn 1.00. For Salisbury v. Kanold's pupils at Humberstone 1. 90, John Bierwagen at Delmont . 20. (S. 89. 10.)
English Mission: M. Tirmenstein v. John Bierwagen . 20, by A. Lauthäuser's pupils in Cedar Bluffs 1. 55. (pp. 81-75.)
Heathen Mission: mission coll. of congreg. in Prymont and Stover 2 p.m., Fr. Meyer's congreg. in St. Joseph 18th 70th (p. 832. 70).
Emigrant Mission: P. Rohlfings Gem. in Alma 2. 75.
Orphanage near St. Louis: P. Viets in Cole Camp, thank offering from N. N. and wife, 2.00. P. Wagner in Tilsit, Coll. a. d. Hochz. Birk-Mävers 6. 30. P. Lehr in New Wells by G. St. 1.00. M. Tirmenstein by. Heinicke L Fiegel, Litho. Co. in St. Louis, 10.00. (P. 819. 30.)
Students in St. Louis: P. Meyer, Coll. a. d. Hochz. Gross-Lenzer for Aug. Meyer 10.00. Imm. comm. here 6. 25 & G. Lang 5.00 for A. Voll. (S. 821. 25.)
Students in Springfield: P. Rohlfings Gem. in Alma for H. Reinitz 12. 50.
Pupil in Milwaukee: P. Schwartz in Kansas City for Wm. & Joh. Kowert, Coll. a. d. Hochz. Busch-Ravens 4.00, by J. H. Corder 2.00. Imm. - Gem. here for A. Merz 6. 25. (p. 812. 25.)
Parish in Billings: Fr. Wagner's parish in Tilsit 3.00.
Alexandria parish: Fr. Pflantz's parish in Gordonville 7. 50.
St. Louis, July 30, 1898. H. H. Meyer, Cassirer.

2314 N. 14. 8t.

Incoming to the Wisconsin District Coffee.

(from May 1 to July 1, 1898):
(Conclusion.)

Seminarians at Addison: Fr. Strasen, Hochtzscoll. Schmidt-Kohlhoff, for Christ. Markworth 15. 30. Fr. Wolbrecht of the Women's Ass. for F. Engel 5.00. Fr. Feustel, Hochtzscoll. Brill-Bergholz, for W. Handrich 5.00. (p. 825. 30.)
Orphanage in Wittenberg: P. Baumann v. d. Confirmanden in Saliers . 15. P. H. C. Müller, coll. in Hanover, 1. 50, in Center 2. 25. P. H. W. Brandt, thank-offering v. N. N., 1.00. P. Baumann, Hochtzscoll. Bennicke-Hafermann, 5.09. k. Diehl, Coll. at Ellisville, 6. 90. P. Gerike, Coll. at Granton, 5. 75. P. Fuhrmann, Böhlkes Hochtzscoll. at Cleveland, O., 6. 13, Scheerbechers Hochtzscoll. 6.01. P. Pröhl, Coll. at Plymouth, 17. 50. P. A. Plaß, Coll. at Brown Corners, 1. 60. k. Eggers v. A. Zahn 1.00 u. Elsa Kerlin . 10. p. Strasen, Hochtzsgabe v. D. H. in Watertown, 4.00. p. Fuhrmann,



Klemps Hochtzscoll. at Clintonville, 4. 10. P. Huebner, Wed. scoll. Stolper disc, 2.00. (p. -65.08.)

Deaf and Dumb Institution in Norris: Dch. P. Wolbrecht Erneftine Lehmanns Vermächtniß 50.00. Dch. Kass. P. Knuth a. d. Wisconsin Synod 14. 50. (p. -64. 50.)

General Mission to the Deaf and Dumb: Gemm. d. kk.: Sprengeler, Milwaukee, 14. 10. Schoenbeck, Auroraville, 3.04, Borth 1. 50, Watona 1. 11, Huebner, Adell, 10. 54, Fellen, Sheboygan, Missionfcoll. v. 3 Gemm., 10.00. (S. -40. 29.)

Saxon Free Church: P. Friedrich, Coll. at Fall Creek, 2. 50. P. Kuechle, Coll. at Milwaukee, 41. 25. Hatcoll. at a meeting d. Wisconsin-Distr. 105. 81. (S. -149. 56.)

Danish Free Church: Fr. Frederick, Coll. at Fall Creek, 2. 50.

Church building fund: comm. of kk.: Traub, Hancock, 5.00, Houses, Portage, 10.00, Körner, Janesville, 10.00, Sprengeler, Milwaukee, nachtr., 1.00, Hoffmann, Theresa, 6.00, Båse, Theresa, upper comm, 10th 84, lower comm. das. 7th 86, Naumann, Town Washington, 6.00, Sprengeler, Milwaukee, 26.00, Keller, Racine, 10th 94, Becker, Sandusky & Town Weller, 6 00, Luebke, Forestville, 3rd 25, C. Schmidt, Stevenspoint, 3rd 15, Daib, Merrill, 9th 62, Rubel, Milwaukee, 9th 10. Hudtloff, Martini comm. in Belle Plaine, . 84, Joh. Gem. that. 1. 13, v. N. N. .03, Plaß, Brown Corners, 1.00, Sagehorn, Rantoul, 7.00, Ohldag, Hurley, 3.00, Grothe, Reeseville, 8. 12, Dorpat, Town Wilson, 7.00, Studtmann, Beloit, 5. 30, Sievers, Milwaukee, 17. 71, v. N. N. 1.00, Roehrs, Clinton, 7. 27. (P. -183. 16.)

South Superior property fund: P. Horn, Coll. in Pt. Washington, 2. 50. P. Kuechle v. J. Uecke 10.00. (S' -12. 50.)

Ev.-luth. Kindersreund-Gesellschaft: P. Hübner, Krauß-Gersmehls Hochtzscoll., 2. 61. Dch. Kass. G. Wendt a. d. Michigan-District 5.00. P. Brandt, Kindtaufcoll. at A. Bliese Jr, 1. 30. P. Sievers v. N. N. 1.00. (S. -9. 91.)

College budget in Milwaukee: P. Rohrlack, Coll. in Reedsburg, 24.00.

Parish in Zarben, Pomerania: P. Sievers of N. N. 1.00.

Monston, Wis. church building fund: P. Blumenkranz, Coll. at Lavalie, 13. 44.

Seminarian Fund of the Wisconsin Synod: k. Baumann, Winter-Brothe Hochtzscoll. for J. Baumann 2. 54.

Bethany Church Building Fund in Milwaukee: From the Women's Assoc. in Fr. Sprengeler's congregation in Milwaukee 25.00.

Total: -2551.00.

Milwaukee, Wis. July 5, 1898.

G. E. G. Kuechle, Kassirer.

2820 Stat 6 St.

For poor students from Iowa

The undersigned, sincerely thanking you, has received since December 4: Christmas coll. from my parish in Lowden-19. 42. P. Fr. Ehlers from the Women's Association of his parish. Gem. for Th. Mattfeld 5.00. k. Dornseif, Coll. on the weddings of Gradert-Jarr, 2. 25, JarrMöller3.00, Brammeier-Wacker5. 10. by Joh. Kruckenberg, Coll. on the Siege-Kruckenberg wedding, 7. 75. by Kassirer I. H. Abel 39. 16, 141. 67, 41. 21, 35. 52, 82. 78, 25. 62, 39.06.

Lowden, Iowa, August 1, 1898.

I. H. Brammer, Kassirer.

Received from the congregation of P. Denningers near Madison - 16.05; from N. N. at West Point 5.00 and from C. Wischhof near Wayne, Nebr. 5.00. (S. -26.05.) Sincerely thanking the dear givers in the name of my congregation and wishing them a "God Bless", subscribes to

Omaha, Nebr. July 26, 1898.

I. F. S. Her.

St. Matthews Parish, New York, -150.00. Mission Feast Coll. k. Brunn's congreg. 15.00. mission festival coll. 8.00. St. Marcus' congregation, Brooklyn, 43.00. Thank you very much! - Xk. In the receipt of July 12 read: Missionary congreg. at Hartland Corners, N. Y., 1.07 instead of . 10.

In the Missionary Parish of Bridgeport.

July 19, 1898.

G. Bahn.

For the Indian Mission received with heartfelt thanks from Mrs. B. Klebesadel -1.00.

Th. Nickel.

iE" The receipt of Mr. P. P. Seuel had to be deferred for lack of space.

Uevändevte Advessen:

R "v. . 1. 6. L>anS, kontaneU", ^VusiüllAton Oo., 8edr.

Rev. 3öün 8. lüvclcmz-er,

228 Oratvkorel 8t., Van IVert, Odio.

Rev. Lrnst kr. Lluellor,

V^oock k.ake, Vellotv Lleckielne Oo., LUnn. . R "v. Oarl

Roeuwr, Iluddarck, Harkin Co., lo^va.

Uev. 6. 86dnnnn, 620 OrsZon 8t., I>a ka^6tt6, Incl.

kev. . 1. des. 8pUman, 8ox 3, I)6p6tv, 8. V.

H6nrz- k,tst, 1103 LlarstiaU 8t., Roone, lo^a.

Oür. P. 86Ü66r, 26 V^ilmo^ ^ve., Cdloa^o, IU.

0. XitrlaS, 613 8L6V6N8 8t., InckianapoUs, Incl.

The Lutheran is published fortnightly at the annual subscription rate of one dollar for out-of-town subscribers, who must pay the same in advance. Where the same is brought into the house by porters, the subscribers have to pay SS TentS porter's wages extra.

To Germany the "Lutheran" will be sent by mail, postage prepaid, for Si. 25.

Letters containing business, orders, cancellations, monies, etc., are to be sent to: Concordia kubiiskinx house, dssterkon ^ve. L >liaini 8t., 8t. I "uis, >lo., to be sent here.

Letters containing notices for the journal (articles, amendments, receipts, changes of address, etc.) are to be sent to the editorial office under the address: "L.ntk "r "ver", Concordia 8eininarv. In order to be included in the following issue of the Blatte, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the date of the issue.

Lvlereck at tüb kost OLee at 81. k,oul8, LLo., as seeoock-elktss wattsr.



Herausgegeben von der Deutschen Evangel.
Zeitweilig redigirt von dem Lehr.

Vol. 54

(Sent in by P. C. M. Z.)

Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.

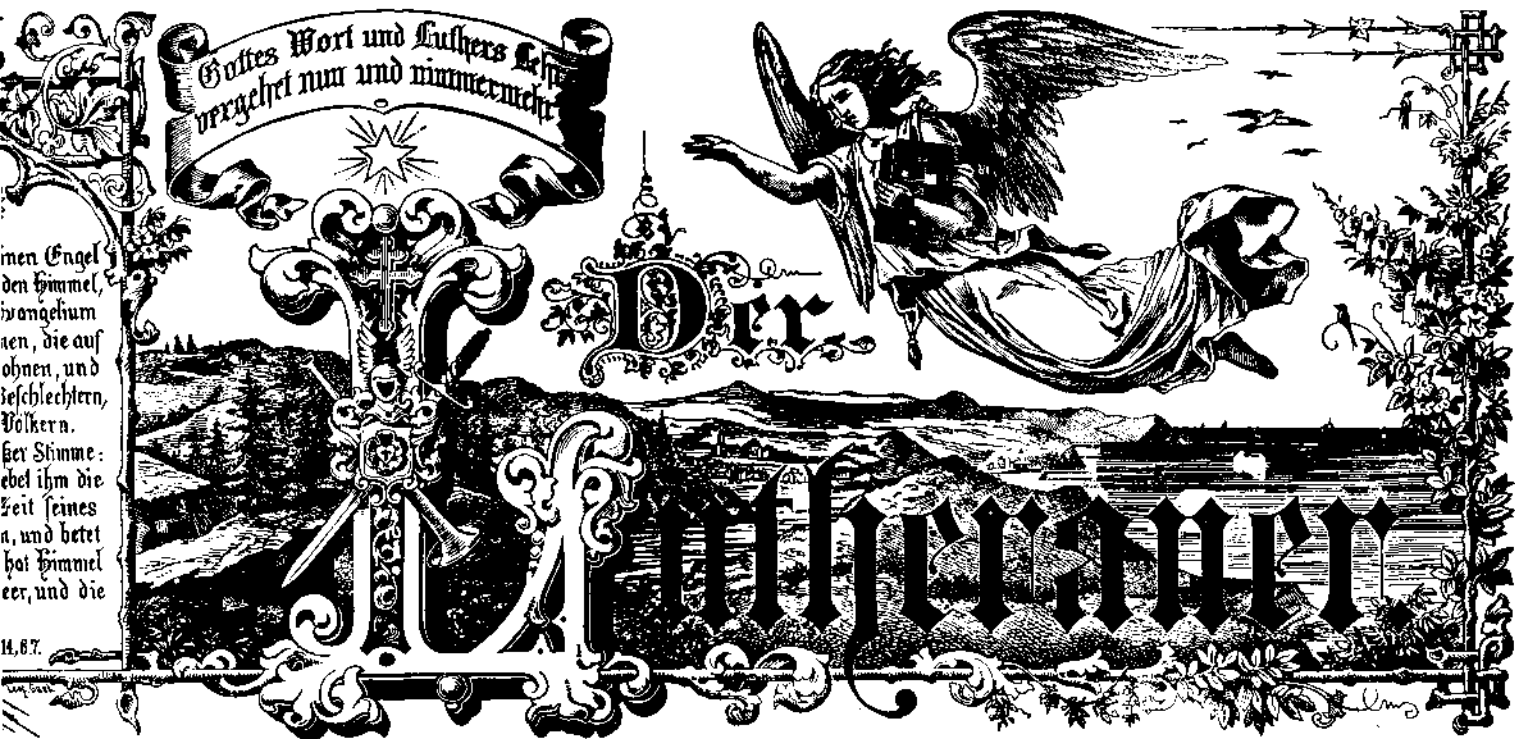
(Continued.)

k. Of the degrees and purpose of the humiliation of Christ.

The state of Christ's humiliation is described in the second article of our holy Christian faith thus: "Conceived of the Holy Spirit, born of Mary the Virgin, suffered under Pontio Pilato, crucified, died, and was buried." These, in the language of the Church, are called the "steps" of the humiliation of Christ.

Concerning the conception of Christ, the Scriptures teach that Christ was conceived as a true man by the miraculous action of the Holy Spirit from the Virgin Mary. When the angel Gabriel came to Mary and announced to her that the Messiah was to be born of her, she said, "How is this to be done, since I know of no man? And the angel answered, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Of this thou mayest further read Luc. 1:26-38. and Matt. 1:18-24. - Then behold how the great Son of God, in all secrecy, and under much reproach and blasphemy, which for this cause hath befallen Him at all times, and is still befalling Him, took upon Himself human nature from the Virgin Mary. This is the first stage of the humiliation of Christ.

Concerning the birth of Christ, the Scriptures teach that Christ was born of the Virgin Mary in great poverty as a true man. Yes, in poverty and lowliness and weakness the King of glory came into the world as a true man. This is the second stage of His humiliation. - And as His birth, so was His whole life: poor, lowly, despised; a life of the greatest lowliness.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

S1. Louis, Mo., August 23, 1898.

No. 17.

Of the suffering and death of Christ, Scripture testifies that under the Roman governor Pontio Pilato He endured unspeakable torments of body and soul, and died on the curse wood of the cross. Concerning this deepest level of Christ's humiliation, we refer to the detailed history of the suffering and death of our Lord Jesus Christ, as it is described by the four holy evangelists and can be found in a beautiful compilation in our hymnal.

Finally, concerning the burial of Christ, the Scriptures say that His holy body was laid in the tomb of Joseph of Arimathea and remained there until the third day, without, however, seeing decomposition. This also the four evangelists describe. And the prophet saith, "Thou wilt not suffer thy Holy One to decay." Ps. 16:10.

These are the stages of the humiliation of our Lord and Saviour Jesus Christ. - The purpose of Christ's humiliation is described in our Catechism by the words: "Who hath redeemed me a lost and a condemned man, purchased and won me from all sin, from death, and from the power of the devil." From all sin first Christ hath redeemed us. The scripture saith, "The blood of JESU Christ, the Son of God, maketh us clean from all sin." 1 John 1:7. And it says, "God made him who knew no sin to be sin for us, that we might become in him the righteousness that is before God." 2 Cor. 5:21; all our sin, and the sin of the whole world, is upon Christ, so that He, the Holy One, became all sin for us. Our original sin, wherein we are conceived and born; our real sin, which we spend our lives committing: the knowing and the unknowing sin, the sin of weakness and the sin of wickedness, the ruling sin and the sin of heaven, the sin of the past and of the present and of the future, - all, all our sin, whatever name and kind it may have, all is on Christ. God made Him to be sin for us. So we are redeemed from all sin through Christ. God does not impute our sins to us. He has indeed imputed them to Christ. We sinners are

free in Christ from the guilt of sin. Christ has redeemed us from it.

But if He has redeemed us from sin, He has certainly redeemed us from its penalty: from death, and from all that pertains to death. "Christ hath taken away the power of death, and hath brought life, and incorruptible things to light." 2 Tim. 1:10. He has redeemed us from hell and saved us from death. To death He has become a poison, to hell a pestilence. Hof. 13, 14. He redeemed us from all the curse of the law, when He became a curse for us. Gal. 3, 13.

But, sayest thou, are we not yet in all manner of misery and sickness, and must we not at the last go to our death?

Dear Christian, you are - to keep this expression - you are in the grace of God for Christ's sake. And this grace of God transforms all misery and all sickness and all crosses into pure salvation and blessing. And it turns temporal death into a gateway to life. But hell and eternal death it closes to you completely. So you need not fear temporal death with all its precursors, nor eternal death. Christ has redeemed you from death.

And also from the power of the devil. He overcame the devil. He crushed his head. Gen. 3:15. "For this purpose the Son of God appeared, that he might destroy the works of the devil." 1 John 3:8. And he hath destroyed them, and is destroying them every where. The devil can no longer accuse you for your sins; he can no longer harm you, either in body or soul; you can defy him, you can resist all his temptations-through Christ.

Through Christ's poverty and lowliness you are truly redeemed, delivered from all sin, from death, and from the power of the devil. Hail! You are free! Heaven is yours! Yes,

He came poor on earth, that he might have mercy on us, and make us rich in heaven, and like unto his dear angels.

Kyrieleis.

(To be continued.)

Curriculum vitae of the blessed Pros. C. A. T. Selle.

(Described by himself.)

(Continued.)

7th synodal journey to St. Louis. Cholera in Chicago.

At the end of June 1848 was the second session of our Synod in St. Louis. On the journey there, my dear Fr. Brauer naturally called on me. He asked me if I would go with him. When I replied in the affirmative, he went on to ask if I had any traveling money. Me: "I have five dollars." He: "But, boy, it costs \$10 just to go there!" Me: "I know. But, look, I've got to go, even if it's only to tell St. Louis Parish how the \$600 they gave for the Norwegians got lost. Our Lord, who owns all the gold and silver in the world, will certainly help me to get the travel money, though I don't yet know how or from where." He: "Well, then, I will be one of his treasurers." And at this he handed me -5. God reward him for this! So now I had enough for passage on canal and river for the outward journey. Of the Synod itself I give no account, as the published report gives it. When the session of the Synod - ten days, apart from two Sundays - now came to an end, I felt a little anxious about the means of the return journey. After the end of one of the sessions, however, President Walther came to me and handed me a generous \$7. These came from a Mr. B., who, as Walther said, did not normally have a very open hand, but told him that he could not help thinking that I must be in need. How could he have guessed this? My clothes, which were good, could not tell him, and I had not expressed my embarrassment to anyone. My God had put it into his heart. In the evening of the same day I took a walk in the third street. There I witnessed a fierce argument between a shoemaker and my landlord, the latter appearing to me to be a hard man. But, behold, at parting this same man pressed a dollar into my hand. - The next day the synod and members of the congregation made an excursion to the present college place, which the congregations gave to the synod. I was walking beside another Mr. B. in eager conversation. Suddenly he said he had a request to make of me. In Germany he had gone in spiritual blindness, security and self-righteousness; here he had found his Saviour and knew that through him heaven was his. But God had also blessed him abundantly in earthly things; he had his little cap shop, which supported him and his family, and only a small debt on it. He said that he was urged to prove his gratitude to the best of his ability even now during the Synod in the joy of his heart, and therefore he asked me, since I was certainly not in such a splendid position, to accept from him the -2 that he presented to me. With tears in my eyes I told him that and why I accepted his gift as coming from the Lord. So now I had my travel money and a penny for the journey. But not enough! The next morning, as I was saying goodbye to a widow who lived with her young daughter in the same house where I was staying, she handed me a bundle of things for my wife, mother-in-law and children, and a purse she had made herself with two pennies in it.

...with a bare dollar. What did it help that I explained that I really did not need it and could not accept it from a poor widow? The women closed the door, while my traveling companions waited impatiently for me. I had to take it. And so I came home richer than when I left. Yes, yes! Gold and silver belong to the Lord, and he gives them to his children who trust in him, as they need.

Our services in the Chicago "Courthaus" were increasingly attended and soon we lacked the necessary space. An article in the "Lutheran" brought us some, though not very generous, contributions to the building of the church. The still few congregations of the Synod were still mostly poor themselves. While we were discussing the purchase of a building site and the construction, we were offered a large frame church on Alley, south of Washington Street, on Clark Street, right in the center of town, for -2200. But my congregation, except two wealthier members, consisted only of poor day laborers. So it did not dare to take it up. Only a few years later an offer of -40,000 was knocked off on the property in question. What a beautiful church we could have built for it further from the center of the city! But God wanted to keep the baby in diapers. So we built a little church on Indiana Street on the north side of town.

The man who made the altar, Fr. Kr., had finished this work late in the evening before the dedication day. At midnight I was called to his deathbed. He fell as one of the first victims of the terrible cholera. Towards morning he passed away gently and blessedly in the Lord. Thus the joy of the church feast was immediately very much clouded and in the rejoicing was mixed the almost drowning lamentation. But it was a serious and salutary reminder. From then on the epidemic raged longer and longer, so that I was hardly able to spend even one night in undisturbed rest. Day and night it was necessary to provide spiritual and physical help, since fear of infection kept neighbors and friends away. Yes, it happened that the undertaker had only my help and I alone accompanied the corpse to the grave. But I, a poor, weak man, was miraculously sustained and strengthened by God's strong hand of grace, and at the deathbeds of these and those dear members of the congregation there was no lack of rich refreshment and edification, even in the midst of deep mourning. In the next summer the illness appeared with increased vehemence. However, an occurrence during one of my visits to the sick caused the doctors to allow the patients to drink water, which had been strictly forbidden until then. From then on, they no longer suffered so much from internal burns and cramps. - The church service was always very well attended, since death, so to speak, visibly stretched out its arms to the people. The church was especially full on a day of penance recommended by the governor. There a notorious despiser of the word and the church and a vile vicious servant, passing by our church, was moved by the singing of the congregation and entered the vestibule. The thunder of the law and the power of God to make blessed in the gospel proved marvelous to his heart. After I had already heard about this through members of the congregation, M. himself came to me in the afternoon. The outcome of our conversation was the most gratifying imaginable, so

that we could only praise and extol the Lord. Finally it was arranged that on the next Sunday all six of his children should be baptized in the church. Since he was not well known in the congregation, I had to promise to provide suitable godparents. The very next day I was called to M.'s deathbed! During the night I was summoned home again, since his wife and child had cholera. God helped that after two hours the danger was gone. So I returned to M. He passed away happily in his Saviour. No sooner was he buried - for which, of course, I had to take care in every respect - than the widow sent for me again to quickly baptize her four-year-old son who had fallen ill with the epidemic. During the holy act the mother fell ill. On the same day, after I had promised her to take care of her children as best I could, I was allowed to help lay her in her coffin and grave, not without the hope of her blessed return home. The sick boy was taken to the hospital, where he also died after a few days. I took the other five children into my house for the time being. The next day they were baptized in front of the congregation. My leaders with their dear wives were godparents. Each of these families then wanted to take the child in question into their home, while one was to remain with me. I invited the godparents to my table so that the children would be united once again. During the meal, however, one of the boys, seven years old, fell ill. He died the next night. How the power of holy baptism was wonderfully demonstrated in him, I have reported in detail in the "Lutheran" of his time, authenticated by two dear members of the congregation. *) Many a dear member and guest of the congregation died in the course of the summer. Not a few were seen within a few hours apparently fresh and lively and then - as corpses! - When the epidemic had subsided in the autumn, I fell ill with red dysentery, as the doctor thought, as a result of overexertion. For four weeks the doctor visited me three times a day. Everyone believed that the end was near. My neighbors in office had - God reward them! - had already made arrangements about the distribution of my children among them. But God allowed me to recover, so that I was able to return to my office, although I still had to suffer severely from the after-effects of the illness for about three quarters of a year. After this I had to go through a cholera summer in Chicago with its trials and strengthening of faith. But enough of that!

Our parochial school had a good progress on the whole. I had kept it mostly myself. But the circumstance that I had to neglect and suspend it so often because of official business, induced me to look for help for it. We did not yet have a teacher training seminar. So, in spite of all caution, I had some very sad experiences with several "green" German teachers who had come to me. In particular, however, a Mr. O., who had left his family in Germany for the time being, but who had then spent some time first at the Grabau College in Buffalo and then at our practical seminary in Fort Wayne, and who had been recommended to me by Dr. Sihler, tried to sow the seeds of mistrust between me and my dear congregation in order to further his selfish intentions.

*) Year 6, p. 5 ff.

whether the church would be disrupted or not. But God kept his hand of grace over us. The wretched man offered himself, for the time being without success, as pastor to the Unirte. Later we received another Mr. S. from Fort Wayner College, who also had to leave with Stank and later brought no small disgrace to our synod. So I had to preside over my dear school alone again and again, as best I could, until God provided us with a capable teacher in Mr. Fischer at the beginning of my illness. What a blessing that we ourselves have had our own school teachers' seminar for a long time, through which our congregations can be supplied with teachers who are more capable for American conditions and yet who are also already as tried and tested as possible!

My singing club gave me particular pleasure. Twice a week we practiced hard and sang in church every Sunday. On Sunday evenings we were regularly invited, sometimes to married members, sometimes to the parents of others, or to a leader or other member of the congregation. After a simple supper - that was the arrangement - if we came so early, we would soon sing, soon read and discuss a passage from the symbolic books, soon talk freely, and then sing again. Thus the time flew by, till we saw with horror that it had become twelve, nay, one or even two o'clock. There was no beer: that had not yet come into fashion in this country. Wine was out of the question in view of our empty pockets. We did not go without. On Mondays I was tired, of course, especially since I had preached two or three times on Sundays and often walked many miles on official business. But what did it matter? The few survivors of those days still say that it was the best time of their lives.

(To be continued.)

Mission festival during the synod in Good Thunder, Minn.

(On Sunday afternoon, June 19, 1898.)

(Continued.)

Song: 329, v. 6-8.

Lecture by the Rev. A. Brauer, of South Dakota.

Dear missionary friends!

It is a laudable institution that at our synodal meetings on Sunday afternoons lectures are given on our individual mission fields. This was already the custom in the apostolic church. When the first Christians held their first synodal assembly in Jerusalem, Paul and Barnabas also reported "how great signs and wonders God had done through them among the Gentiles", Acts 15:12. By such reports love, desire, and zeal for missions are awakened, and at the same time the hearts of Christians are moved to thanksgiving to God, who still promotes the work of their hands by grace.-Yet, since I have been given only a scant half hour for this discourse, let me lead you at once to the mission field itself. It is the State of South Dakota, discredited in many ways, but in many ways unjustly. For there too God makes his sun rise on the good and the evil, and

Sends rain on the righteous and the unrighteous. God

gives also there daily bread, yea, where it is according to his the greatest of cabbages, and become a tree, that the fowls of love and wisdom, abundant daily bread! In order to acquaint you the air should come and dwell under his branches." Matt. 13. with the work of the kingdom of God in this state, it is We can now say the same, praise God and thanks be! of our permissible for me to tell you this and that about our dear church in South Dakota. For how is it there today? I have ecclesiastical conditions there, as far as I have seen, experienced a letter from our dear President, which he wrote to me around and gone through it myself in the almost ten years that I have Easter, in which he urges us to form our own district synod in been allowed to serve the Lord in his church there. South Dakota. Yes, the Lord has also taken care of his Lutheran

It was on a hot summer afternoon in 1889 that I was sitting Zion in South Dakota in these last times of apostasy through in my parsonage in Illinois and the mail brought me a call from pleading and understanding. There are now two pastors and two South Dakota. A letter enclosed said, "You have had a hard fight school teachers working in my former parish. The small in your field, I understand, and would now like to enjoy good conference just mentioned has long since had to be divided, and things." What wonder, then, that a few weeks later, peacefully our present conference already wants to become too large for dismissed from my parish, I wandered to Dakota to enjoy the us. For example, ten years ago there were 8 parishes south of good! Well, I enjoyed a lot there, and it must have been good, Mitchell, one of which had to close due to the bad times. Today otherwise the Lord would not have sent it, for his footsteps are there are 16 parishes, to which 3 candidates must be added, so dripping with vain fat. that in a few weeks there will be 19 parishes. Since last fall, 5

My territory at that time comprised five parishes. Since the new parishes have sprung up south of Mitchell alone. North of only parish west of me became vacant immediately after my Mitchell 11 pastors are working, so that now in South Dakota arrival, my parish knew no boundaries; it extended to the Black 30 pastors and 2 teachers are in the service of the Lord. Hills and beyond. At the same time a pastor of the Ohio Synod Synodical congregations we have 16, synodical parishes 12, so had moved into my parish. He took over what had been washed that South Dakota is represented here by 43 synodicals. Non-away from our congregations, which perhaps should have been synodical congregations in South Dakota number another 40, taken out of the congregations long ago, and I took over them making a total of 56 congregations, plus 28 preaching stations. actual congregations, which had been purified in this way, and In the course of the last few years two Indian reservations was very satisfied with the part that fell to me. When I was there have been opened for settlement in the southwestern part of for several weeks, our church in one parish burned down; arson South Dakota. In one of them we have been working for seven was suspected, and all the more so because the parsonage of the years. Our endeavor at that time was to begin the mission there same parish had already been set on fire two years earlier. There immediately after the opening and to supply all Lutheran was also a fierce doctrinal dispute about the election of grace, settlements with Word and Sacrament, so that no pastors of and that was good; there was clarity and purity. Faith and love false-believing synods would have the opportunity to spread almost grew a lot in those times. My fondest memories will their poison there. This has now also been prevented until now, always be when members of the congregation would stay with praise God! We now have two pastors in this large reservation, me until twelve or one o'clock in the morning, often several and they are the only German Lutherans who together regularly times a week, and one lesson after another would be taught. serve ten congregations and preaching places with 676 souls Only with melancholy do I think back to those times of first and 122 voting members. However, since it is not only love. necessary to serve these places in an emergency, but also to

There were also conferences. I attended the first one in October; promote the congregations, which have been gathered with it included all the pastors south of Aberdeen, which is pretty much work, struggle and effort, in their knowledge and to form much the whole state. We met in a parsonage, which was almost them into well-founded local Lutheran congregations, one of small. It consisted of only a small kitchen, one, well, let us say, this year's candidates has been called as the third worker for this large room, and a very, very small room, but we all had room in field, whom God may crown with many blessings. it, even to sleep. There were seventeen pastors in the state. We The other reservation has only been open for three years. didn't need to draw parochial boundaries, no one coveted what The settling of the same has been slow, because the government was another's. On the contrary, we were so frugal that we would did not give this land to the settlers under the free homestead have gladly given away some of our own. That was the state of law, but sold the acreage for quite a few dollars. On this things not quite ten years ago. In the years that followed, the bad reservation has labored since the opening of the same an old times came for South Dakota that had made our state such a pastor, who formerly belonged to the Wisconsin Synod, but disreputable one. And these bad times did not remain without resigned his office last fall, and gave all his mission territory to influence on the church. The mission not only came to aus. For months two of these churches have called several standstill; two parishes even had to close because the people pastors, but unfortunately without success; so then this our moved away. But the kingdom of God "is like a grain of mustard newest mission field must wait for a candidate. God grant that seed," says the Lord, "which a man took and sowed in his field. no harm may result from the delay, for not only do sects and It is the smallest of all seeds, but when it grows, it is like a much fervour flourish on this very reservation, but several pastors of the Iowa Synod are in the immediate vicinity. The new pastor will find five or six places.

But also in the already long settled parts of South Dakota it has progressed briskly in spite of the bad times. South Mitchell there is no older parish that has not been divided in recent years. However, we have also focused our attention on dividing a parish as soon as possible. This is necessary if properly established local churches are to be formed, and we have reaped the most glorious fruits from this practice.

But the division of parishes does not always go so smoothly in South Dakota. It also happens that the pastor understands the

It is very gratifying that the need for independence is arising among our branch communities themselves. The following years of very difficult negotiations requiring much patience are examples show this: When I stayed with a pastor last winter on a visitation trip, he had just received a letter from a small branch of a vacant parish, asking if they could not appoint the five new parishes that have come into being since last a pastor themselves, and requesting that the matter be put in order. We immediately traveled to this parish, called the people together, held a meeting and were pleased with the eagerness of the people who immediately wanted to begin building a parsonage and did so. H400.00 had already been drawn for this purpose. They also immediately circulated a list for preachers' salaries among themselves and began to appoint them a fortnight later. But we praised and glorified God that he had so directed the hearts of the people, for from here the so important mission on the recently opened reservation mentioned above is to be carried out.

If I have now limited myself in my lecture particularly to the southern part of South Dakota, then this has a twofold reason. On the one hand, I am not so familiar with the ecclesiastical conditions in the northern part, and on the other hand, the time allotted to me for this lecture has run out. Finally, it would be of interest to the Honorable Synod to learn how much collection money was received in South Dakota in the period from January 1, 1897 to December 31 of the same year.

Another time I met a man from P. at a wedding who seemed to have a warm heart for the church, but was quite sorry that they had been forced to hold services in a private house for years and had no prospect of getting a place of worship, from which the mission in a city suffered quite a bit. But he was glad that they had a vicar at least for a few weeks. I tried to comfort the man by saying that God knew their need and would provide them with a place of worship in his own time. What happened?

Now, finally, a request to our dear pastors and congregations: Should brothers in faith move to South Dakota to look for a day and saw people "moving" a church, but with great obstacles home there, they are most cordially requested not to go there on and despondent hearts, for the church was still to be built miles into the country and over a river, the bridge of which was too narrow for the church. The man asks if they will not sell him the church. The people, infinitely glad to be rid of the hustle and bustle at last, go into the bargain with glee. The church is where they inspected, is well preserved, completely furnished with benches, and school.

But may the Lord grant that when he shall appear one day, H300.00 is the ridiculous price! The man immediately had the church moved to one of his building sites, and a few weeks later the church was consecrated. Several more weeks and they had appointed their own pastor, several more weeks and they started building a parsonage. All this within half a year: church, pastor, foundation of the world." Amen.

parsonage in P.; nobody suspected a year ago that P. could become independent in this century. There were only six members there. The congregation now already numbers eleven members, to which two families must be added, even though two lodge members had to be expelled a few weeks ago. The parsonage will not be grand, no, very modest, it costs \$200.00, which will be raised by interest-free dollar shares. The repayment of the shares is done in the following way, perhaps a hint for this or that one! The Ge-

For Inner Mission	\$807.....	75
For other missions	.....	143. 53
For South Dakota student fund	.....	330.08
For synodal treasury	.....	70. 20
For institutions, orphans ind	.....	58. 55
For relief fund	.....	25.07
For poor communities	.....	362. 33

Summa H1797. 41

Closing address: Beloved Synod members in Christ! Dear members, to which two families must be added, even though not yet forgotten the Great Commission of her heavenly King, she still remembers that he solemnly said parsonage will not be grand, no, very modest, it costs only of all his faithful that they would do the same and even greater works than he did. That this can also be said of that part of the church which we are called to care for, both here and in the old fatherland, we have seen from the lectures we have heard, and indeed, as is only fair, with great joy. To think that, after what we have now.



It does not occur to me that the words we have heard might contribute to increasing our joy about this. But in the hope that the true joy of mission has now come alive again in all our hearts, I would like to tie in with two short memories of this very joy. For if once the dear disciples, after they had done all that they were commanded, were to say, "We are useless servants, we have done what we were bound to do," how much more must we say so, who have never done all that we are bound to do! Nor can we do it, for our power is far too small, and all that we accomplish is at best an imperfect fragment of our great duty. If we should find much imperfection in our best works, wherein we have walked, then all our own boasting will fall away from us, who know that we are dust and ashes, even a very sinful dust. If, nevertheless, God entrusts us, who are unworthy, with his great works, and considers us worthy of them, how lowly must we then humble ourselves in the dust before the great God, and confess: Lord, we are not worthy to be allowed to do thy great works! Lord, we are far too little worthy of all the mercy and faithfulness you have shown to us, your servants, and still do, that we may do your work of saving souls in the world. How could we ever have earned such high honor? Therefore we praise and extol thee, and give thee thanks, O great God, who dwellest on high and in the holy place, and with them that are of a broken and humble spirit. This humble confession should always be accompanied by a holy vow of ever greater zeal for the house of the Lord, even in the work of the mission, that we may speak fervently in the spirit: If thou wilt not look upon our unworthiness and ineptitude, but wilt still in grace please thee with our small services, O dear God, - then we will cheerfully go home again and work ever more diligently and ever more faithfully thy very greatest works, the glorious saving works of the mission, to which thou hast called and sent us out of undeserved grace, as long as it is day for us here, before the night comes, when no one can work. And let all Christians be inspired with this joyful zeal, not only all missionaries, not only all preachers and teachers, but all Christians without exception, men and women, young men and virgins, old men and children; for of all who believe in him our Saviour says that they will do the same works that he did, and even greater works. For this purpose give us all his Holy Spirit, that when he shall return, and bring to a close the whole missionary work of his church, we may not then be of those who boast in vain, "Lord, Lord, have we not prophesied in thy name? Have we not cast out devils in thy name? Have we not done many works in thy name?" but that we may all then be found among them that have done the truth, and come to the light, that their works may be made manifest, because they are done in God. Amen, in Jesus' name, amen.

Antiphone (49), Collecte, Blessing. Final verse: 243, 9. 10.

F. Sievers.

Synodical Assembly of the California and Oregon District.

The California and Oregon District of the Synod of Missouri, Ohio, &c. St. held its meetings at St. Paul's Church of Mr. Praeses Buhler in San Francisco, Cal., from July 6 to 13, 1898. Unfortunately, the Honorable General Praeses could not be present. Father Runkel, Vice-President of this District, preached the opening sermon on John 8:31, 32, and showed that the promise of grace rests on faithful adherence to the words of Jesus. In perfect harmony with this sermon was what Praeses Bühler, speaker on the following theses, said in the introduction, that a Synod does not meet to improve the doctrines, to develop them further, and to adapt them to the spirit of the times, but only to learn to recognize the individual more and more clearly. We strive for progress in knowledge and the utilization of knowledge. The following are the themes and theses of the doctrinal discussions: Our faith in the eternal deity of Jesus Christ in the face of the fickleness of our time in the area of religion. I. By our faith in the eternal deity of Jesus Christ we understand the conviction that the once incarnate Lord Jesus Christ is the essential, true God in the most real sense of this word. II. This faith in the eternal deity of JEsu Christ is clearly and rightly founded, and is an essential part of that of which Christ speaks: "Upon this rock I will build my church, and the gates of hell shall not prevail against it. III. This faith, therefore, by its nature, and the consequence which follows from it, occupies so peculiar a position, that it is not merely an essential article of the Christian religion, but must be authoritative and decisive with respect to all religion. IV. This faith therefore reveals and condemns not only the decided denial of Christ, but also the inconstancy of our time in the sphere of religion, as a grievous sin against the majesty of the true God and the revelation of his glory full of grace and truth, and on the other hand demands firmness of confession in word and walk, in the certainty that only this God, who in Christ became man and our Saviour, gives us grace and blessedness.

In the first afternoon sessions the following practical question was discussed: Why is there so little interest in parochial schools in our communities? The speaker, Father Bohl, explained that the reasons are bad times, lack of money, in some cases the greater efficiency of the state schools, overestimation of Saturday and Sunday schools, and also a disdain for the German language. In the debates the pros and cons of these reasons were considered. The main reason, however, for the low interest in parochial schools was disdain for the divine word and indifference to the salvation of the children.-As usual, business was also transacted in the afternoon sessions. The most important was the report on inner mission. The report of the Mission Commission, as well as that of the traveling preachers present, was received with interest. Although it was not possible to report on great progress, it was possible to hear about the

gradual progress of this work especially in the northern part of the district, Washington and Idaho. - One pastor, one teacher, and two congregations were admitted to the Synod. The next meeting of this district is to be held, s.G.w., in Los Angeles in two years.

M. Claus.

To the ecclesiastical chronicle.

America.

Now that peace negotiations have begun and the end of the present war is assured, it behooves all Christians in our country to give God heartfelt thanks for it. For just as war is a judgment of God, a terrible evil, a harbinger of God's final wrath (see "Lutherans," p. 46, 69), so peace is a precious good, a glorious benefit of our dear heavenly Father. The Scriptures praise God for "making peace within the borders," Ps. 147:14; they call the pious to pray to God that in their country "goodness and faithfulness may meet together, justice and peace kiss each other," Ps. 85:12. God promises those who fear him, "I will give peace in your land, that ye may sleep, and that no man may affright you," Deut. 26:6. Now God has heard the supplication of his Christians, and made his promise true, "Behold, I will heal them, and make them whole, and grant them the prayer of peace and faithfulness," Jer. 33:6. And especially when we consider that this time our country has been spared the immediate horrors of war, in spite of many a sin committed by our people before and during it; and that the blessings of peace have come to us after a comparatively short time of war: so we must all the more agree with the words from which the pious hymn writer during the Thirty Years' War, Martin Rinkart, drew the well-known jubilant song on the occasion of the conclusion of peace: "Now give thanks to God, who does great things in all places, who keeps us alive from our mother's womb, and does us all good. Give us a merry heart, and grant us everlasting peace in our time, . . . and that his grace may abide with us always, and deliver us as long as we live."-Sir. 50:24-26. L. F.

Meeting of the Synodal Conference. From August 10 to 15 the Synodal Conference held its seventeenth meeting under the hospitable roof of the congregation of P. v. Schlichten in Cincinnati, O. Representatives from all the synods belonging to this union, namely from the Michigan, Minnesota, Missouri and Wisconsin Synods, as well as from the Lutheran English Synod, were present. The Norwegian Synod, which has been in agreement with us for many years, has also remembered this fact and announced it in a letter to the Assembly. It is certainly a special grace from God that such a large number of congregations, together with their ministers, however widely scattered they may be, are so completely united in faith and confession, that one mind and spirit lives in all of them, that all stand on the foundation of the Scriptures and the confession of our Evangelical Lutheran Church. And that this is the case was again pleasantly demonstrated at this meeting of the Synodal Conference. Fraternal was the togetherness in and out of the sessions. No mission disturbed the beautiful harmony, and a stranger would never have thought that those assembled belonged to different synods. Eight sessions were held under the presidency of Father Bading, of Milwaukee, whom the assembly again elected to preside for the ensuing two years. The main subject of discussion in these meetings was a paper on

on Uniformity in Church Practice, presented by Prof. Gräbner. This is a very important subject, for the fact that a synod has unanimously placed itself on the basis of Scripture must also be evident in the fact that in its church life the principles revealed in God's Word are unanimously accepted, and that what is professed with the mouth is not denied in deed. We must not confess, to give a few examples, that the celebration of Holy Communion is a common confession of faith in Christ, and then admit to Communion those who do not confess the same faith with us. We must not preach that apart from Christ there is no salvation, and then apparently grant unbelievers a Christian burial and thus make this sermon again uncertain and doubtful. - Probably never before have we heard the report about our mission to the negroes with such great interest. What we were told about it was extremely gratifying and heartwarming, and a tangible proof that God in heaven is very pleased with this work of ours, and that he will gladly bless it abundantly, if we will only do it in all earnestness. Unfortunately, however, we had to realize with shame that this earnestness was partly lacking, otherwise the cash book would not show a debt of \$8000.00, and the Missionary Commission would not have to complain that instead of throwing out the net more and more, fresh and cheerful, it felt compelled to hold back and to limit the work. But the Synodal Conference has now decided upon ways and means by which all its members shall have the same insight into this missionary work as was given to those assembled in Cincinnati, and God will then give grace that all hearts may be awakened to fervent thanksgiving for this work and to right vigorous cooperation in it. C. C. S.

It is reported from the Norwegian Lutheran Synod that its educational institutions are in a prosperous condition. In the theological seminary, sixteen students passed the Candidate Examination, twelve of whom have vocations to the preaching ministry. This institution has been temporarily housed at the old place since the building at Robbinsdale, near Minneapolis, Minn. was destroyed by fire some years ago. This fall, however, construction will be commenced on a new asylum building between St. Paul and Minneapolis, the cost of which is estimated at \$35,000. The Norwegian Teachers' Seminary at Sioux Falls, S. D., had 115 pupils during the past school year, of whom 19 seminarians entered office as parochial school teachers. The high school at Decorah, Ia. had 192 pupils, 75 of whom left at the close of the school year. In addition to these larger institutions, there are several academies in the district of this synod, which are also well attended by students, just as the educational work is actively pursued among the Norwegians. The congregations of this synod raised -15, 386. 67 for internal missions during the last year.

L. F.

Polish Catholic Church. Last year, as has already been reported, a large number of Polish Catholics broke away from the Roman Pontiff and formed the "Independent Catholic Church of America. A priest in Chicago, Anton Kozlowski, was ordained to the priesthood. His following amounted to about 20,000 members. Although the opinion has been expressed that the Pope will finally recognize this party in order to prevent a schism, he has now imposed the "great excommunication" on Kozlowski and ordered every bishop in America to have this sentence read publicly in his parish. Of course. Rome always demands unconditional obedience, complete submission. Where these are not rendered, curse and ray of banishment follow. L. F.

The Anarchists have **their own Sunday schools** in Chicago, in which they educate their children on Sundays to anarchy, that is, to the hatred of church and state, to the overthrow of all existing divine and human orders. A reporter recently took the trouble to count the attendance at these Sunday schools. He found no less than 975 children in the same. What men and women they will become!

L. F.

Abroad.

"What does it want to become? Under this heading the "Evangelical Lutheran Free Church" presents a contemporary analysis of the spiritual condition of the German people, of the uncanny growth of social democracy, as it has again become quite evident in the last Reichstag elections. "The spirit from below, the spirit from the abyss, the spirit of germinating discontent, of decided turning away from the living God, of open hostility against Christianity, of bitter hatred against all divine and human order, is seizing ever wider circles of our people." Of the approximately 600,000 votes cast in Saxony in this election, 298,700, i.e., nearly half of all the votes, went to the Social Democratic Party. And what does the Social Democracy want? To improve the situation of the workers. That would be gratifying, if it were done in the right way. "For there are thousands and thousands who, even with diligent work, hardly succeed in acquiring for themselves and their families what they need to get by. It is precisely in our ecclesiastical community that this can best be judged; for our Free Church is really a church of the poor." But Social Democracy wants to improve the situation of the workers by robbing them of the greatest good: Christianity, faith in the living God. Thus, as early as 1869, one of the founders and leaders of this party, the Socialist Karl Marx, said of it: "The union declares itself to be an atheistic one. It demands the abolition of all religion, substitution of faith for science, human justice for divine justice, the abolition and suppression of marriage," etc. And on and on in the Social-Democratic press everything sacred is blasphemed and kicked into the dung, and omissions like the following from the "Social-Democrat" are not infrequent: "For once it is not otherwise, and therefore it must be spoken openly: Christianity is the worst enemy of Social Democracy. When God is driven out of men's brains, God's grace" (the authority set by God) also falls, "and when heaven in the hereafter is recognized as a great lie, men seek to set up heaven for themselves on this side." These are terrible words, and terrible men it is who cherish such sentiments, and where such men gain more and more following, God's terrible judgments will not fail to come. Against this, as the "Free Church" beautifully points out, there is only one remedy. This is not the state, or the army, or social legislation, or increased schooling, etc., but the one remedy is God's Word, the holy Gospel of Christ, which alone can help in all spiritual and bodily distress. "Neither herb nor plaster healeth, but thy word, O Lord, which healeth all things," Wis. Sal. 16:2. Let us remember this also in this country. The spirit of discontent, of subversion, of unbelief is spreading even in our country. In their work, in their workshops, etc., our Christian workers often come together with social-democratic-minded people, with unbelievers and scoffers. That they may always be preserved from evil, make a good confession according to and with God's word, and pray earnestly and faithfully: "Lord, keep us thy word when we get it; and the same thy word is our heart's joy and comfort," Jer . 15:16.

Ordinations and introductions.

By order of the Hon. Pres. J. Strafen, Rev. J. J. Oetjen was introduced on the 1st Sunday, A.D. of the forenoon at Boaz, and of the afternoon at Muscoda, Wis. by Chr. Becker.

By order of the Honorable Praeses Niemann, Father J. H. Lindemeyer was introduced into his two congregations on the 7th of Sunday, A.D., in the morning in the Immanuels congregation at Van Wert, and in the afternoon in the Zions congregation at Van Wert, O., by J. H. Klausing.

By order of the Hon. Pres. of the Western District, on the 8th of Sonnt, n. Trin. Cand. H. Frey at Milan and Whiteville, Tenn. ordained and introduced by L. Buchheimer.

By order of the Honorable President Pfotenhauer, Cand. H. Arndt ordained and introduced at Zion parish, Mercer Co, N. Dak, on the 8th of Sonnt, n. Trin. by F. Wohlfeil. Address: liev. B. prints, cook B. O., LleroerOo., N. Dak.

By order of the Honorable Praeses Brand, on the 8th of Sonnt, n. Trin. B. P. Schulte at Kingsville, Md. introduced by W. C. H. Luebkert. Address: liev. B. Seliulte, XluAsville, Baltimore Oo., Llcl.

On the 8th of Sonnt, n. Trin. was Cand. W. Heine ordained in St. John's parish at Griswold, and in Peace parish at Dickey, N. Dak. and inducted into office by J. H. Kleweno. Address: liev. IV. Heine, 6riarvolcl, BaLlonre Oo., g. Dak.

In the discharge of the Hon. Pres. Brand, on the 8th of Sonnt, n. Trin. Cand. G. J. Spilman with the assistance of BB. A. Senne, A. Hanser, N. Sörgel, E. Holls and O. Gräßer ordained at Buffalo, and on the following Sunday introduced to his congregation at Depew, N. D., by F. Ruhland. Address: liev. 6. 3. 8Minan, Box 3, vepevv, Lrie Oo., N. V.

On the 8th of Sunday, A.D., by order of the Honorable Presidency of the Minnesota and Dakota District, Cand. Heinrich I. Rådeke, assisted by his father, was ordained at Chaska, Minn. as assistant preacher of the congregation there, and introduced by Bro. Sievers. Address: liev. g. 3. liaeckeke, 0im8ks., Oarver Oo., Lliuu.

By order of the Honorable President Pfotenhauer, Cand. W. M. Czamanske on the 8th of Sonnt, n. Trin. at Trinity Lutheran Church near Madelia, Minn. ordained and inducted by A. F. Ude. Address: Rev. ^V. Ll. OramauZke, Llaclelia, LVaton^van Oo., Lliuu.

On the 9th of Sonnt, A.D., Cand. Otto C. A. Böcler was ordained by order of the Presidency of the Michigan District in his congregation at Ludington, Mich. and introduced by I. Schinnerer.

By order of the Venerable President Bro. Pfotenhauer, on the 9th of Sonnt, n. Trin. Cand. G. Waack ordained and inducted at Zion's church, Corrinna, Minn. by N. W. Michlau. Address: liev. 6th IVaaolr, ^nnanckale, Lliuu.

On the 9th of Sunday, A.D., by order of the Honorable President I. H. Niemann, Cand. K. Hoffmann ordained and introduced in his congregation at New Richmond, O., by C. P. Schulz. Address: liev. L. BoSinauu, Ne>v Iliodmoncl, O.

On the 9th of Sonnt, n. Trin. Cand. R. Krenzien was ordained by order of the Hon. President Hilgendorf in his parish near Atkinson, Nebr. and introduced by S. Küster. Address: liev. li. Brenrieu, ^tlriusou, Holt Oo., Neirr.

On the 9th of Sonnt, n. Trin. by order of the President Strasen Cand. Georg Naumann ordained and introduced in the parishes near Woodville and Glenwood by Bro. Kleinhans. Address: liev. OeorZ Naumann, Oien^voocl, 8t. Oroix Oo., LVis.

By order of the Venerable Praeses Hafner, on the 9th of Sonnt, n. Trin. Cand. H. v. Gemmingen ordained and introduced in his parish near Tampa, Kans. by J. Geo. Hafner. Address: liev. II. v. OemminZen, lampa, Xan8.

(To be continued.)

Kirchweih- Kuüüiärrm.

On the 8th of Sunday, A.D., the Lutheran congregation of St. John's, at Town Hanson, near Groton, S. Dak. celebrated their IOth anniversary of the consecration of their church. Preachers: BB. T. Hinck and H. Maaß. Collecte for Inner Mission after deduction: -32. 50.

Mission Festivals.

On the 4th Sunday, A.D.: The churches at Shible, Fairfield, and Horton, Minn. Preachers: BB. Meichsner and H. Ehlen. Collecte after deduction: -75. 45.

On the 5th Sunday, A.D.: The Trinity Church at Wallace, Can. Preachers: kk. Kretzmann and Vorberg. Col



lecte after deduction: -35.00. - The church at Lewiston, Minn. Preachers: kk. Naumann and Herm. Meyer. Collecte: -78. 64. - St. John's parish at Allvater, Minn. Preachers: kk. Dreyer and Erthal. Collecte after deduction: -16. 85.

July 19: The churches at Pymont and Stover, Mo. with members from Lake Creek. Preachers: kk. Matuschka, Wacker, and Pröhl. Collecte: -33. 13.

On the 7th Sunday, A.D.: The Immanuels - congregation at Town Sheridan, Iowa. Preachers: kk. Lorraine and Berne. Collecte: -53.00. - St. John's congregation at Polar, Wis. with Peace congregation at Antigo and St. Peter's congregation at Norwood. Preachers: kk. Hähnel and Baumann. Collecte: -57.00. - The congregations of the Synodal Conference at Buffalo, N. D. Preachers: kk. Senne, Sörgel, E. Holls; Ruesskamp and Kittilsby (English). Collecte: -490.00. - The church at Crozier, Iowa. Preachers: ck. A. Ehlers and C. E. Miller. Collecte after deduction: -82.08.

(To be continued.)

Parish - Anniversaries.

St. Matthew's Lutheran Church of Allegheny City, Pa. celebrated its 25th anniversary on 3 Sunday, A.D. Trin. (June 26) its 25th anniversary of congregation. Celebrating preachers: kk. A. H. Brauer and Friedr. Wambsganß. E. H. Wischmeyer.

Holy Cross Parish, Collinsville, Ill. celebrated its 50th anniversary on the 7th of Sunday, A.D. Trin. Festive preachers were Professors Herzer and Mezger, and Bro. Obermeyer (Eng.). F. Ottmann.

On the 9th of Sunday, A.D., the Lutheran Church of the Holy Cross in Ward, Tex. celebrated its 25th anniversary. Festive preachers were: kk. F. Wunderlich, E. Mürbe and A. Wenzel.

G. Buchschacher.

Conference displays.

On the 23d and 24th of August, I). v., the Pastoral Conference of the Northwestern District of Wisconsin will meet in the church at Chippewa Falls, Wis. Preacher: Rev. Thormählen (k. Todt). Confessor: Rev. Brähm (k. Georgi). Exegesis: k. Kuring. (Bring Greek Testament!) Sermon Reader: Fr. Bubeck. Sermon study: Fr. Randt (k. Steuber).

P. Kleinhans, Secr.

The Southeast Missouri Specialconference will gather Aug. 29-31 at Fr. tz. Lobeck in Cape Girardeau.

Carl Rehahn.

TheSpecialconferenceof Springfield and vicinity will meet, s. G. w., Aug. 30 and 31, at P. C. Bergen's church at Chandlerville, Ill. Timely registration is requested. F. Schwandt, Secr.

The Southern District Conference of Minnesota will meet September 6-8 at the parish of P. W. Beckers at Janesville, Minn. Confessional speaker: P. G. Drews - P. A. Dubberstein. Preacher: P. C. H. Brinkmann-k. F. W. Daberkow. Works: Exegesis on Rom. 9: P. J. Horst. Accidental insurance: P. G. Rumsch. Interpretation and explanation of the passage 1 Cor. 15, 27. 28.: P. H. Schulz. Sermon on the Epistle on the 13th Sunday of Trinity: P. A. Zitzmann. Difference between regeneration, conversion, sanctification, and renewal: k. H. Strasen. - Collection from Janesville.

G. Ferber, Secr.

Indication.

k. George Knoblauch, residing at Doughtstown, O., has come forward to be received into the Synodical Union.

I. H. Niemann.

To the Minnesota and Dakota communities - Districts.

Friendly reminder, regarding the Inner Mission.

Without wishing to offend Christian liberty or to shorten the love-gifts of other mission funds, which they all need so much, we would like to earnestly ask that the mission festival collections not be so much fragmented, but that they flow mostly, or even better completely, to the Inner Mission Fund. That this is most necessary, at least in this district, will need no proof.

Through God's mercy we are again able to make significant progress this year and to place more young, fresh workers in the great mission field than ever before, while the demands on our inner missionary treasury have not increased to the same extent. But we will increase



they do, and the cash box has already sunk! Will the same have to stretch for a blanket in the cold winter, which is now already too short in the hot summer, what shall become then? If from a mission festival collection not only the travel expenses for sometimes far-fetched festival preachers are covered, but also various other funds (besides the Inner Mission), then the money may all be very well used; but our most important mission fund, the Inner Mission Fund, then comes up far short and must suffer throughout the year. Experience has often taught us this. The other mission funds could easily and much better be taken care of in another way, if all the congregations were really concerned about it. On the other hand, may the mission festivals serve to ensure that the Inner Mission Fund receives as much of their harvest blessings as possible! This is the heartfelt request of the Mission Commission of the Minnesota and Dakota District.

On their behalf

Mrs. Sievers.

Notice.

In June, 1894, the sum of five hundred dollars (8500) was presented to the undersigned Board of Supervisors by Mr. J. H. Gerke, member of the congregation of Mr. p. Heinze at Decatur, Ind. from the estate of Mr. Christoph Gerke, which is bequeathed to the local college. This is herewith brought to general knowledge.

Concordia College Board of Supervisors.

H. C. Paul, Secr.

Fort Wayne, August 1, 1898.

Adresenveränderungen für den Kalender 1899.

Those pastors and teachers whose addresses are no longer as given in the 1898 calendar are hereby requested to send us their new addresses by postal Order, exactly according to the following scheme, for the purpose of correction in the calendar.

The same is true of the candidates who are now entering office.

Born and Surname:

Pastor or Teacher:

Place of residence (if necessary, also street):

Poststation:

County:

State:

Belonging to which synod:

E" Urgently, in order not to complicate our work unnecessarily, we ask you to answer all questions, not, as unfortunately so often happens, only some!

Changes under heading III (List of Places Served by Itinerant Preachers) should be sent immediately by the itinerant preachers directly to the District Presbyter concerned.

All address changes should be in our hands by September 13, the date on which the calendar name list closes.

Finally, we request that only the answers to the above questions be sent to the named postal Order, no orders, notifications, etc., of any kind. We also want to put only one address on a postal Order.

Concordia Publishing House.

School teachers' seminar in Addison, Ill.

The institution's 35th school year begins Wednesday, Sept. 7.

All newly registered pupils, all pupils of the first class, and finally all those who have to pass a re-examination, must be here on 6 September, at the latest by 3 o'clock in the afternoon; all others must be here by Wednesday, 7 September, at 3 o'clock in the afternoon.

But the Lord our God be kind to us and bless our work! E.

A. W. Krauß.

School Teachers' Seminary at Seward, Nebr.

The school year begins on the first Wednesday in September. Students must be of good moral character and ability. The boarding fee is \$12.00 per quarter of ten weeks. An annual sum of \$3.00 is to be paid for oil and fuel. Those students who do not wish to become teachers also pay \$4.00 school fees per year. For the assignment of pious and gifted boys we ask

G. Weiler.

Progymnasium at Neperan, N. Y.

The new school year in this institution begins on September 7, 8 o'clock in the morning. All students should be in place the evening before.

For admission to Sexta, a boy must be at least 12 years old, submit a good moral certificate from his pastor and teacher, be able to read German and English fluently and write reasonably correctly, and understand fractions. About his knowledge he should present a certificate from his teacher.

If a student wishes to be admitted to the Quinta, he should have completed the Sexta in all subjects and not only in Latin. What is taught in Sexta can be found out either from the catalogue of the educational institutions or from the undersigned.

Each student has to bring his or her own bedding and linen. The mattress and books are best bought at the institution. Bedsteads and cupboards for books and clothes are supplied by the institution.

The boarding fee is -9.00 per month. Students who do not intend to study theology also pay -60.00 per year. H. Feth, Neperan, N. D.

Proceeds to the Treasury of the Illinois District:

Synodal treasury: from the parishes of the kk.: Gesterling in Wartburg -3. 20. Plehn in So. Litchfield, Abdmcoll., 3.00, Hansen in Worden 4.00. (S. -10. 20.)

Southern Illinois Inner Mission: Fr. Meyer, East St. Louis, from N. N. 10.00.

k. Pfunds Parish in Chicago: Fr. K. Schmidt's Parish in Chicago 15.00.

For our field preacher: P. Weisbrodt at Mount Olive by M. Lilie . 50th P. Succop, Chicago, by Teacher Johnson 1.00. Prof. King, Addison, 1.00. P. Ruhland's congregation, Altamont, 9th 47th P. Lewerenz' congregation, Des Plaines, 9th 50th k. K. Schmidt, Chicago, by N. N. 1.00. P. Wagner, Chicago, by N. N. 1.00. P. Hölter, Chicago, by Mrs. Palenski 1.00. By P. Zahn, Quincy, Abdmcoll, 4. 50. P. Zapf, Melrose Park, by the Bretel, Block & Voigt families each . 50, Niemeyer & W. Schulz each 1.00. P. Strieter, Proviso, Theil d. Collecte at Schoenheider-Hargers High;., 4.00, a. the comm. 1.00. Carl Huber, Bunker Hill, by the Zions comm. 5. 61. P. Brauer, Crete, by N. N. 5.00. Dch. Wm. Ullrich v. Disciples & Virgins congreg. at La Grange 5.00. P. Schwanke v. Bethlehem congreg. at Hansley Tp. near Champaign 4. 10. Dch. P. Werfelmann, Strasburg, Coll. 14th 13th P. Brauns' Gem. at Nashville Jan. 6th (p. -77th 32nd).

Inner Mission: P. W. C. Kohn, Chicago, by Mathilde Wuehler 1.00. P. Sievers, So. Chicago, by K. K. 2. 50. k. Evers' Gem. of Golconda, 4.00. Dch. F. Marquardt, Lombard, by P. Maßmann's Gem. 7. 19. P. Büngrer, Chicago, by Mrs. Beam 1.00. P. Hölter, Chicago, by Mrs. Palenski . 25. k. Zapf, Theil d. Missionfcoll. by the Gemm. at Austin, Oak Park & Melrose Park, 95. 58. by Wm. Hahne, Mattison, Theil d. Missionfcoll. from the Gemm. of the kk. E. Hieber, T. Jöckel u. v. d. Gem. at Mattison, 99. 77. P. Maßmann, Lombard, Coll. at P. Schönbeck-Rosenwinkels Hochz, 8. 39. P. Bartling, Austin, v. Mrs. N. N. 4.00. V. d. Gemm. d. kk.: Feiertag, Frederking, G. Sievers, and Budach, Theil of the mission coll., 59. 15. P. Winter, mission coll. on Hampton Bluff, 25.00. (p. -307. 83.)

Negro school at Salisbury, N. C.: P. Bertram, Crystal Lake, by Louise Jhrke . 26th P. Reinke, Chicago, by Marg. Skibbe . 25. p. Walter, Mattoon, by s. school children 2. 26. teacher Cggers' pupils at Homewood 3.00. teacher Mertens, Joliet, by s. school children 1.00. p. Jben, Prairie Town, by Miss Minnie Wiesmann . 25. teacher Möller, Rock Island, by Anna Lindenberger. 25. (S. -7. 27.)

Negro Mission: P. Hieber's Gem, Riverdale, 2.00. k. Hieber b. Mattoon by H. Kämpe 5.00. P. Sievers, So. Chicago, by K. K. 2. 50. P. Schroeder, Squaw Grove, by M. Israel & M. Rißmann each. 25. p. K. Schmidt, Chicago, v. N. N. 1.00. k. Zapf, Theil. of Missionfcoll. d. Gemm. at Austin, Oak Park & Melrose Park, 31. 86. by Wm. Hahne, Mattison, Theil d. Missionfcoll. d. Gemm. d. kk. C. Hieber, T. Jöckel & by the congregation at Mattison 10.00. P. Bartling, Austin, by Mrs. N. N. 2.00. P. Döderlein, Venedy, by N. N. 1.00. By the congregation of the ck. Feiertag, Frederking, G. Sievers u. Budach, Theil d. Missionsfcoll., 11. 83. (p. -67. 69.)

Student Carl Bernhard, Winfield, Kans.: k. Muller, Chicago, v. Younger's 15.00, v. Younger's 15.00. (S. -30.00.)

English Mission in Madison, Ill.: Teacher Wm. Jöckel, Bescher, v. d. Schulk. 2. 56.

English Mission: Teacher Möller, Rock Island, by Anna Lindenberger . 25.

English mission in Chicago: P. K. Schmidt, Chicago, from N. N. 1.00. P. Zapf, part of the missionary coll. of the congregations in Austin, Oak Park & Melrose Park, 31. 86. From the congregations of the Catholic Church. Feiertag, Frederking, G. Sievers and Budach, Theil d. Missionsfcoll., 11. 83. (p. -44. 69.)

Jewish mission: P. Succop, Chicago, from teacher Johnson . 50. P. Wunder, Chicago, from N. N. 1.00. P. Strieter, Proviso, Theil d. Coll. at Schoenheider-Hargers Hoch;., 5.00, from d. Gem. . 50th Dch. Wm. Hahne, Mattison, part of mission coll. d. Gemm. d. kk. E. Hieber, T. Jöckel u. v. d. Gem. in Mattison 10.00. P. Bartling, Austin, by Mrs. N. N. 2.00. k. Zapf, Melrose Park, by Alb. Amling and Mrs. Staats 1.00 each. (S. -21.00.)

Emigrant Mission: Von d. Gemm. d. kk. Feiertag, Frederking, G. Sievers u. Budach, Theil d. Missionsfcoll., 11. 83.

Heathen Mission: P. K. Schmidt, Chicago, v. N. N. 1.00.

Relief Fund: P. Gross, Fort Wayne, Ind. a. the General Relief Fund 300.00. P. Brockmann v. the Okawville Specialconf. 15.00. P. Sieving's Gem., York Centre, 12.00. P. Meyer, East St. Louis, from N. N. 10.00. By Wm. Balzer, Addison, Coll. of the Gem. 56th P. Ruhland, Altamont, by the Effingham Specialconf. 5.00 & by H. Fischer . 50th P. Gruener, Rockford, v. d. mixed Fox River Specialconf. 16th 19th Dch. Paul Stahmer, Addison, coll. b. d. double hitch by Kasper-Stahmer & Stahmer-Klug, 9. 60. P. Mennicke b. Geneseo v. d. Peoria & Rock Island Specialconference, 10. 86. P. Büngrer, Chicago, v. d. Chicago Specialconference, 22. 50. P. Hölter, Chicago, v. N. N., 1.00. Dch. H. Arbeiter, Fountain Bluff, Collecten: at L. Heins, Confirmationfest, 2. 65, at J. Heezds Kindtaufe 2.05, desgl. at J. Ehlers 1. 80. k. Mießler's parish, Carlinville, 7. 25. p. Plehn, So. Litchfield, by N. N. 50th Dch. P. Scharfenberg, Elizabeth, Coll. of, 4. 50. teacher Carl Stedingk, Prairie, 5.00. P. Hempfings Gemm.: Wenona 4. 56, Washburn 5. 36. P. Drögemüller v. d. Arlington Heights Pastoralconf. 8. 25. P. Brauns, Nashville, of H. M. . G. L., F. R., G. S. & E. B. each 1.00, W. F., F. K., C. F., K. T., F. W., F. J. & H. K. each . 50, W. B. . 75, E. B. 3rd 25, Chr. H. Jr., Chr. H. Sr., J. E. & W. B. each. 25. (S. -514. 63.)

Students in St. Louis: ForA.Dallmann: k.Kirchner, Secor, from A. & M. D. 5.00. For Ed. Brueggemann: k. W. C. Kohn, Chicago, by women's ver. 10.00. (S. -15.00.)

Students in Springfield: For H. Schröder: k. Walters Gem., Mattoon, 6.00, from etl. members 1.00, from himself 3.00. For Heinr. Kolb: P. Kühn's Gem. in Staunton, Coll., 11. 70. (S. -21. 70.)

Students in Milwaukee: By Th. Blanken: P. Kirchner, Secor, v. M. D. 5.00.

Student in Addison: For Alb. Sieving v. d. Gem. in North Plato 15. 50.

Jllinois District Church Building Fund: P. Sieving's Gem. in York Centre 12. 83. P. Sattelmeier's in Hord, Abdmcoll. 2.00. P. Bertram's Gem. in Crystal Lake 5.00. k. Vogts Gem. in Goodfarm 10.05. P. Zapf, Theil d. Missionfcoll. d. Gemm. in Austin, Oak Park & Melrose Park, 31. 86. Dch. Wm. Hahne, Mattison, Theil d. Missionfcoll. d. Gemm. d. kk. E. Hieber, T. Jöckel u. v. d. Gem. in Mattison 10.00. k. Kühn's congregation, Dorsey, 5. 90. p. Strieter's congregation, Proviso, 13. 50. p. Wunder, Chicago, of Mrs. N. N. 5.00. of the congregations of the kk. Holiday, Frederking, G. Sievers & Budach, part of the Missionary Fund, 11. 83. - For the Murphysboro congregation, Ill.: P. Dorn, Belleville, from the Missionary Fund of the Zion congregation, 12. 50. P. Gesterling's congregation, Wartburg, 4. 30. P. Kolb's congregation, Stewardson, 9. 31. P. Leeb's congregation, Chicago, 6. 15. (p. -140. 23.)

Deaf and Dumb InstitutioninNorthDstroit: P. Jbens Gem., Prairietown, 4th 50th P. Hansen, Worden, found in bell-bag by N. N. . 50. (S. -5.00.)

Deaf and Dumb Mission: P. Reinke, Chicago, v.s. Taubstummen-Gem. das. 50.00, from Jac. Schwartz and Herm. Nagel 3.00 each, from Chr. Dörfeld 5.00 and Jda Behnke 1.00. Fr. Müller, Chicago, from Anna Zimmermann 2. 50. Fr. Döderlein, Venedy, from A. F. Dankmeier 1.00. P. Baumgärtner by Mrs. Hupke in Murdock, Nebr. 5.00. P. Leßmann, Okawville, by N. N. 1.00. P. Große, Oak Park, by N. N. 1.00. k. Hölter, Chicago, from N. N. 1.00. P. K. Schmidt das. from N. N. 1.00. P. Uffenbeck das. from Martha Mueller's piggy bank 1.00. k. Engelbrechts Gem. the. 19.00, from teacher C. Appell 1.00 u. from Mrs. N. N. 5.00. P. Succop the. from Mrs. Faust 5.00. k. Bartling, Austin, by Mrs. N. N. 2.00. P. Jben's Gem., Prairietown, 2.00. P. Hansen, Worden, found in the bell-bag, N. N. . 50. of the Gemm. d. kk. Holiday, Frederking, G. Sievers and Budach, Theil d. Missionsfcoll., 11. 83. (p. -121. 83.)

Concordia parish in Chicago: P. Jöckel in Richton a. d. bell-bag 8. 60. From N. N. in A. a note as a gift: 50.00. (S. -58. 60.)

Mrs. P. Düver: P. Reinke, Chicago, by Jac. Schwartz 5.00.

Danish Free Church: P. Schwandt's Gem. in New Berlin 4. 20. P. Succop, Chicago, by Teacher Johnson 1.00. (pp. -5. 20.)

Parish in Peoria: By Cass. J. H. Abel at Fort Dodge, Iowa, 1.00.

Alexandria parish: Fr. Wagner's Chicago parish 9. 50.

Congregation at Danvers: Bro. Wagner's congregation, Chicago, 10 a.m. Bro. Haake's congregation, Elk Grove, 9. 30. (S. -19. 30.)

Retirement Home in Arlington Heights: From Chicago: k. Miller by Anna Zimmermann 2. 50, P. Succops Gem. 40.00, P. Holiday v. C. Mau 1.00. (P. -43. 80.)

Orphanage in Addison: 71. 15 and 120. 10. (p. -191. 25.) (NR. Treasurer G. Ritzmann acknowledges individual items).

Mission to London: P. Hölter, Chicago, v. N. N. 1.00. Total: -1779. 88.

Addison, Ill., Aug. 13, 1898; H. Bartling, Cassir.

Proceeds to the treasury of the Kansas district:

Inner Mission: Gemm. d. kk.: Wagner-3. 29, Westphal, tzollyrood, 8. 71, parts 3.00, Polster 15. 38, Brauer, Ellinwood, 5. 80, Mencke 5. 30, Hahn 10. 50, Hahn 40.00, Eggert 12. 62, Tunken 8.00, Vetter 10. 20, Polack, Bremen, 100.00, Lüssenhop 41. 49, Senne, Block, 20.00. P. Brewer v. H. Duden 1. 60. P. Eggert, Hochzcoll. Roglitz-Senne, 6.00. P. Vetter v. P. E. Mähr 9.00. N. N., Leavenworth, 5.00. P. Eggert v. Fr. Matthias 1.00. (P. -306. 89.)

Heathen Mission: Gemm. d. kk.: Wendt 5. 56, Hahn 12.00, Frese 4. 85, Lüssenhop 5.00, Polack, Bremen, 19. 47, Senne, Block, 14.00. (S. -60. 88.)

Synodal treasury: Gemm. d. kk.: Senne, Block, 10. 50, F. W. Pennekamp, Templin, 5. 53, F. Pennekamp, Alma, 6. 33. (S. -22. 36.)

Negro Mission: Gemm. d. kk.: Brauer, Elaflin, 5. 85, Hahn 12.00, Lüssenhop 10.00, Polack, Bremen, 20.00, Senne, Block, 10.00. P. Wendt v. Mrs. Köppelmann 1. 75. P. Jacobs Sonntagssch. 1.00. (S. -60. 60.)

Widows & Orphans: L. Drögemüller's parish, 6. 25. L. Ramelow's 3.00. P. Kühle v. Frau Spangenberg . 50, v. Mrs. Schabarum 1.00, parish, 9. 45. N. N., Leavenworth, 5.00. L. Lüsenhop v. Mrs. S. v. F. Papke . 10, Mrs. Jung in Sheboygan 5.00. ?. Sievers, service Baden 5.00. Father Meisner 1.00, from himself . 59. L. Eggert v. N. coll. during Synod, 22. 75. (p. -413. 75.)

N. 1.00. L. Senne's Gem., Block, 4.00. From L. C. Gross from the general treasury 30.00. L. Schmid 3. 75. L. Polster v. Wittwe Marquardt 5.00. (S. -71.04.)

Orphanage in Fremont: L. Lüssenhopv. Miss Maria Ehlen 1.00, Emma, Henry & Frieda Baden 2. 72. L. Storms Gem. 13. 16. (p. -16. 88.)

Orphanage near St. Louis: L. Lüssenhop v. Marie Ehlen 1.00. North Detroit Deaf and Dumb Institution: L. Lüssenhop v. Father Meisner 1.00. L. Hoyers Gem. 13.07. (S. -14.07.)

Deaf and Dumb Mission: L. Hahn, Hochzcoll. WeberWeigert, 3. 60. L. Lüssenhop's Gem. 5.00. L. Keller's Gem. 10.00. L. Ramelow v. N. N. 5.00. L. Jacob's Sunday Sch. 1.00. L. Eggert v. W. Senne 5.00. L. Polack's Gem., Bremen, 29.00. (S. -58. 60.)

St. Johns College, Winfield: L. Lüssenhop's Gem. 18. 69, v. Marie Ehlen 1.00. (S. -19. 69.)

DeutscheFreikirche: L. Storms Gem. 8.02. L. Brauers Gem. 18. 80. (S. -26. 82.)

Jewish Mission: L. Senne, block, by Mrs. Joh. Prothe 1.00. L. Lüssenhops Gem. 5.00. L. Senne's Gem. block, 4.00. (S. -10.00.)

Progymnasium at Concordia: L. Schmid's St. Pauls Gem. 7.00. L. Hahn's Gem. 2.00. L. Hellweg's Gem. 6.00. (S. -27.00.)

Kansas students: L. Schmid's St. Lucas comm. 1. 80. L. Pennekamp's comm., Alma, 13. 40. L. Eggert's comm. 10. 68. (S. -25. 88.)

Kansas District Building Fund: L. Hafner's comm. 10.00. L. Senna's comm. block, 4.00. (S.-14.00.)

Church building in Alexandria, Va: By L. Bräuhahn 2.00. Mission in London: L. Keller's Gem. 8. 75. L. Lüssenhop's Gem. 2. 50. L. Telle v. Geo. Goebel 1.00. (S. -12. 25.)

Orphanage in Wittenberg: L. Voß v. Ch. M. . 93. English Mission: L. Lüssenhop's comm. 10 a.m. L. Senna's comm. block, 4 a.m. L. Jacobs Sunday sh. 1 a.m. (S. -15 p.m.).

Mission in Hamburg: L. Lüssenhops Gem. 2. 50. Field preacher: L. Menckes Gem. 8.00. Retirement Home in Monroe: L. Brauers Gem. 13.00. Total: -789. 39.

Leavenworth, Kans. August 1, 1898. H. F. Oelschlager, Kassirer.

Entered the Western District caste?

Synodal treasury: Gemm. d. LL. Obermeyer in St. Louis -5.00, Fritz in Bismark 2. 69, Fackler in Harvester . 40, Köstering in St. Louis 29. 10, Bethlehem congreg. in St. Louis 31. 34. (S. -68. 53.)

Progymnasium in Concordia: L. Mießlers Gem. in Des Peres 12.00. Kassirer H. F. Oelschlager 87.07. (S. -99.07.)

Inner Mission of the District: Gemm. d. LL. Wagner in Tilsit 5.00, Fritz in Bismark 3.00, Demetrio in Emma 5. 78, Brink in Sweet Springs 8. 40, Bäpler in Little Rock, Mission Fest., 53.00. L. Köstering v. F. Weber 2.00, coll. d. Borst. W. Waltke 18.00, H. Schenkel Jr. 6. 75, Hellmann 5.00, Altvater 6. 65, Teacher Grote's pupils 1. 45. (S. -115.03.)

Field Preachers' Fund: Gemm. d. LL. Schmidt at St. Louis 51. 72, Fackler at Harvester 3. 25, Matuschka at Lake Creek 6.00, Roschke m Freistadt 10. 65, v. E. K. . 50. (S. -72. 12.)

Negro Mission: L. Demetrios Gem. in Emma 6. 39. L. Kretzschmar v. Mrs. N. N. in P. J. for Salisbury 10.00. (S. -16. 39.)

Mission to the Jews: L. Drögemüller's parish in Kurreville 1.00. L. Kretzschmar v. Mrs. N. N. in P. J. 10.00. L. Demetrios' parish in Emma o. 78. (S. -16. 78.)

Emigrant Mission: Gemm. in Altenburg u. Frohna 32. 35. Orphanage near St. Louis: L. Obermeyer v. Father Horstkötter 10.00. L. Richter in Washington v. Fr.-Ver. 10.00. L. Rohlfing in Alma v. Fr.-Ver. 10.00. L. Rothe in Pevely v. Mrs. N. N. 5.00. (S. -35.00.)

Hospital in St. Louis: L.Rohlfings Gem. in Farmington 4. 90. L. Richter in Washington v. Fr.-Ver. 5.00. (S. -9. 90.)

Students in Springfield: L. Röseners Gem. in Altenburg, nachtr., for P. u. Ät. Dautenhahn 2.00.

Church building fund: P. Köstering v. W. Waltke 50.00. L. Roschke's congregation in Freistatt 7. 90. (p. -57. 90.)

Alexandria Parish, Va: L. Ehlers Congregational in Norborne 6.00. Gem. in Conover, N. C.: L. Ehlers Gem. in Norborne 2.00. St. Louis, Aug. 13, 1898. h. h. meyer, cashier. 2314 x. 14. 8t.

Entered the Wisconsin District Caste (until August 1, 1898):

Synodal treasury: For the field preacher C. J. Broders: L. Wolbrecht v. N. N. -2. 50. L. Keller, Coll. in Racine, 9. 68. L. Kühle v. Joh. Schur 1.00. (p. -13. 18.)

Inner Mission: P. H. C. Müller, Coll. in Hanover & Center, 4. 87. L. Osterhus, Coll. in Milwaukee, 10. 12. L. Sprengeler, Coll. in Milwaukee, nachtr, 10.00. L. Huebner at Adell, F. Stolpe's legacy, 50.00, Coll. that. 64.00. L. Seuel, Coll. at Freistadt, 11. 86. Missfcoll. d. Gemm. d. LL.: Bäse, Town Theresa, 50.00, Horn, Port Washington, 6. 80, Naumann, Drögemueller & Rathjen sen. 25.00, Otto, Beechwood, 15.00, Grothe, Reeseville, 25.00, Dorpat, Town Wilson, 25.00, Grimm, Polar, 57.00, Thormählen, Schell Lake, 15.00. L. H. Schmidt, Coll. at Kirchhayn, 5. 75. L. H. A. Brandt, Coll. at Lebanon, 6.00. L. Sylvester, Coll. at Eau Claire,

3.00. P. Kühle v. Frau Spangenberg . 50, v. Mrs. Schabarum 1.00, parish, 9. 45. N. N., Leavenworth, 5.00. L. Lüsenhop v. Mrs. S. v. F. Papke . 10, Mrs. Jung in Sheboygan 5.00. ?. Sievers, service Baden 5.00. Father Meisner 1.00, from himself . 59. L. Eggert v. N. coll. during Synod, 22. 75. (p. -413. 75.)

Negro Mission: ForSalisbury: k.Häuserv.FrauNehls . 25, Mrs. Markworth . 25, Mrs. Döpke . 25, Teacher Brase's class in Portage 1. 41, Teacher Hase's class that. 2.00. ?. Wolbrecht v. Eva Billmann, Sheboygan . 50. P. Huebner, Coll. d. Gem. in Adell, 10. 83. P. Bäse, Coll. in Town Theresa, 8.00. P. Seuel v. Wwe. C. L. Wille, 2.00. Missfcoll. Gemm. d. ??: Naumann, Drögemüller & Rathjen Sr. 12.00, Otto, Beechwood, 5.00, Dorpat, Town Wilson, 10.00. (p. -52. 49.)

General English Mission: Father Houses at Portage, Teacher Hase's class, . 85, Teacher Brase's class . 70. (S. -1. 55.)

English Mission in Milwaukee: Missionfcoll. d. Gemm. d. ??.: Bäse, Town Theresa, 4.00, Otto, Beechwood, 4. 16, Dorpat, Town Wilson, 3. 86. P. Wolbrecht v. Eva Billmann. 50th (p. -12. 52.)

Mission in London, England:?. Wolbrecht v. N. N. for the mission school 4.00.

Heathen Mission: Missfcoll. d. Gemm. d. ??.: Bäse, Town Theresa, 3.00, Naumann, Drögemüller & Rathjen Sr. 10. 32, Otto, Beechwood, 5.00, Grothe, Reeseville, 7.00. (S. -25. 32.)

General Jewish Mission: Missfcoll. d. Gemm. d. ??.: Bäse, Town Theresa, 7.00, Otto, Beechwood, 5.00, Grothe, Reeseville, 6. 72. Gemm. d. ??.: Hoffmann, Theresa, 2. 50, Brandt, Lebanon, 6. 48, Mueller, Hanover, 2. 13, Center 1. 39. (S. -31. 22.)

Support fund: By teacher Ahrens from several teachers of the Milwaukeeconf. 3. 30. For M. Schütte from the Kränzchen 2. 60. (p.-5. 90.)

Students at St. Louis: P. H. C. Muller v. N. N. 1.00, v. N. N. 1.00. (S. -2.00.)

Springfield students: p. Seuel, silb. Hochzcoll. with Joh. Schössow for W. Lück, 2. 42.

Student in Addison:?. Bittner, coll. in Grand Rapids, f. Karl Manske 8.02.

Orphanage in Wittenberg: P. Hübner, F. Stolpes Vermächtniß, 50.00. P. Kühle, Christenlehrcoll., 8. 11. (p. -58. 11.)

Norris Deaf and Dumb Institution: P. Keller v. N. N. 5.00. General Mission for the Deaf and Dumb: P. Seuel v. Wwe. C. Wille 2.00. Fr. Wolbrecht v. N. N. 4.00. Fr. Keller v. N. N. in Racine 5.00, Gemcoll. 7. 50. (S. -18. 50.)

Saxon Free Church: P. Hübner, F. Stolpe's Legacy, 25.00. Wisconsin church building fund: P. Huebner, F. Stolpe's bequest, 75.00. P. Wilhelm, Gemcoll. in Mayville, 8. 50. (S. -83. 50.)

West Sup erio r Property Fund: Fr. Sprengel of Women's Assoc. in Milwaukee 25.00.

Ev.-luth. Kinderfreund-Gesellschaft: P. Kühle v. Wwe. Körner 5.00. P. H. A. Brandt, Kindtcoll. b. Joh. Lausersdorf, 2.04, Kindtcoll. b. W. Braunschweig 1.00. ?. H. C. Müller v. F. R. Tews 1.00, C. Tews . 25, H. Scheel 1. 50. (p. -10. 79.)

Church building in Stevens Point: P. Feustel, Gemcoll. in West Bloomfield, 7. 66.

Total: -805. 93.

XL. My receipt of July 5, 1898, should read: Students at Addison. P. Hofsmann, contribution, for M. Leyhe 1. 25. instead of students at Springfield.

Milwaukee, Wis. August 3, 1898.

G. E. G. Kühle, Kassirer. 2820 8tat6 8t.

Received for orphanage in Addison, Ill:

From congregations etc. in Illinois for current expenses: Through Fr. Matthius: congregation in Evanston -12.05 and from the women Kooke and Hänisch 5.00 each, together 22.05. From Chicago: Dch. P. Holiday by. N. N. . 25. p. Müller v. Anna Zimmermann 5.00. p. Reinke v. J. Lange 1.00. p. Schmidt v. Ernst Miesbach 5.00. p. Traub, Aurora, Coll. on Jubilee Sunday, 17. 40 & for Jubilee books 5. 75, together 23. 15. ?. Lußky v. Gemm.: Ottawa 4. 15 u. Marseilles 2. 25, together 6. 40. From ?. Great Gem., Addison, subsequently dch. W. Balzer 1.00. ?. Schüßler, Joliet, to the Jubilee Coll.: By Wittwe Kroll, Aug. Wrahse, Aug. Freistedt, Rob. Kirschke and J. M. Schmeisser 1.00 each, from Karl Ziesemer, Emil Opelt and Karl Horn 50 each and from Aug. Feltz, 25, together. 6. 75. p. Gülker, Huntley, for jubilee books 1. 20. p. Schröder v. d. Gem. at Squaw Grove 19. 30. p. Bodes Gem., Ash Grove, 4. 88. p. Schüßler's Gem. at Lockport for jubilee books 1. 10. Dch. E. Leubner by Hugo Lüdtke, Melrose Park, 2.00. P. Große, Oak Park, for anniversary books 2. 45. P. Gose, Grant Park, 4.00. P. Bünger, Chicago, Coll. d. Gem. 13.01 & for anniversary books 4. 75, together. 17. 76. P. Uffenbeck's Gem. in Chicago 8. 75. P. Wagner, Chicago, by A. Fafflock. 50th Dch. Kass. G. Wendt, Detroit, Mich. 9th 30th Dch. E. Leubner, orphan father, from orphanage box 1. 92. Dch. Kass. J. H. Abel, Fort Dodge, Iowa, 25. 65. P. Maßmann, Lombard, for jubilee books 2. 85. Pres. Succop, Chicago, from Wilh. Thoms 10.00. P. Döderlein, Venedy, from N. N. 1.00. P. Haake, Elk Grove, 13.02, collected at d. jubilee of Busse family. (S. -196. 28.)

Of children etc. in Illinois: 24. 77. (Acknowledged in the "Kinderu. Jugendblatt".)

Board money: From Joh. P. Hansen, Lake Linden, Mich. 4.00 for his daughter. Dch. E. Leubner from H. Doehrmann, La Grange, 4.00 for his son. (S. -8.00.)

Addison, Ill. 13 August 1898.

G. Ritzmann, Kassirer.

Received through Fr. G. A. Feustel of his. Congregation at West Bloomfield, Wis. -16. 25; also from the Congregation at Town Wolf River 2. 50. - My heartfelt thanks and God's rich blessings to the kind givers! Herm. Handrich, student.



The undersigned certifies to have received the Collecte collected at the LinnemeierKruse wedding, -10. 52, for A. Voll. Mrs. L. Hitzemann.

-6. 30, collected at the wedding of Wolter-Kasten, certifies M. Love.

The receipts of Mr. B. P. Seuel and Mrs. Louise Hitzemann had to be deferred for want of room.

New printed matter.

Popular Symbolism. Lutheran guide to the examination of the various churches and religious societies. By Martin Guenther, because. Professor of Theology at Concordia College, St. Louis. Third augmented edition. St. Louis, Mo. Concordia Publishing House. 1898. price: -2.00.

This excellent book, of which the second edition was already completely out of print in 1893, the year of the author's death, and which is now published by Concordia Publishing House, has long been a book for our preachers and teachers, without which they can no longer cope, so that it does not need our praise. Nor is the present, third edition a mere reprint of the second. Professor Fürbringer, to whom we owe this third edition, has rather ensured with skill and diligence that the readers do not get an outdated but an up-to-date book in their hands. Everywhere one reads, one encounters the improving hand, which has soon made necessary changes, soon desirable additions. A whole number of sects that were omitted in the second edition and have since been newly created have been taken into account in the first as well as in the second part of this third edition. In the historical part, the number of communicating members of almost all American communities is given according to the last census of 1890, and on a special table the calculations of 1898. The whole book has thus been increased from 397 to 472 pages. Who therefore is in possession of an earlier edition, will not regret it if he acquires this third one. In particular, we would like to remind you that the present symbolism is a popular one, which can also be of excellent service to our Christian people. If your neighbor is a Papist, or a Methodist, or a Baptist, or any other is, or no is, you need only open your symbolism, and there you will find the false doctrine of the sect in its own words, and then the sayings of Scripture with which it is refuted. And should it then come to a religious conversation between thee and thy neighbour, thou art thoroughly "posted," and wilt not let any fluff be put before thee. So also to our people we would heartily recommend this book, which has long deserved to see not only its third, but its thirteenth edition. F. B.

Thirty-fifth Synodal - Report of the Mediatorial

Districts of the German Lutheran Synod of Missouri, Ohio, &c. St. 1898. St. Louis, Mo. Concordia Publishing House. 61 pp. Price: 12 Cts.

This is also a report of how our congregations need them. The synod address reminds us of the grace we have received and the great responsibility we have. The speech deals with "The Duties of a Local Evangelical Lutheran Congregation Independent of the State" and emphasizes in particular that the congregations must see to it: 1. that God's Word is kept alive in their midst; 2. that discipline is practiced and thus doctrine and life are kept pure; 3. that they provide for their servants and employees in earthly matters; 4. that everything is done honestly and properly and also honestly before men. May this report also be read and taken to heart by many. F. B.

UevLndevte Advesson:

liev. Otto O. Boeder, Box 1145, TnckinAton, Lliou. Bev. Bnnok, Texas, Benr^ Oo., Ollio. Rev. 11th Bre), Milan, Oibson Oo., Tenn.
Bev. ^Id. Oroeridi, Oouant, Berr^ Oo., 10.
Bev. B. B. BoHs, 221-Vooll St., Latavia, Lake Oenese Oo., N. T. Bev. B. Bnekotter, 1000 Llvrtle St., BI Baso, Tex. Bev. B. 3edn, IVaterloo, Iorva.
Rev. chest Soderk, Rotla, Rolette Oo., N. Oaü. liev. O. 8odnnnn, Oarrett, lucl.
liev. 8od>vepp6, 810 ketoskez- 8t., ketoskev, Mied.
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The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay SS EentS porter's wages extra.

To Germany the "Lutheran" is sent by mail, postage paid, for Si. 25.

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Letters containing information for the journal (articles, advertisements, receipts, changes of address, etc.) should be sent to the editor at the address: "Tntüsranor", Oonooräia 8 "nünarv. In order to be included in the following issue of the journal, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.

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Herausgegeben von der Deutschen Evangel-
 Zeitweilig redigirt von dem Lehr-

Vol. 54.

(Sent by P. C. M. Z.)

Brief Interpretation of the Doctrinal Pieces of the Lutheran Catechism for the Common Christian.

(Continued.)

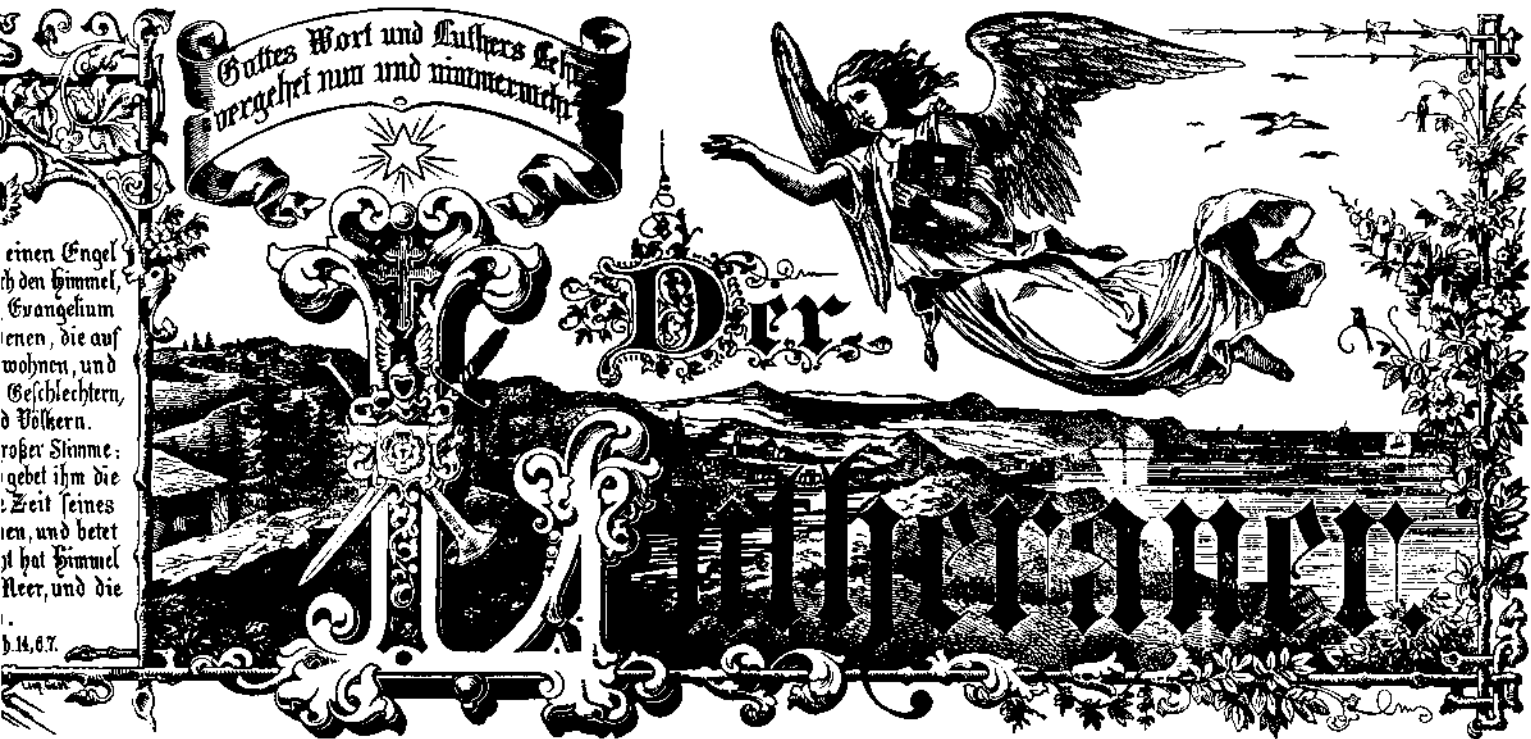
g. Who did Christ redeem? and with what did He redeem us?

Today we first ask: Who did Christ redeem?

And the answer is: all people.

This is the clear teaching of Scripture. "Christ died for them all." 2 Cor. 5:15. and Matt. 18:11. saith the Lord Jesus himself, "The Son of man is come to save that which was lost." And all men are lost. John the Baptist testifies, "Behold, this is the Lamb of God, which bareth the sin of the world." John 1:29. The apostle John writes: "Christ is the propitiation for our sins: and not for ours only, but also for the whole world." 1 Joh. 2, 2. And Peter writes of the ungodly deceivers, "They deny the Lord that bought them, and shall bring upon themselves swift condemnation." 2 Petr. 2, 1. So Christ redeemed, redeemed all men, even those who deny Him and do not accept His redemption, and therefore are lost through their own fault.

This doctrine of Scripture, that Christ has redeemed all men without exception, is the only salvific one. For if Christ had not redeemed all men, but only the elect, as some false teachers falsely assert, how can you be sure that He has redeemed you? But if you hear from God's Word that Christ has redeemed all men, then you can lead in faith and say with our catechism: I believe that Jesus Christ is my Lord, who has redeemed me, a lost and condemned man. And with St. Paul, "I live in the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. This is just what the gracious God wills, that thou shouldest have the general redemption of all men by faith thus



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No. 18.

draw upon you and your person, as if your name were expressly mentioned in Scripture as that of a redeemed man. -

We now ask with **what** Christ has redeemed us.

The answer that our catechism gives is this: Not with gold or silver, but with His holy, precious blood, and with His innocent suffering and death.

The Scripture says the same thing. It says, "Know that ye are not redeemed with corruptible silver or gold from your vain walk after the manner of a father, but with the precious blood of Christ, as of an innocent and undefiled Lamb." 1 Pet. 1, 18, 19. And it says, "The blood of JESU Christ, the Son of God, maketh us clean from all sin." 1 John 1:7.

This is the price of our redemption demanded by God's justice and set forth by God's mercy: the blood of Jesus Christ, the Son of God, His substitutionary sacrifice, His innocent suffering and death for us. It is not with gold or silver, then, that we are redeemed, as a slave may be ransomed with gold or silver. No, to redeem us lost and condemned people and to acquire and win us from all sins, from death and from the power of the devil, for this, truly, something far different was needed than gold or silver. Nothing less was necessary than that the eternal Son of God in His holy humanity became our substitute and endured for us and in our place all that we had earned with our sin: God's wrath and curse, temporal misery, suffering without number, death and damnation.

And he hath not refused, our Lord... "Christ hath redeemed us from the curse of the law, being a curse for us: for it is written, Cursed be every man that hangeth on the tree. Gal. 3:13. "For verily He bare our sickness, and took upon Himself our sore pains. . . . He is wounded for our iniquity, and bruised for our sin. The punishment is upon Him, that we might have peace; and by His wounds we are healed." Isa. 53:4, 5.

Yes, we are healed, we are at peace, we are redeemed. God has accepted the sacrifice of His Son as full payment for the sin debt of the whole world. "If One - this One - died for all, they all died." 2 Cor. 5:14. That is, Christ's suffering and death for the sin of the world is thus valid in God's judgment as if all men themselves had suffered the death they deserved for their sins. We are fully redeemed by Christ's substitutionary suffering and death.

And God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, grant you, dear Christian, His Holy Spirit, that you may always rejoice in the comfort you have heard today, so that you may speak with complete confidence: I believe that Jesus Christ is my Lord, who redeemed me, a lost and condemned man, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood, and with His innocent suffering and death.

Strengthen in us the confidence
Through your blood, death and wounds;
Let us build upon it in our last hours, And help us die
blessed, That we may inherit heaven. Give us thy
peace, O JESU!

(To be continued.)

Curriculum vitae of the blessed Pros. C. A. T. Selle.

(Described by himself.)

(Continued.)

8. End of effectiveness in Chicago.

For a time my church was threatened with danger from the German Baptists. It was graciously averted by a sermon on Holy Baptism. The German Methodists, who at that time were predominant among our fellow tribesmen in the Chicago area, caused us more trouble. Just opposite our church they built their little church. On the way to church together, my dear church children constantly defend themselves against their intrusiveness.

resist. Yes, in the morning before the service they came up to the "I cannot prove my doctrine with the Bible." This was a hard people who were still standing in front of my church in order to thing for the poor people to do, and cost them many a drop of persuade them to go with them, even pulling their buttons. They sweat. When they saw that things were going wrong with them, also, incidentally, soon began to celebrate Christmas in church - a young, especially zealous Methodist hunted to Chicago in in which the English Methodists and other sects later followed good time to call "Brother" Dreyer to help. But he refused to them - while up to then the keeping of church holidays other than come: he had already had enough from before. I will refrain here the "Sabbath commanded in the Bible" had been condemned as from a detailed description of the course of the disputation, as I sinful and "catholic" simply because it was not commanded in have given it several times at mission festivals with its the Bible. The reason for this change was that they were very sometimes quite amusing features. Then, at 7 o'clock, my annoyed that newly immigrated Germans, who had lost their Chicago parishioners declared that they could not admit that I way to them but still wanted to celebrate the high festival, visited was still struggling after the efforts of yesterday and today: our church on that day. One day, however, a dear Christian whoever wanted to see could sufficiently recognize who was in woman came to me and complained with tears in her eyes that the Scriptures and who was beside them. The hitherto undecided she and several of her neighbors could not save themselves from people at Dutchman's Point agreed, and the Methodist preachers the Methodist preacher Dreyer, who invaded their house, gave had long been glad to get out of the fire. After a long discussion them a hard time, and then knelt down and prayed for them among themselves, they only asked me if I would be willing to conversion of all the individual members of her family, and debate with their bishop. Of course I agreed, under certain finally especially for the conversion of their benighted pastor conditions. But the bishop never let me hear from him. - How Selle, etc. I had to take this seriously. Now I had to intervene the Lord had graciously heard my sighing for his help! Yes, he seriously. So I sent the man a written invitation to publicly has done everything. All I had to do was to hold out the Bible discuss five to six specified doctrines on a certain Sunday to the opponents again and again with the demand to prove their afternoon at a place to be determined by him. The answer did not doctrine and their occasional sayings with it, and thus at the come for a long time. But I knew that he had certainly received same time to keep them in line with all their dodges. And this, the invitation, since I had had the letter delivered to his own too, I could only do by the grace of my faithful God. To him hands. Finally, in the evening before the appointed Sunday, alone the glory! And the success? The Methodists have kept letter arrived from his hand. In it he declared that he was quiet all over the Chicago area since that time, so that little more otherwise ready to take responsibility at any time; only that he has been heard of them. My chief members had been more was not allowed to dispute with a person like me, because I had deeply established in doctrine, and the Chicago congregation blasphemed the Holy Spirit. At first I was almost frozen by this could continue to edify itself in silence and quite unmolested. accusation. But the reason for it consisted only in the fact that in At Dutchmans Point a Lutheran congregation was immediately my letter I had called the Methodist spirit a spirit of intercourse. formed, of which my dear Kühle became the first settled - The next day my church was already packed in the morning; in pastor. The young Mr. T., who was now completely won over, the afternoon this was even more the case, where possible. So I soon moved to Crete, where we did not then have any of our told the whole story in detail and preached a sermon accordingly. now so flourishing congregations, and made his not For a while we had peace. But after a few months I learned that insignificant influence felt there. Yea, when later he moved to five or six families of my congregation wanted to go next day to Joliet, he became the chief instrument in winning our now so Dutchmans Point, now Niles, about 12 to 15 miles away, to lovely congregation. And from all these places, our dear attend a disputation there. A young man, T., had recently come Lutheran Church has continued to spread all around. Only in from Germany, whom the Methodists were strongly opposed to. heaven will it become clear to us how much misery has been At his instigation the Methodist preachers had now declared averted and what streams of divine blessing have been poured themselves ready to dispute with Hoffmann von Schaumburg. out as a result of that disputation in which I, the poorest of my The request to accompany my people was opposed by the fact brethren, was allowed to serve the Lord and his kingdom. Praise that confirmands and school children, some of them four and five be to his name for ever and ever!

miles away, would then come to me in vain. But on the other My outward position in Chicago was not a brilliant one, yes, hand, there was more at stake. My dear people were, of course, often and for a long time even a rather poor one. But the Lord not yet so firmly established in teaching; Hoffmann, however, never let me suffer any real lack there. At first I had a salary of was suffering from epilepsy at that time. If now the excitement \$300, and I had to provide my own housing. After the division brought about a seizure, how would the opponents raise a cry of of the church the annual salary was only \$130. My house rent triumph over this "manifest judgment of God"! So I went along, was \$50;

and Father Hoffmann did not come. The appointed day had not \$50 a year for the furnace. So I had \$30 left over from my been announced to him beforehand, and when the carriage salary, - just enough for coffee milk and for water, which you suddenly appeared to fetch him, he had a stop. In short, I had to had to buy from the barrel in Chicago at that time. But I still had go before the crack. The proceedings lasted from 2 to 7 o'clock. nothing in my body, nor on it, with my wife, mother-in-law and I had to put down four Methodist preachers one after the other, four, later five children. The additional income was also not not letting any of them go until he had declared that he was going significant. As long as I was teaching school myself, I had to go.

reduced the school fees to 3 cents a week in order to increase the number of students.

As often as I had a teacher, and as long as I had one, the school fees did not apply to me, and I had to feed the teacher freely and keep him clean. In addition to this, what was far more natural for a pastor's home in those days than it is today, was that my apartment was an open hostel for pastors and fellow believers from the neighborhood and very numerous transients. Quite often we had to give up our own bed and prepare a poor camp on the floor in some corner. Yet we were always of good cheer, unless there were serious illnesses in the family or community. The enemies, of course, were surprised that we were still not starving and had been driven out. In a secular newspaper it was written, distorting a statement of mine, that I had said that the Lord Christ brings me a dollar every night, - in another, Ludwig's "Fackel", even that the devil does this. Admittedly, I only twice dared to buy more than 12 cents' worth of flour - the Mexican shilling that was acceptable at the time - and not infrequently we did not know in the morning where we would get something for our table at noon. Nevertheless, I was able to give happy weddings to the three pastors Stubnatzy, Brauer and Volkert one after the other, although they paid for most of the cash expenses themselves. Fortunately, the main foodstuffs were cheap. Especially meat, if one was content with ribs, neck and leg meat, which tasted quite good to us and our guests, could be bought in the large slaughterhouses for a ridiculous price. Yes, our faithful God always miraculously provided us with the most necessary means, so that we could live from day to day from hand to mouth and always had enough. The means for a most adventurous journey with Pastors Brauer and Hoffmann, via Mackinaw and Toledo to Fort Wayne for the Synod - the most advantageous route for us - had to be provided for me by dear people during the day.

before their departure over forty miles distant - from Yorkville. Two copulations and some baptisms were desired by them, and the accidentia for this were sufficient for the outward journey. For the return journey God had to provide. And he did. In Fort Wayne, a candidate of Pastor Hornung and his congregation in Strasbourg, who had just arrived from Alsace and who knew something about the events in Chicago through our "Lutheran," gave me not only H30 for my congregation, but also an equal sum for my personal needs. Thus I was able to help my dear travelling companions on the return trip. Another time, when I was in particular embarrassment, the dear brothers Prof. Walther and Dr. Sihler quite unexpectedly sent me \$10 together. The Lord remember in grace all my helpers on his great day what they did for me for the sake of his kingdom.

But in the end God wanted to show me that my work in Chicago was coming to an end and that I should give way to a younger and better power there. I had to stay behind with my house rent. It is true that a member of the congregation on the west side of the city, far south on Canal Street, i.e. very far from my church and school, gave me a small apartment free of charge; and when I needed a little more space, I also received it from him for a small amount. But it was still not enough. Then a deputation from the parish in Crete, 30 miles away, brought me a letter.

south of Chicago, a profession of the same. The people there had mostly been members or guests of my congregation in the past. About a year ago I had introduced the dear Pastor Weyel here; but he had already followed another profession a few months later. In the meantime, Father Stubnatzy had taken care of Crete from time to time. Of course I could not be offered much there either; but the people were willing and able to maintain me together with my family in such a way that we had no lack to fear. When I now presented my profession to my former congregation, they had to recognize God's will and decided - the great majority probably with heavy hearts - to dismiss me in peace and with their blessings.

Before I left, I had a little fun. I had been in America for fourteen years, but I was still not a citizen of the country. I had taken out the so-called first papers the first year I landed in Pittsburg, but before I came to Chicago I had never been anywhere long enough to bring two witnesses to the court that I had been in the country for five years without interruption. Now I could have enough such witnesses. I now chose for this purpose two men who were respected by the world, and who had just been my fiercest opponents in the church controversy which had led to the separation. When I asked them to do so, they looked at me in amazement at first, but they could not well refuse. So they also swore at the court that I would lead a morally good life and that I would be peaceful and loyal to the constitution of the country.

(To be continued.)

(Submitted.)

Nebraska District Assembly.

The Nebraska - District of our Synod assembled from August 3 to 9 in the midst of the congregation of P. J. P. Mueller at Norfolk. The glad hospitality of this congregation has rendered the Synod much indebted.

In the opening service, the Honorable General Praeses, Dr. H. C. Schwan, preached on 1 Cor. 9, 22, and in simple yet eloquent words explained the right understanding and the right use of this word of Scripture, which is misunderstood and misused by many.

The presidential address, based on the word: "In all things let us prove ourselves to be the servants of God", was an excellent introduction to the lectures led by Prof. Gräbner on the subject: The Christian congregational service. The speaker showed how God and the congregation are active in the divine service. In the word read or preached and in the sacraments, God gives His grace acquired through Christ, and the congregation accepts it in faith. On the other hand, the believing congregation gives the sacrifices of the lips and hands, and God accepts these sacrifices in grace. Of all the ordinances of worship, even those which seem of little importance, it has been proved how they originated, and what a beautiful purpose they have. "Truly," we had to say to ourselves, "our services, with their ancient form and order, are beautiful, rich services."

Speaker further pointed out how miserable, on the other hand, the worship of God was in the Roman and the

Reformed Church. In the Roman service neither God nor the congregation acts, but only the priest, the pretended mediator and intercessor, to the detriment of the one mediator and intercessor, Jesus Christ. And if some of those present say the Lord's Prayer or any other prayer, it is not part of the service, but a private service, which they keep to themselves.

In the Reformed Church, however, in which the sacraments are degraded to mere signs of grace and the gospel is not regarded as a power of God, the preacher is not regarded as a man of God who speaks the word in the name and on behalf of God, but as a man who has learned more and experienced more than others, and who communicates to his hearers what he has learned, experienced, and gathered through his spiritual work. What wonder if the listeners add to or detract from what they have heard, according to their own judgment! - The printed doctrinal treatises on the seemingly unpromising subject will bring many new things to many a reader and great profit to all readers.

Father Möllering gave the mission report on behalf of the Mission Commission, preceded by an urgent appeal for active participation in this work. How pleasing this report was, especially when compared to the report of the previous year! Is it perhaps because there was more to see and less to believe in the mission field than in other years? If, on hearing the report, the thought had occurred that the harvest on this mission field was no longer great, and that the laborers were enough, or even too many, he must not have listened attentively. There are whole large counties in our State, situated in the most settled and prosperous part of it, in which no preacher of our Synod has yet labored. At present 20 pastors and two teachers, serving 40 congregations, 50 preaching stations, and two schools, are wholly or partly engaged in missionary service. The reports of individual missionaries indicate that their work has not been in vain. Besides the proven faithfulness, the frugality of our missionaries deserves the fullest recognition. It is probably mainly due to this latter quality that there was a considerable surplus in the missionary treasury. According to the presidential report, 11 pastors and four teachers joined our district, while nine pastors and two teachers left.

G. Weller.

(Submitted.)

Our East Indian Mission.

1. how we are to be helpers of the truth.

At the time when the apostle John was still alive, some traveling preachers or missionaries, sent by him and the congregation of his place and provided with credentials, went out to preach the gospel to the heathen of the country. They had little money and goods with them, for they expected to find at least a few Christians in most of the cities, and to be received and lodged by them with joy. And so it must have happened in almost every place. In a certain city, the name of which we do not know, there must have been

However, the dear messengers of God had a very sad experience. When they reported to the local Christian congregation, a very respected member of the congregation, a man named Diotrephes, stood up and strongly opposed their admission. What he actually pretended to do we do not know. But he did not want the traveling preachers to be accommodated and otherwise supported by the congregation; with evil words he spoke against the apostle John and his comrades; he dragged the majority of the congregation away with him; yes, he went so far as to threaten those who spoke in favor of the admission of the traveling preachers with exclusion from the congregation. How dreadful! And how devastating this must have been for those who had gone out for the sake of the name of Jesus! But they were not to remain abandoned. A certain Gaius, also a member of the church, a fine, pious man, did not let himself be intimidated by Diotrephes' rage, but took the missionaries into his house without further ado and accommodated them as long as they worked in the city.

John heard about all these events when the missionaries returned home. In order to prevent the seduction of Diotrephes from spreading further, and to strengthen the faithful members of the church, he wrote a letter to Gaius and sent it to him through a certain Demetrius, a generally respected Christian who was grounded in the truth. In this letter the apostle freely and sharply rebuked the actions of Diotrephes and promised to come soon himself and confront the agitator personally in the church. But he praised Gaius kindly for what he had done and wrote: "I am very glad when the brothers came and testified of your truth, as you walk in the truth. I have no greater joy than to hear my children walk in the truth. My beloved, thou hast done faithfully what thou hast done to the brethren and to the sojourners, who have testified of thy love before the congregation: and thou hast done well, in that thou hast brought them off worthy in the sight of God. For they went out for his name's sake, and took nothing from the Gentiles. We therefore ought to receive such, that we may be helpers of the truth." 3 John 3:8.

How obvious is the lesson we have to take from this little story! It is clearly expressed in the last words of the apostle. Those who have gone forth to preach the gospel of Christ, we Christians should take them out, shelter them, support them, feed them, provide for them, so that we too may be helpers in our part of the truth, that is, so that we may help that the eternal and unifying truth of Christ may be spread throughout the world for the eternal salvation of many souls. Let each one of us be a Gaius. And let each one of us beware of being a Diotrephes, or of being enticed and seduced by a Diotrephes.

Many traveling preachers, also from our Synod, travel through the cities and towns of our country to gather the scattered and spiritually unsupplied Christians and to bring them the bread of life. Oh, that they would find everywhere gajusse who would take them in and thus be helpers of the truth! But we above all, we who are already gathered by God's grace and have Word and Sacrament in our midst, we should call upon our God's messenger

We are to provide them abundantly with everything that is necessary for their livelihood and for carrying out their work, so that we, we too, may become helpers of the truth. Oh, the Gajusse are too rare! If there were more Gajusse among us, there would also be more messengers and more work and more fruit for eternal life. - Dear reader, are you a Gajus? are you an assistant to the truth?

Four missionaries of our synod - their names are Näther, Mohn, Kellerbauer, Freche - are working in the far, hot East Indies. Their work is to go out day by day and preach the gospel to the heathen, as Christus the Lord commanded. They have also established schools, four in number, in which they teach the poor Gentile children not only reading and writing and arithmetic, but above all the saving Word of God. - There in the East Indies our missionaries find no Gajus. They work in a region where there are no Christians. Only the Antichrist, the Roman pope, has his deceived bunch there. Now and then a sect preacher may come near them; but he is not friendly to them. Our missionaries are sowing; they have not yet reaped, nor have they yet reaped any firstfruits. Wouldn't you like to see the fruits of their labor soon? They, I believe, would like it even more! It is hard work always to preach and preach, and always to have to say, "But who believes our preaching?" Shall they give up? shall they slacken? shall they leave the heathen? shall they come and preach here? Would that be the will of the Lord? Did not the Lord say, "Go ye and teach all nations"? Come here? Well, here - God be grieved! - it seems now that even for the still too few messengers who preach here, there will not be enough of them to receive them and to be helpers of the truth. No, our missionaries are to remain out in the East Indies with the heathen and preach and always preach and teach and always teach until God the Lord finally lets them also gather fruit. We, however, are to be their guides, are to remember them kindly, are to pray for them, are to give the necessary gifts gladly and abundantly for them, and are not to let ourselves be misled by any Diotrepthes. - Are you a Gajus to our East Indian missionaries? Are you also a helper of the truth in the hot East Indian work? Oh, be it, be it, and God bless thee!

(To be continued.)

(Submitted.)

A report from our field preacher.

Preliminary remark.

Peace is now in prospect, the weapons are at rest, the hostilities have ceased. To the LORD of hosts, who controls the wars in all the world, who breaks bows, shatters spears (Ps. 46:10.), be praise and thanksgiving that the calamitous war is at an end! And now, so many a "Lutheran" reader may think, the further employment of the field preacher is no longer necessary. But this is not so. As is known, about 268,000 soldiers have enlisted in the army. Of these, only 96,000 have been discharged. Among the soldiers still in the camp are still many Luthe

raner, who were to be served with Word and Sacrament. For the time being, therefore, there can be no question of stopping the work. The dear congregations are therefore once again urgently requested to support this so necessary work to the best of their ability. There are two reasons which move the field preacher to address this last-mentioned request to all congregations, namely, on the one hand, the spiritual danger in which our brethren are hovering in the various camps, and, on the other hand, the welcome and warm reception which the field preacher was allowed to experience on the part of the Lutheran soldiers. It is true that some might think that only wild, raw boys and those who have turned their backs on the church have joined the army. But the experience of the field preacher has proved this opinion to be a mistaken one. At Chickamauga Park, near Chattanooga, Tenn., there were about 1200 Lutheran soldiers, who, when they learned that a Lutheran pastor from the Missouri Synod was in camp to minister Word and Sacrament to them, did not fail to seek him out and express their joy that the Honorable Synod had lovingly taken care of them. That there was no lack of work here is proved by the fact that in almost every one of the 40 regiments encamped at Chickamauga there were Lutherans whom the Lutheran chaplain had to visit and serve. One man was therefore not equal to the work, and yet no assistant could be placed at his side by the Mission Commission of the Southern District, because the necessary means were lacking. If this work is to be continued and expanded, the dear brothers and congregations must not be of the opinion that, since the war is now over, it is no longer necessary to raise collections for this purpose. In Porto Rico and Cuba it is expected that about 100,000 soldiers will have to perform garrison duties, and among these thousands probably also those regiments in which the Lutheran soldiers are strongly represented will be transferred there for the next two years, until an orderly government is established in the islands. From this the reader will see that the work begun by the Synod should not yet be discontinued.

Preaching Stations.

At Chickamauga the field preacher had four preaching places: 1. The 31st Michigan field congregation; 2. The 12th Minnesota field congregation; 3. The batteries congregation; 4. The cavalry congregation. In these churches he preached in German and English, according to circumstances. Every Sunday Holy Communion was celebrated in the Lutheran Chaplain's tent between six in the morning and five in the afternoon. As the soldiers usually had no work to do on Sundays, the arrangement was made for Holy Communion to be held on that day. But the soldiers could not set themselves at a certain hour; therefore the whole Sunday was used for this purpose. On one Sunday 50 Lutheran soldiers feasted and refreshed themselves at the table of grace of the Lord. An even larger number would have turned out, but it had rained most of the afternoon. For obvious reasons, the field preacher was very reluctant to hold communion in the public tents of the Young Men's Christian Association, since the Lutherans could not go to the Lord's Table there without being disturbed. There were just

There were all kinds of people there, and he also had to fear that a person who was not fit for the Lord's Supper might approach the Lord's table.

Church Journals.

The pastoral conference in Chicago provided the field preacher with hundreds of copies of the "City Missionary" free of charge. While distributing this booklet, he was able to learn that the Lutheran soldiers accepted this spiritual food with gratitude. For one, four miles was not too far to go to get a "city missionary". With another, the field preacher had to leave behind twelve different numbers of the paper. The latter longed for this magazine, and he was very happy when the chaplain promised to send him several more copies. Lack of space does not permit us to cite other fine examples of the desire for God's Word among the Lutheran soldiers. Admittedly, the Caplan also had some sad and gloomy experiences, which every preacher has.

Correspondence.

The correspondence of the field preacher was an extensive one. Some also made great demands on him, and it took time, effort and money to fulfill the requests of the letter writers. The call of the field preacher, which he had published in the "Lutheran", was also partly not complied with. If all the brethren had complied with this request, the treasury would have been spared many a dollar.

Experiences.

Some examples of the various experiences of the field preacher in the camp may also follow here.

The walks he had to make after nine o'clock in the evening were quite annoying. At such a late hour he could not always get a carriage, and often had to walk the six miles. Once he even had to sleep (fortunately voluntarily) in the prison of the 31st Michigan Regiment; his bed the bare floor; his pillow a stone, over which he spread his handkerchief. He has also often made unpleasant acquaintance with dirty trenches at night. On such occasions the gaiters render excellent service. It goes without saying that in camp the Caplan went in military dress. His tent was in a Mississippi regiment. The cross that hung on his watch chain served him well. He only had to show the cross and the guards would let him pass through the various regiments.

The camp in Chickamauga Park is now a thing of the past. It has been moved partly to Knoxville, Tenn. (P. J. Friedrich, 410 8th Lroaä 8t.), partly to Lexington, Ky. (k. J. F. C. Schmidt, 454 N. läme8tov6 8t.), and partly to Huntsville, Ala. The field preacher will go next week either to Huntsville, Ala. or to Jacksonville, Fla .

According to the latest reports, 600 soldiers have succumbed to the various virulent plagues at Chickamauga Park. The sick Lutheran soldiers are now on thirty days' leave and have departed. Only one sick Lutheran is still there, who is still too weak to make the trip home.

The Field Preacher.

Zrrr ecclesiastical Ohrsnik.

America.

The well-known association of young people of both sexes, "The Young People's Society of Christian Endeavor," held its general meeting at Nashville, Tenn. in July of this year. It was not, however, nearly so well attended as usual. In all, 5000 delegates were present. About 2000 pastors were present. From the report of the secretary it appears that Russia is now the only country in which there is not yet an Endeavor association. The total number of all associations at present is 54, 191, representing a membership of 3, 250,000. In our fleet there are 119 clubs, divided between merchantmen and large warships. In the army the number of associations is 17. 225,754 members are said to have been admitted to the communities from the associations during the past year. The fact that the General Assembly was so much less well attended this time than in previous years is explained in different ways. Some blame the war with Spain and its consequences, others think that the Endeavor movement no longer exerts such an attraction on the youth as it once did. If the latter is really the case, it is certainly not to be deplored. For the whole association is thoroughly unionistic and holds in very low esteem all doctrinal differences of the various church communities; it stultifies the gospel and practices works doctrine; in its large and small assemblies, contrary to the divine word, female persons appear speaking, etc. Therefore our Lutheran youth can only be warned against these "endeavorers."

L. F.

Also a fruit of the false temperance efforts. As is well known, the great Women's Temperance Society (W. C. T. U.) has lately been again making mighty efforts to win adherents for its so-called "temperance," that is, entire abstinence from spirituous liquors. On the occasion of their state conventions they also never fail to boast of their supposed achievements. Thus, at this year's State Convention of the Temperance Societies of Minnesota, held in Glencoe, Minn. this was emphasized as a major achievement, that great success had been achieved in abolishing the use of intoxicating wine in Holy Communion. Of 447 congregations approached in this matter, 247 had declared that they did not want to use wine at Holy Communion, but only unleavened grape juice.*) A sad sign of the times! It shows us clearly how things stand in the sectarian churches, where it is possible for such a large number of congregations to act contrary to the clear word of God, to mutilate the Lord's Supper, to allow themselves to be saddled with antichristic commandments of men, without an open, energetic protest being raised against it in their own circles. In the supposed main achievement of temperance just mentioned, the false spirit from which these temperance endeavors come, and in which they are also carried on, is once more clearly shown. And even if we Bible Christians will always advocate temperance in all things, yes, even under certain circumstances we may vote for so-called "temperance laws" that are conducive to outward order and respectability, for social reasons: we shall nevertheless be ever more anxious to guard against all fellowship with these temperance societies, which abuse and trample under foot God's Word, as well as in general against all fellowship and contact with sectarian churches, which not only lead grossly false doctrine, but also support and nourish such false endeavors, ourselves, and faithfully warn our youth against them.

C. Dreyer.

*) So reported Mrs. M. J. Smith, superintendent of the "department of unfermented wine at the sacrament."

Abroad.

The German Emperor was recently asked by a Jew in Magdeburg to act as godfather to his seventh son, that is, to permit his imperial name to be entered in the register of godparents at the registry office. The Emperor, however, rejected this request and gave as the reason that, since both parties stood on quite different religious ground, it would be difficult for him to fulfill his duties as godfather, or, as it says in the official decision by the President of the Government in Magdeburg, "that the entry of the very highest name as a baptismal witness (?) in the church register is excluded in the case of children of the Mosaic religion". Quite correct. A follower of the Christian religion cannot be godfather to a child of Jewish parents. But neither can unbelievers and false believers become godparents to children of Christian, orthodox parents. All Christian, Lutheran parents should remember this and then act accordingly. The office of godparent is not merely an outward thing, but the godparents are to confess the right faith in the name of the child, are to pray rightly for the child to be baptized, are to show him, if necessary, the right way to salvation when he grows up, and are to take care of the child's education in the right, pure teaching of the divine Word. But no scoffer or unbeliever, no one indifferent in matters of faith, no false believer can do this. But how often it happens that parents demand of their preacher that he should accept as godparents people who either do not belong to any ecclesiastical community or who belong to an irreligious one, of whom it is known in advance that they will never keep what they are supposed to promise at the baptismal ceremony. And if then the pastor, for reasons of conscience, does not accept such people, since he cannot pray with them at the baptismal font, one is dissatisfied and unwilling, instead of being more careful in the choice of godparents, and in doubtful cases having consulted the pastor beforehand. Certainly, if all parents were quite conscientious in the choice of godparents, and on the other hand, if all godparents were quite conscientious in the assumption of their office, the office of godparent would be of much greater blessing to many candidates for baptism. L. F.

True words are written by a missionary from Hermannsburg with regard to the heathen Christian congregations in Africa, which we can read in the "Luth. Kirchenzeitung": "What we have to pay special attention to in our hard work is the school system among the youth. The old serious Christians are dying away, and a new generation is growing up through the adolescents, and if they are not faithful and firm in doctrine and life as true believers, then in time we will get a new paganism, as is already the case in many places in the old Christianity, which presents itself in mammon service, finery, hedonism, vanity and the like. He who misses the youth of his church misses a main side of his missionary calling." What is true of Africa will be much more true of the United States, where Christian churches are threatened by still other dangers. If we want to have serious Christian, faithful Lutheran congregations in the future, whose members are always ready to answer to everyone, who demands the hope that is in them (1 Pet. 3:15), they need thorough instruction in God's Word from their youth.

L. F.

The shameful way in which the Jesuits are carrying out missions on the island of Madagascar was recently reported in the "Lutheran". They do it no differently in other places, proving themselves everywhere to be the most faithful sons of the great Roman Antichrist. Thus a Jesuit, Rolland, reports in a paper, "Die katholische Mission" ("The Catholic Mission"), about a "missionary work" he recently carried out victoriously in the old Galilee.

The inhabitants of that countryside were warm without any medical help and remedies until female Protestant physicians brought them both for free. But this they did, as Rolland says, only to gain entrance to the people, so that they should then read the Bible. He literally writes: "Exactly this wicked procedure, which consists in poisoning the souls under the pretext of healing the body, was used in the place of Lasta. The disciples of Luther already had a school there, and they were about to purchase a large building next to the Catholic church in order to use it partly as a school and partly as a church. They had several secret followers who were only waiting for the opportunity to declare themselves for Protestantism. But Providence had frustrated their plans. The zealous Bishop of Akka requested from the Superior of the Jesuits a missionary or two to set in motion a campaign against the heresy. I was appointed to do this, and set about exposing Protestantism. I showed how it falsifies the Bible to deny the doctrines of Tradition (oral tradition), the supremacy of St. Peter (the Pope), the greatness of Mary, etc. I have told the life of his founder Luther and his terrible death," etc. (As is well known, the Jesuits have invented all kinds of horror stories about Luther's life and death. He had hanged himself, and, not yet dead, had been taken by the devil, etc.) Rolland then continues: "These arguments worked. The Protestants were losing ground day by day. His Serene Highness the Bishop now believed the time had come for a decisive blow. He put himself in agreement with the local authorities (that is, he knew how to win over the Turkish officials by bribery) and - the Protestant school, the bulwark of this sect, was closed with an armed hand. A few days later, the bishop who saved his flock from the attacks of the Protestant wolf appeared and secured the faithful against further seductions of the Protestants, declaring that anyone who even consorted with them was liable to ecclesiastical banishment without further ado." Truly, truly Jesuitical, truly anti-Christian!

L. F.

In Hungary, as church papers report, the sect of the so-called Nazarenes is becoming more and more noticeable. In recent years, several thousand defectors from all confessions have joined it, in some cases entire congregations. Now the "Hungarian Synod of the Nazarenes" has presented its statutes to the Minister of Culture. The Old and New Testaments form the basis of the faith. The service consists of singing, prayer and the reading of Bible passages by the appointed "teacher". Those entering the congregation have to confess their public and secret sins before the "church servant", whereupon baptism is administered, God's blessing is invoked on the new believers, and Holy Communion is served to them. The children receive no actual religious instruction, but are educated only to a "moral way of life." If a man feels inclination for a woman and sees his feelings reciprocated, he informs one of the rulers of the congregation, whereupon the latter, recognizing the mutual inclination of the hearts and also the consent of the parents, orders the bride and groom to be legally married by the authorities and then invokes God's blessing with the assembled congregation. The funeral service is as simple as possible. An oath is not taken, but only a swearing in. State duties are fulfilled by the Nazarenes, so also the military service, as far as the same does not require the use of a weapon. L. F.

In the years 1890 to 1896 the Bible was translated in whole or in part into 60 new languages and dialects, so that the number of languages in which God's Word can now be read amounts to 400.

and the Bible has thus been made accessible to at least four-fifths of all mankind. - "What a thought," remarks the "Lutheran Church Messenger for Australia," "that now the great, last word of the Holy Scriptures will soon be heard and read in all languages and by all nations: 'Yea, I come quickly,* Revelation 22:20. Surely, this is also a sign of the nearness of the great day.' "The gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," Matt. 24:14. "Yea, come, Lord JEsu," Revelation 22:20. L. F.

A story for the sick, from which the healthy can also learn something.

"Oh, Father," sighed a sick man, "my patience is at an end. For many weeks now I have been lying there and must see how my poor wife hardships herself, how grief and night watches consume her strength. I have to leave the work of my profession in the hands of strangers, and every day hope fades that this state will end. The pains do not want to go away, the nights seem longer and longer to me, the days seem more and more unbearable, which do not bring me a happy awakening to new work, which creep along so slowly and sluggishly and extend endlessly into the future before me. For a long time I have submitted in patience and surrender to my heavy suffering, I have put myself off from one day to the next, but now it is no longer possible. I can bear it no longer."

The preacher has listened quietly to the sick man's lamentations without interrupting him. With his head bowed and his hands folded, he still sits in deep silence. Finally he begins "My dear man, let me tell you an incident from my own life. As a young man I was an assistant preacher in a large city. Although I was in good health and had no worries about my daily bread, there was still a deep sadness in my soul. I could not be happy in my profession and my work, I did not want to succeed in everything I undertook; the future seemed anxious and joyless to me. One day I awoke in a particularly bad mood. I was called to a sick person. I found an elderly woman, in a poor little room, on a clean bed, her limbs bent with gout. After a few sympathetic questions about her condition, which she answered briefly, she looked at me kindly with her eyes and asked: "Mr. Preacher, are you ill?

"I don't know whether it was the sympathetic tone in which she said it, or whether it was the eyes that reminded me of my recently deceased mother, but I had such confidence in the dear old woman that I poured out my whole heart to her; I told her all my impatience, all my despair. When I had finished, she only asked: "How old do you think you are, preacher?

"Elstaunt I answered, .to-day I am twenty-six years old."
""And with me*," said the sick woman hereupon, 'it is just twenty-six years to-day that I have been lying on my bed of pain.'

"We were both silent; I rose and parted with a warm handshake, deeply ashamed." -

With eagerness the sick man had followed the narrative. "Twenty-six years," his lips now whispered, "twenty-six years, a long time! I thank you, Father; I hope you have not told me your story in vain."

"God will give us many more and greater things than we can ask, only that we may not grow weary of praying."
(Luther.)

Death notice.

In the firm faith of his Savior, whom he served, Mr. Ludwig Friedrich Buehler, former pastor of the Immanuel Lutheran congregation in Petersburg, Waterloo Co., Ontario, passed away on August 20 in Monroe, Mich. his present residence. He had suffered for some years from dropsy of the heart. About three years ago he resigned his office on that account. The time of his pilgrimage was 66 years, 2 months and 20 days.

"How blessed the rest with JEsu in the light!"

P. Andres.

Ordinations and gin tours.

By order of the Venerable Vice-President IV Rösener, on 9 Sonnt, n. Trin. Cand. Theodor Walther at St. John's Lutheran Parish, Babtown, Mo. assisted by IV G. Mueller of Lockwood, Mo. ordained and introduced by Ernst Heck. Address: Rev. Il?deo. LVaUllsr, Lubbtorvu, OsLA" Oo., Llo.

By order of the Venerable President Strasen, on the 9th of Sonnt, n. Trin. Cand. C. Gutekunst ordained in St. John's parish at Hay Creek, Wis. assisted by P. J. Bürger, and introduced by Otto Bräm. Address: Uev. O. Outskuust, ^UKUsta, Lau Olalr" Oo., >V1s.

In the substitution of the Hon. President Psotenhauer, Cand. A. Nees was ordained on the 9th Sunday, n. Trin. in the St. Johannis parish at Burns, Minn. with the assistance of ?? J. Fackler and F. Schmiede, and was ordained and introduced by Ad. Gahl. Address: Rsv. 8668, LUr Rivsr, Lllerburu" Oo., Llluu.

On the 10th of Sonnt, A.D., at Chippewa Falls, Wis. cand. Theo. Lätsch was ordained by order of the Honorable President Strasen, assisted by ?? K. C. Bubeck and Carl Eißfeldt ordained and introduced by Ed. Sylvester. Address: Usv. Il?üeo. I-nstsek, 110 L. Oranck ^ve., Oüipporva ?all8, ^ls.

By order of the Hon. President Pfothenauer, on the 10th of Sonnt, n. Trin. Cand. Gust. Döge in Wall Lake Tp, S. Dak, with the assistance of ?? K. Karstensen and W. Marth ordained and introduced by G. H. Buescher. Address: Rov. O. voexo, üartckorcl, 8. yvuk.

By order of the Honorable President Spiegel, Cand. W. Schalm was ordained and inducted by J. Schinnerer in his congregation at Onekama, Mich. on 10 Sonnt, n. Trin.

By order of the Honorable President H. H. Succop, Cand. Hermann Meyer was ordained and introduced by Theo. Lohrmann. Address: Rsv. Hermann Lieber, Lox 27, Oolumdla, Llonroe Oo., Ill.

On the 10th of Sunday, A.D., Cand. Max Manteufel, by order of Hon. Praeses Hilgendorf, in the midst of his two congregations at Carroll, Wayne Co. nebr. assisted by ? Herm. Hilpert's ordained and introduced by Conrad Pöckler. Address: Rev. Ll. Llantsuksl, Oarroll, LVazne Oo., Xekr.

According to the order received, on the 10th of Sonnt, n. Trin. Cand. T. E. Brueggemann ordained in his congregation at Festus, Mo. assisted by IV F. E. Rothés, and introduced by Geo. Mezger. Address: Usv. Il?. L. LrusAASmauu, Festus, Llo.

By order of the Honorable President Niemann, Cand. H. W. Walker ordained on the 10th of Sonnt, n. Trin. in the churches at Logan and Sugar Grove, and introduced by S. M. Zorn. Address: Rsv. n. LVallrer, Lox 161, I-oZan, O.

On the 10th of Sonnt, n. Trin. was Cand. F. C. Ährens was ordained by order of the Honorable President Pfothenauer in his congregation at Bertha Tp. and introduced there and at the preaching place at Bartlett Tp. by F. W. Schilke. Address: Uev. IV O. stiren", Lertüa, lockck Oo., LHuu.

On the 10th of Sunday after Trin, Cand. G. Blievernicht was ordained by order of the honorable President Succop and introduced into his congregation by Wm. Hallerberg ssu. Address: Rev. O. Rlisvsrmeüt, 8ox 138, Ola^lou, ^clams Oo., Ill.

By order of the Honorable President Zürrer, Cand. H. Schaller on the 10th of Sonnt, n. Trin. in Persia, Ja. ordained and introduced by C. A. Krog. Address: Rsv. H. 8odall6r, krsria, llarrlsou Oo., lorva.

By order of the Honorable President G. Spiegel, Cand. G. Nuechterlein was ordained on 10 Sonnt, n. Trin. in his parishes in Wilson Tp. and Montmorency Tp., Mich. under the assistance of IV D. Ehmann and introduced by E. A. Mayer.



By order of the 'Hon.' Praeses Rösener, on the 10th of Sonnt, n. Trin. Cand. W. Gielow ordained and introduced into his congregations by A. W. Wilk. Address: Rev. W. Oielo^v, Odarlotte, Oa8oonLdo Oo., Llo.

By order of the Honorable President F. Pfothenhauer, Cand. P. H. Rist an ordained and inducted on the 10th of Sonnt, n. Trin. at Immanuel parish, Lakefield, Minn. by C. F. Malkow. Address: Rev. P. R. RI8tau, Rakoüolck, dsok8on Oo., blInn.

On the 11th of Sunday, A.D., Cand. Otto E. Janzow was ordained and introduced by C. L. Janzow in his parish at Spirit Lake, Minn. by order of the Honorable President Pfothenhauer in the morning with the assistance of P. G. Groh, and in the afternoon he was introduced in the parish at Frazee by P. G. Groh with the assistance of P. C. L. Janzow.

By order of the Honorable President J. H. Niemann, Cand. Aug. Buuck on the 11th of Sonnt, n. Trin. in his parish at McClure, O., ordained and introduced by W. Schuft. Address: Rev. Luuolc, Tox "8, Ronr^ Oo., O.

By order of the Honorable Presidency of the Western District, k. Röseners, Cand. H. E. Norden, on the 11th of Sonnt, n. Trin. in his parish at Gillett, Ark. ordained and introduced by M. Schmidt.

By order of the Honorable President G. Spiegel, Cand. L. Müller ordained on the 11th of Sonnt, n. Trin. in his parish near Deerfield, Mich. assisted by P. J. Kruger, and introduced by J. Fackler. Address: Rev. R. AlneRer, Rox 63, voorüolck, Ronawoo Oo., stayed.

By order of the Venerable Praeses Brand, Fr. E. F. Holls, assisted by the kk. F. W. Holls and E. G. Holls on the 11th of Sonnt, n. Trin. at his parish in Batavia, N. D., introduced by Rev. M. T. Holls. Address: Rov. R. R. Soll8, 22 IVooock 8tr, Ratavia, N. 1^.

By order of the Honorable President Brand, Cand. G. Kästner on the 11th of Sonnt, n. Trin. in his parish at Worcester, Mast. ordained and introduced by F. C. G. Schumm. Address: Rev. 6th LL "8tn6r, 19 ^otua 8t., bVoro08tor, bla88.

On the 11th of Sonnt, A.D., Cand. C. Predöhl ordained in his congregations in Frontier and Hayes Counties, and Aug. 22, in Lincoln Co, Nebr. by order of the Honorable Presidency of the Nebraska District, and introduced by S. Rathke. Address: Rov. O. krockoobl, LloOook, Rodr.

On the 11th of Sonnt, n. Trin. was Cand. W. Röcker was commissioned to his congregation at Springfield, Minn. by J. K. E. Horst.

By order of the Venerable President F. Pfothenhauer, on 11 Sonnt, n. Trin. Cand. E. Wachs muth, assisted by P. N. Berg, was ordained by the venerable Norwegian Synod and introduced at Kalispell, Mont. by Theo. Büniger.

By order of the Venerable President of the Eastern District, Cand. Franz Miller, assisted by kk. A. Brunn and Prof. H. Stein ordained and inducted at Easthampton, Mast. by Wm. Mönkemöller. Address: Rev. R. bVillor, Rox 36, RaotüLvapton, bla88.

By order of the Hon. President J. Strafen, Cand. Hermann A. Lorenz ordained on the 12th of Sonnt, n. Trin. and introduced into his congregation at Glidden, Wis. by Geo. H. Steuber. Address: Rov. Rorru. Roronr, Olickcken, Wasteland Oo., bVI8.

Received order that Fr. H. M. Tietjen be introduced at Venice, Ill. on the 11th of Sonnt, n. Trin. by A. Almstedt.

Mission Festivals.

On the 5th Sunday, A.D.: The churches of Luverne, Harwick, and Steen, Minn. Preachers: kk. Buescher and Karstensen. Collecte after deduction: -40.00.

On the 6th Sunday, A.D.: St. Paul's parish at Clifty, near Columbus, Ind. with guests from the city parish. Preachers: kk. Herzberger and Trautmann (Engl.). Collecte and surplus after deduction: -66. 81.

On the 8th Sunday, A.D.: The congregations of Sand Beach and Port Hope, Mich. Preachers: kk. Born, Berner, and Schwartz. Collecte after deduction: -46. 30th - The missionary congregation at Cheyenne, Wyo. Preacher: P. Wind. Collecte after deduction: -40. 27. - The congregation at Shell Lake, Wis. Preachers: kk. Kirschke and Randt. Collecte: -15.00. - The Immanuel congregation at Willow City, N. Dak. Preachers: kk. F. Polratz and G. Potratz. Collecte: -35.07. - St. Lucas parish at Hannahstown, Pa. Preachers: kk. C. Engelderjun.andTH.Engelder. Collecte: -34. 34.- TheZion and Trinity congregations at Portland, Oreg. Preachers: kk. Paul, Fleckenstein, and Poppe (Engl.). Collecte: -53.00. - The congregation at Rankin, Wis. with guests from Forestville.



Preachers: kk. Fuhrmann and Kionka. Collecte: -30. 27. - The congregations of kk. Holiday, Frederking, G. Sievers and Budach. Preachers: UU. Pardieck and Matthius. Collecte: -118. 30th - The congregation of St. Johannis at Berlin, Wis. Preacher: P. C. F. Ebert. Collecte: -30th 10. - The congregation at Claremont, Minn. Preacher: H. Meyer and J. Schulenburg. Collecte: -52.00. - UU. congregations: Jöckel, Hieber and vacant congregation in Mattison, Ill. Preachers: kk. Seehausen and Feddersen. Collecte: -129. 77th - The congregation at Philadelphia, Pa. Preachers: kk. H. Walker and J. Holthusen. Collecte: -79. 30. - The congregation at Magnolia, Iowa. Preacher: P. Clöter. Collecte: -14. 43. - The congregation at Bingen, Ind. preachers: uu. Schatz and G. Koch. Collecte: -112. 77. - The Trinity congregation at Rockville, Conn. Preachers: uu. Düffel and Prof. Heintze. Collecte after deduction: -60. 31st - St. Paul's parish at Sheboygan Falls, Wis. Preachers: kk. Spilman and Wollbrecht. Collecte after deduction: -27. 36.

On the 9th of Sunday, A.D.: Trinity Parish in Manistee, Mich. Preachers: kk. Bro. Hahn and F. Bessert. Collecte: -128. 64th - The Bethlehem congregation at St. Paul, Minn. Preachers: Fr. H. Schulz and Prof. L. Wefsel (English). Collecte after deduction: -45.00. - The congregation at Concord, Wis. Preachers: Prof. Hamann and P. J. Müller. Collecte after deduction: -64. 51. - St. Paul's parish at Martinsville, N. D. Preachers: kk. Restin and Laux. Collecte: -33. 53. - St. John's parish at Town Vienna, Wis. Preachers: kk. Gläser and Kössel. Collecte: -55. 30. - The congregations of Wall Lake and Coon Valley, Iowa. Preachers: uk. J. P. Guenther and A. Discher. Collecte: -65. 70. - The congregations at New Haven and Vöglein, Ind. preachers: Prof. Bischofs and P. Meinzen. Collecte: -107.00. - The congregation at Detroit City, Minn. Preacher: V. Andres. Collecte after deduction: -9. 50. - The congregations of ck. Wesemann, Naumann and Wichmann. Preachers: P. Grothe and Prof. Müller. Collecte with surplus: -142. 38. - St. Paul's parish at Preble, Ind. with the parishes of Friedheim and Wells County. Preachers: kk. Jäbker and Stock. Collecte: -138. 70th - St. Stephen's parish at Benona, Mich. with guests from Claybanks. Preachers: kk. W. Rudolph and E. Köstering. Collecte: -24. 86. - The churches of Colby and Green Grove, Wis. Preachers: Dreyer and Bittner. Collecte: -46. 32. - The Zion congregation in Akron, O. Preachers: kk. Westerkamp and Knust. Collecte after deduction: -97. 50th - The congregation at Browns Corner, Wis. Preachers: kk. P. Plaß and Th. Hoffmann. Collecte: -18.00. - The congregation at Webster, Mass. Preachers: p. A. Brunn and Stud. H. Sieger. Collecte: -31. 30.

On the 10th of Sunday, A.D.: The Concordia congregation at Geneseo, Ill. Preachers: kk. Alfr. Reinke and Hohenstein. Collecte after deduction: -61. 35th - The congregation at Watertown, Wis. Preachers: director Albrecht and prof. Huth. Collecte: -93. 80. - The Zion congregation at Mt. Pulaski, Ill. Preachers: kk. Meyer and Burgdorf. Collecte: a little over -60.00. - The churches at Port Sanilac and Sanilac Centre, Mich. Preachers: kk. Donner and H. Schuessler. Collecte after deduction: -51. 73. - The congregation at Forest Green, Mo. with guests from Salisbury and Brunswick. Preachers: ?? Rohlfig and Duckwitz (English). Collecte after deduction: -25.00. - The congregation at Hart, Minn. Preachers: kk. F. W. Lange and Zitzmann. Collecte: -56. 67. - The congregation at Friedheim, Mo. preachers: kk. Purzner and A. L. Rohlfig. Collecte: -48.00. - The congregations at Oakglen and Lansing, Ill. Preachers: kk. C. Dietz and T. Jöckel. Collecte: -81. 31st - The congregation at Onawa, Iowa. Preachers: p. Von der Au and Stud. Kraft. Collecte: -16. 50. - The congregations at Woodburn and Gar Creek, Ind. preachers: kk. Jüngel, Meinzen, and Stud. Daib (Engl.). Collecte: -104.00. - The congregations of k?. Bruß and Walther at St. Paul, Minn. Preachers: kk. Lübkert, v. Niebelschütz and Otte. Collecte: -115. 90th - The congregations at Calumet, Hancock and South Lake Linden in Calumet, Mich. Preachers: Uk. G. Traub, Jr, Prekel and Cl. Seuel. Collecte after deduction: -66. 38. - The congregations at West Duluth, Minn. and West and South Superior, Wis. in Duluth, Minn. Preachers: kU. Ph. Lange and Randt. Collecte after deduction: -18. 42. - The congregation at Charter Oak, Iowa. Preachers: kk. Aron and L. A. Mueller. Collecte after deduction: -44.00. - St. Paul's parish at Garden Plain, Kans. Preachers: kk. Rauh and Prof. Meyer (English). Collecte after deduction: -37. 26. - The congregation at Columbus, Ind. preachers: kk. Kühn and Bentrup (Engl.). Collecte: -140. 35. - The congregation at Hamler, O., with the congregations of Holgate and of Flatrock Tp. Preachers: UU. Spannuth and Schuft. Collecte: -122. 15. - St. John's parish at Coming, Mo. preachers: kk. Bräuer, Rittamel and Gänßle (Engl.). Collecte: -75th 95th - The Zion congregation at Granton, Wis. Preachers: kk. Knus and Bräm. Collecte: -47. 85. - The congregation at Wolcottsville, N. D.

Preachers: kk. Laux and H. Dorn. Collecte: -49. 13. - St. John's parish at Town Woodbury and St. Peter's parish at Town Aston, Minn. Preachers: Father Kunz and Prof. Messet. Collecte: -56. 72. - St. Paul's parish at Rockford, Ill. with members from Pecatonica. Preacher:
Burner and Greener. Collecte after deduction: -70.00.
(To be continued.)

Jubilee and Mission Festival.

On the 10th Sunday after Trinity, the Lutheran Immanuel congregation in Charlotte, Iowa, celebrated their 25th anniversary in the morning and their mission feast in the afternoon. Preachers: A. D. Greif and G. A. Matthaideß. H. Niemand.

Community - JuvUirum.

On the 11th of Sunday, A.D., the Lutheran Immanuel congregation at Town Burnett, Dodge Co, Wis, celebrated its 25th anniversary. The festival preachers were? E. Bäse and the undersigned. Collecte-23.00. E. C. Monh ardt.

Conferenz - Ads.

The Pastoral and Teachers' Conference of Southern and Eastern Michigan will meet at the parish of Bro. Arendts, Halfway (Roseville), from October 5 to 9 (Wednesday to Sunday). Papers: 1. Of the works of the devil (k. Engelder); 2. The homologumena and antilegomena of the New Testament (k. H. Frincke); 3. Catechesis on the eighth commandment (teacher Dammes); 4. The employment of women teachers in our parochial schools (teacher Stünkel); 5. Lute method (teacher J. H. Ch. Meyer). Sermons: Pastoral sermon: Smukal-Tresselt; Gospel: Born - Bornemann; Epistle: Meinecke - Rehn; Confession: Wüst - Schatz. Timely registration is requested at: Rev. Arendt, Halln Llaevod 6o., Llieü.
R. Smukal, Secr.

The Pastoral and Teachers' Conference of Northern and Western Michigan will meet, v. v., October 6-10, at Lansing, Mich. Work: "By what means can corporal punishment of children be lessened or even eliminated without relaxing school discipline ?" Teacher Dreß-Teacher Grauer. Sermon on the Gospel: Gräbner-Wichmann; on the Epistle: Trinklein - Wißmüller. Pastoral sermon: Mayer - Wuggazer. Registration is absolutely necessary before the end of September with the local pastor H. Schmidt. No registration, no lodging. F. W. Geffert, Secr.

The Central-Jllinois Pastoral Conference will meet, v. v., October 11-13, at P. W. Heyne's church at Decatur. Papers: 1. "Life Insurance in the Light of Holy Scripture." (bk. Hohenstein and Zahn.) 2. "What must be the nature of the pastor's public preaching, that the end set before it by God's Word may be attained?" (k. W. Heyne.) Preacher: P. Sapper (k. Berg). Confessor: k. Behrens (? . Jaß). The local pastor would like to receive registrations, or cancellations, by October 1. Alfred E. Reinke.

The Western District

of our Synod will assemble on October 12 at the congregation of the Rev. P. Roesener, Altenburg, Mo. Registrations are to be sent to Rev. P. Roesener, Altenburg, Perry Co, Mo. not later than 14 days before. The deputies are requested to bring their credentials to the church first thing in the morning, so that they can be given to the secretary after the opening service.
Fr. Klug, Secr.

You are welcome!

Since a new calculating book, and in a short time also the third booklet of the Language Lessons, is to be presented for examination, all pastoral and teachers' conferences which are interested in it are asked to inform us immediately of the time of their next meeting, together with the address of their "secretary", so that the proofs can be sent to them.

Concordia Publishing House,,
8t. 1.01118. Alo.

The caste for General Internal Mission is empty.

On the 15th of October, for example, support for the salaries of their workers in the mission is to be sent from this fund to the districts in need of this assistance. At the last distribution, at the beginning of August, we found with difficulty -800.00 together, not one sixth of the sum which the commissions in question needed to cover the miscellaneous expenses.

sion servants to procure food and clothing. The last crumbs of the Jubelcollecte have also been given away. We consider it our duty to inform all the congregations of our Synod of this emergency in a few words. Necessity speaks a more moving language than human words. A worker is worth his wages, says the Shi'is; but these workers, God's and ours, not only need their small wages, they also find them worthy. May God grant us faith and love, especially in this time of mission feasts, that the Holy Spirit may testify of us, as he once did of the churches in Macedonia through the apostle Paul: "They have given abundantly in all simplicity. According to all ability and above ability they themselves were willing. - God be with them.

The Commission for General Inner Mission
H. Miracles.
H. C. Zuttermeister. L.
Hölter, Chairman.

Address changes for the 1899 calendar.

Those pastors and teachers whose addresses are no longer as given in the 1898 calendar are hereby requested to send us by co8tal 6ard, exactly according to the following scheme, their new addresses for correction in the calendar.

The same is true of the candidates who are now entering office.

- First and last name:
- Pastor or Teacher:
- Place of residence (if necessary, also street):
- Postal Station:
- County:
- State:
- Belonging to which synod:

-In order not to complicate our work unnecessarily, we urgently request that you answer all questions, and not, as unfortunately so often happens, only some of them.

Changes under heading III (List of Places Served by "Traveling Preachers") should be sent immediately by the traveling preachers directly to the District Presbyter concerned.

All address changes should be in our hands by September 13, the date on which the calendar name list closes.

Finally, we ask that only the answers to the above questions be placed on the ?o8tal 6 "rd, and that no orders, notices, etc. be placed there. Also, one should only place an adreffe on a Lostal Oarcl.

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Correction.

A passage in this year's report of the Jllinois District (p. 18) might be considered as if it were intended to be a literal rendering of a saying of Dr. Kahnis; but it is only a factual explanation of his words: di68 dienn doeet, as read in Dr. Walther's "Law and Gospel" p. 28. H. Succop.

Proceeds to the Treasury of the Illinois District:

Synodical treasury: P. Berthold's parish in Danville -9. 65.
Salary of our field preacher: P. Jaß in Peoria from the Christ congregation 4. 50, P. Zapf in Melrose Park from Geo. Ell 1.00, P. Schüßler, Theil. d. Coll. at Joliet-Lockport missionary feast, 6. 20, P. Heyne's congreg. at Decatur 5.00, L. Haake v. d. congreg. at Elk Grove 9. 70, dch. R. J. Neddermann, coll. v. k. Wittes St. John's comm. in Pekin. 9.00. (p. -35. 40.)
Inner Mission: Fr. Bartling in Austin v. L. Klein 2.00, k. Leßmann's Gem. in Okawville 6. 15, P. Heinemann's Gem. in Bremen 2. 84; Missioncoll.: by L. Schüßler at JolietLockport Missionf. 26.00, P. Schröder v. d. Gem. in Chicago Heights 16. 80, P. Brunn v. d. Gem. at Oakglen and Lansing 50.00, P. Holst v. d. Gem. at Mt. Pulaski 27.00, P. Hartmann v. d. Gem. at Woodworth 42. 31, P. Blanken v. d. Gem. at Buckley 40.05, P. Gresens v. d. Gem. at Sterling 79. 44, and k. Gräf v. d. Gem. at Blue Point 20.00. (P. -312. 59.)
Inner Mission in Southern Illinois: Fr. Brecht at Darmstadt by Louis Eckert 2.00, Fr. Gräf at Blue Point, Theil of Mission Fcoll. 5.00. (S. -7.00.)
Travel expenses for Missionary Bakke: Fr. W. C. Kohn in Chicago from St. Andrew's Men's Choir 5.00.
Neaerschule in Sallsbury, N. C.: P. Schuessler in Coal City by the Sunday School 1. 40, Teacher E. Steinkrauss in Chicago by Teacher Abel's pupils . 25 and by his pupils 3.00. (P. -4. 65.)
Negro Mission: Geo. Nichtmeier in Chicago 5.00, P. Landeck in St. Paul by Mrs. Maria Zink 1.00; Miisionscoll.: L. Schüßler at Joliet-Lockport Missionsf. 6. 6l, L. Schröder v. d. Gem. in Chicago Heights 16. 80, L. Brunn v. d. Gem. at Oakglen and Lansing 11. 31, P. Holst of Zion congregation at Mt. Pulaski 7. 50, P. Hartmann of Woodworth congregation 40.00, k. Blanken of Buckley congregation 20.00, and L. Gräf of Blue Point congregation 10.00. (p. -118. 22.)
English Mission at Morganton, N. C.: P. Mueller's Gem. at Echester 9. 20.

English Mission: Fr. Brecht at Darmstadt by Louis Eckert 2.00, Mission coll.: Fr. Schüßler at Joliet-Lockport Mission coll. 6. 20, Fr. Schröder v. d. Gem. at Chicago Heights 16. 80, Fr. Holst v. d. Zions-Gem. at Mt. Pulaski 10.00 u. och. ?. Gräf v. d. Gem. in Blue Point 5.00. (S. -40.00.)

Jewish Mission: Fr. Müller's congregation in Ehester 7.00, ?. Schüßler at Joliet-Lockport Missionss. 6. 20, from ?. Heyne's Gem. in Decatur 5.00, Fr. Engelbrecht rn Chicago from Minna Stüven 2.00, Fr. Brecht in Darmstadt from Loms Eckert 1.00, ?. Hartmann in Woodworth, part of the Missionsscoll. 5.00 and by Fr. Landeck in St. Paul from Mrs. Maria Zink 1.00. (p. -27. 20.)

Emigrant Mission to New Dork: P. Heyne at Decatur, Coll. of both Gemm. there at Miss. S. Key's Lectures, 17. 58.

Emigrant Mission: Fr. Weisbrodt's congregation in Mt. Olive 6. 77 and Fr. Hartmann in Woodworth, part of the mission coll. 5.00. (S.- 11. 77.)

Heathen Mission: Missionary Coll.: Bro. Schüßler at JolietLockport Missionary Coll. 6. 20, Bro. Holst v. d. Zions-Gem. at Mount Olive 7. 50, Bro. Hartmann v. d. Gem. at Woodworth 5.00 and ?. Gräf v. d. Gem. in Blue Point 5.00; Fr. Blanken in Buckley by N. N. 5.00, Fr. Landeck in St. Paul by Mrs. Maria Zink 2.00. (S.-30. 70.)

Support fund: P. Brügmans Gem. in Hahlen, Abdm.-Coll., 3. 55 and Fr. l. N. N. 5.00, dch. P. Weisbrodt in Mount Olive, Jubilee gift, 10.00 and v. d. Gem. 5. 50, ?. Zapf, coll. of comm. in Melrose Park, 10. 42, P. Nütze! in Chicago by women's ver. 5.00, teacher Kastруп in Kankakee 5.00, ?. Hieher in Riverdale, surplus of travel fund from pastoral conference, 3.00, Fr. Rabe in Mounr Pulaski from Mrs. Bornscheuer 1.00, Fr. Holst, part of mission fund from Zion congregation in Mt. Pulaski, 10.00 and coll. from Fr. Sallmann's congregation in Highland Park 3.00. (p.-61. 47.)

Laundromat in Springfield: Prof. J. S. Simon v. Women's Ass. in Springfield 2.00.

Students in Springfield: P. Piehler's Gem. in Genoa for Theo. Sieving 11. 17 u. Coll. v. P. Büngers Gem. in Hamel for H. Bornemann 6. 85. (S. -18.02.)

College student in Milwaukee: P. Jaß in Peoria, Coll. v. d. Christus-Gem. for Gottl. Gundlach, 8. 25.

College students at Concordia: P. Gräf, Blue Point, for H. Kowert, Coll. d. Gem., 5. 15 and by Olga Gräf. 20. (S.-5. 35.)

Church building fund of the Jllinois District: R. Wockenfuß of the congregation in Dwight 8. 25, Fr. Schuessler, part of the coll. at the Joliet-Lockport mission festival, 15.00, Fr. Brunn, part of the mission coll. of the congregations in Oakglen and Lansing, 20.00, ?. Brewer's congregation in Eaale Lake 15. 75 & dch. W. Pfortmüller of ?. Heine's congregation in Rodenberg 13. 25; for the congregation in Murphysboro: P. Holst in Mt. Pulaski, part of the missionary coll. of the Zion congregation, 25.00, Coll. P. Brecht's congreg. at Darmstadt, 7.00. (p. -104. 25.)

North Detroit Deaf and Dumb Institution: P. Hartmann at Woodworth, Theil d. Misiionsfcoll., 5.00.

Deaf and Dumb Mission: Fr. Wagner in Decatur by Miss Anna Potraske 5.00, Fr. Lochner by Fr. Jäkel in Milwaukee 1.00, Fr. Lanveck in St. Paul by Mrs. Maria Zink 1.00; Missionfcoll. (Theil): Fr. Schüßler at theJoliet-Lockport Missionf. 6. 20, Fr. Hartmann v. d. Gem. at Woodworth 5.00 and Fr. Gräf v. d. Gem. at Blue Point 2.00. (S. -20. 20.)

Saxon Free Church: Fr. Great in Addison by D. Dammeier 1.00.

Alexandria Parish, Va: Fr. Strieter's Congregation in Proviso 10.00.

For the sick pastor N. N.: P. K. Schmidt v. d. Nord-Jllinois Pastoralconf. in Crete 29. 10.

Gemeinde in Woodstock, Ill.: By W. Psortmüller v. P. Heines Gem. in Rodenberg 13. 24.

Orphanage in Addison: 39.00. (AR. Treasurer G. Ritzmann will acknowledge the individual items).

Home for the aged in Arlington Heights: P. T. J. Große v. Teacher J. Brackmann's pupils in Chicago 1. 35, P. Fülling's Gem. das. 4. 35. (pp. -5. 70.)

Mission in London: P. Gräf, Theil d. Missionsfcoll. v. d. Gem. in Blue Point, 5.00. Total: -956. 54.

Addison, Ill., Aug. 27, 1898; H. Bartling, Cassir.

Incoming to the Western District Coffee -

Synodical Fund: Imm.-Gem. in St. Louis -8.00.

Progymnasium in Concordia: P. Schwartz' Gem. in Kansas City 8. 81. P. Lentzsch in Craig from Bro. Heine, Sr. (borrowed) 200.00. (S. -208. 81.)

Inner Mission of the District: Fr. Geske, Coll. a. d. Hochz. Reisenbühler-Fölber, 7.00. P. O. Hanser from Herm. Uffmann 2. 50. Thank offering by Chas. Purzner in Jefferson City 5.00. Gemm. d. ???. Ludwig at Appleton City 3.00, Falke at Forest Green 20.00, Gaßner at Friedheim, Mssionsfestc., 20.00. (p.-57. 50.)

Field preacher fund: Fr. Biltz in Concordia v. Jugendver. 11.00. Gemm. d. ???. Schmidt in St. Louis, nachtr., 1.00, Pflantz in Gordonville 7. 50, Bethlehem's - Gem. in St. Louis 15.05. (p.-34. 55.)

St. Louis City Mission: Fr. O. Hanser, thank offering for the celebration of the silb. F. and C. Goebel, 10.00.

Mission School in Rock Spring: Imm. comm. here 5.00.

Negro Mission: Fr. Schmidt's parish in St. Louis 1.00. ?. Schwartz in Kansas City by Mrs. N. N. 1.00, by Miss P. . 15. p. Biltz v. A. Bergmann 5.00. p. Weseloh v. Kath. Stahl & Lina Weseloh 2.00. p. Falles Gem. in Forest Green 5.00. p. Rupprecht in Clarks Fork v. etl. Gldn. 2. 75. (S. -16. 90.)

English Mission: Fr. Biltz v. A. Bergmann 5.00. ?. Gaßners Gem. in Friedheim, Missionsfc., 10.00. (S. -15.00.)

Heathen Mission: ?.AmbacherinWellstonv.Lina,Maria u. Louise Bartling each 1.00. Fr. Gaßners Gem. in Friedheim, Missionsfc., 10.00. (S. -13.00.)

Deaf and Dumb Mission: Fr. Gaßner's congregation in Friedheim, Missionsfc., 4. 15.

Emigrant Mission to New Dork: Imm.-Gem. in St. Louis 11.00.

Orphanage near St. Louis: P. Biltz v. Wwe. Henke 1.00. l". Mueller's congregation at Wentsville 9. 35. P. Pröhl's congregation at Stover 4. 75. P. O. Hanser v. Herm. Uffmann 2. 50. IV Buchheimer v. Mrs. Pollock . 50. (S. -18. 10.)

Hospital in St. Louis: Fr. Biltz'Gem. for Joh. Rathert 5.00. Miss Marie Sieving of the Young Women's Association of the St. Cross Community, in St. Louis 15.00. (S. -20.00.)

Students in St. Louis: P. Biltz'Gem. for Cl. W. 15.00.

Students in Springfield: P. Biltz'Gem. forl. M. 5.00.

German Free Church: Fr. Rösener's congregation in Altenburg 9. 75.

Church building fund: P. Brink's congreg. in Sweet Springs 5. 86. k. Bundenthal's congregation in August" 3. 40. (S. -9. 26.)

Parish in Billings: P. GeskeinPocahontas, Coll. a. d. Hochz. Reisenbühler-Pfisterer, 2. 50.

Alexandria congregation: Fr. Biltz's congregation 5.00. Bethlehem's congregation in St. Louis 8.00. Fr. Bartels v. Fr. Horn 2.00, C. Faßholz, 25. (S. -15. 25.)

Parish in Morganton: P. Biltz' Gem. 3.00.

St. Louis, Aug. 27, 1898. H. H. Meyer, Cassirer.

2314 N. 14. 8t.

Received for orphanage in Indianapolis, Ind:

Since February: Bremen, IV Wilders Jungfr.-Ver.: 9 bodices, 6 dresses, 3 aprons. By IV Biedermann, 7 shirts, 3 pr. stockings, 3 pr. gloves, 1 lot of tr. dresses. By H. Barlag, Cleveland, 4 skirts, 1 vest, 3 waists, 5 M. trousers, 4 handkerchiefs. By Mrs. Hacker, 8 dd. Hair ribbon, handkerchief and tie. IV Wesel from Mrs. Weitke 1 parcel of dresses. IV Kellers Jungfr.-Ver. 1 Pak. Children's clothes. FromSchürmann in Lafayette l p. beans, 1 box tomatoes, Peru, IV Scheips' women's ver. 3 w. Dresses, 11 Waists. Mohawk, H. Meier 4 bu. Cabbages. Indianapolis, Bertemann Bro. Flowers for confirmands and for garden 203 pots of flowers. From A. Schroeder 15 pieces of carpet remnants. From H. Wortmann 5gal. Milk. C. Doungmann 1 ham. Van Camp <L Co. 1 lawnmower. Mrs. Guckenberger, Columbus, Ind, 12d. Zwillich. Toledo, Bro. Stoll, 2 pr. suspenders, 1 handkerchief, 2 balls, candy and tie. Fort Wayne, dch. Mrs. IV Sauer v. Women's Ass. 1 M. pants, 4 waists, 2 dresses, 1 pr. w: stockings, 2 quilts, 8 night pants. Evansville, IV Heinicke's women's ver. 7 petticoats, 8 night gowns, 6 dresses, 7 aprons, 8M. trousers, 1 lot of tr. dresses. South Bend, by Brinkmann - . 50. by M. Schake a. d. Savings Bank of Lor. Kruse, M. & Cl. Gerstenberger 2.00. IV W. J. B. Lange's Gem. in Minden 1 ham, 2Z p. cart, l pot of lard, 3 doz. Eggs, 5 p. butter, 2 cakes and 14. 50. IV Henkels Gem. dch. Bro. Merlan and Fröhlich 20. 70. P. Jaus' Bethl.-Gem. 1. 25. IV Lothmann for W. Wolf 1.00. IV J. Rupprecht from N. N. a. s. Gem. 1.00, from himself 2.00. F. Twietmeyer 5.00 u. N. N. 1.00. By guardian Elias Keller 38. 10. From Mich. Schaible and children, La Fayette, 4.00. By guardian C. Starke 12.00. From Trinity comm. here: Bro. A. Prange 20 dd. Muslin, N. N. 60 gr. buttons, 22 collars, 4 vests, 6 kn.trousers. - S. Führung 10 dd. Calico, M. Watermann 1 jacket, L. Lepper 1 petticoat, N. N. 2 cakes. Bro. W. F. Piel 90 dd. Linoleum, 3 umbrellas, 3 mantillas. To the confirmation suit: from Bro. J. Schildmeyer 1.00, from Sar. & H. Kaiser together 4.00, from Helene 5.00. Women's ver. 3 w. Dresses, 5 pr. gloves, 6 pr. stockings, 3 petticoats, 9 dd. Hair ribbon. Collecte for the feast: 142. 70. with the Women's Club of St. Paulus-Gem. zus. 25 Dd. w. Carpet. From the Women's Association of St. Paul's Parish further 3 pr. stockings, Collecte for the feast: 152. 30; from Mrs. Priegnitz to the Confirmand suit 10.00. From St. Peter's Parish here, Coll., 16. 40.

P. Seuel.

For the college household in Fort Wayne

received during the school year: From IV Frankes Gem.: Louis Oetting 2 p. corn, C. Meier 3 p. corn, 1 p. wheat, F. Meier 2 p. corn, 2 p. oats, W. H. Oetting & G. Rodewald 2 p. corn each, W. Hegerfeld 1 p. oats, L. Gerke 1 p. wheat, 2 p. oats, 2 p. corn, K. F. Möllering '2 p. oats, 1 gall. Apple butter, H. Gerke 2 gall. Apple butter, J. Goebel l S. oats, 1 S. grain, L. Gerke -2.00. From IV Diederichs Gem.: J. Hoffmann lS. Wheat, A. Frei lS. Oats, G. Bruer lS. Grain, F. Franke lH Bu. Wheat, W. Wigmann2 S. Korn, l. Krug lS. Hafer, K. Grodrian l S. Hafer, C. Lepper l Bu. Wheat, J. Hermann l S. Oats, M. Fackler l S. Rye, M. Hoffmann 1 S. Oats, G. Bergmann 1 S. Grain, F. Dicke l S. Oats, W. Grodrian 1 S. Oats, 1 S. Grain, K. Guhannt 1 S. Oats, Mrs. L. Rabold -2. 50. Used by the Lätitia Association for the sick rooms: 50.00; also donated 1^Dozen. Kissen covers, H Dutz. Shirts, H doz. Napkins, 9 sheets, 1 tablecloth, and material for bandages.

Many thanks to all dear donors!

Louise Hitzemann, housemother.

On behalf of Emanuel's congregation at Jennings, La. with hearty thanksgiving to God and kind givers, I certify to have received the following voluntary gifts for the maintenance of our house of worship: By H. H. Meyer, St. Louis, Mo. -4.00. By IV H. G. Schmidt, Freeport, Ill. v. N. N. 1.00. IV Andres' Gem. at Steiner, Mich. 5.00. IV P. Luecke, Chicago, Ill. 1.00. Teacher Thompson, New Orleans, La. 1.00. IV Thormählen, New Orleans, La. 2.00. IV L. F. Frey's Gem. at Fairmont, Minn. 5.00. Dch. IV C. F. W. Sapper, Bloomington, Ill, v. s. Gem. 5.00. H. Dael 2.00. L. Kanke 1.00. IV Ebendicks Gem, College Point, N. D., 3.00. IV O Gräßers Gem. 6.00. Dch. IV J. Lindhorst v. N. N. 1.00. Dch. F. Stötzer, Detroit, Mich. 5.00. P. W. Krebs, Tinley Park, Ill. 1.00. IV F. Biltz's Gem. at Concordia, Mo. 3.00. Mrs. C. Stöckle, Mrs. F. Schupinsky, Miss Simler 1.00 each. Charl. Lottmann 2.00. F. Döpke, Houston, Tex., . 50. Geo. Bürger, Hinsdale, Ill, l.OO. Bro.

Kremholz, 1.00. P. Oberheus Gem., Wentworth, S. Dak, 2.00. Loh Labahn, 1.00. F. Wolf, Chicago, 1.00. P. Matthaideß' Gem., New Hall, Iowa, 7. 60. P. R. L. Falles Gem., Forest Green, Mo, 2.00. Geo. Knöpfle, H. Biermann, F. Kaufmann, Joh. Gonter, each, 1.00. Bro. Harms, Wellsville, N. Y., 1.00. Dch. P. Drögemüller, Millersville, Mo. of N. N. 2.00. k. F. W. Pohlmann, Sauers, Ind. of N. N., 1.00. P. Zlomke's comm. in St. Joseph, Mich. of N. N., 2.00. P. M. Luecke, Springfield, Ill. of N. N., 1.00. By Cassirer A. C. Reisig 91st 24th (Summa 8172nd 34th).

All pastors who still have shares in the aforementioned congregation and have not yet sold them are kindly requested to return them.

Crowley, La., August 18, 1898. H. C. Biermann, k.

Received for orphanage in Fremont, Nebr:

k. Bergt, Hooper, Nebr. 82. n. n. . 50. cassirer Abel, Fort Dodge, Iowa, 26. 64. martha Butzke, Millard, Nebr., 1. 11. john Loos, Fremont, Nebr., . 25. p. Jobst of W. Gundermann, thank offering f. d. wunderb. S. Harry's miraculous salvation, 5.00. Nick. Theede f. his children 10.00. Aug. Schwer, Pueblo, Colo. f. Clare's children 15.00. By F. Metschke v. W. B., Pierce, Nebr., 5.00. F. Plori, Arlington, Nebr., . 50. k. Bergts Gem. of, Pentecostal Coll., 12. 50. by L. Mueller, Immanuel's Gem. of, Sheridan, Nebr. of, 9.03. Nick. Theede f. s. children 10.00. P. A. W. Frese v. A. M., Columbus, Nebr., 1.00. P. Her v. s. Gem., N. Omaha, Nebr., 6. 60. By N. N., Nebr., 2. 30. Board money f. P. Bergt's daughter, 3. 00. P. Hilgendorf v. H. Brinkmann, Arlington, Nebr. 1. 00. Dch. Schlecht v. Williams, Beemer, Nebr. 1.00. Aug. Schwer f. Clare's children, Pueblo, Colo. 15.00. Surplus v. Orphans' Festival 891. 64.

For the new building at the orphanage: P. Flax's congregation, Scribner, Nebr., 22. 50. P. Bergt's congregation, Hooper, Nebr., 12.00. P. Trescow's congregation, Scribner, Nebr., 5. 50. P. Hofius' congregation, Fontanelle, Nebr., 2. 50.

Aug. Trapp, s. Z. Kassirer.

Fremont, Nebr. the 16th of August, 1898.

Received for the building of the preacher's residence in Parker from Messrs: Bro. Heiser, Menno, 82.00, Dr. Staads, Sioux City, 2.00, P. Licht 1.00, Otto Krämer 5.00, Chr. Henrichs, Heinrich Küster each 2.00, John Engel, Jörgen Engel each 1.00, Gustav Jesse 1. 50, Heinrich Engelhardt, Menno, 1.00, and from Mrs. Wendt 2.00. Warmly thanking the dear donors in the name of my congregation and wishing them a "Gott vergelt's!", signifies

Parker, Aug. 19, 1898.

N. H. Bohsen.

To have received with hearty thanks from the congregation at Sandy Creek, Mich. in 84. 75, and 5.00. as a Collecte, collected from the marriage of Döderlem-Weber, hereby certifies Springfield, Ill. Louis Andres.

86. 30, collected at the wedding of Wolter-Kasten, certifies A . Heinemann.

84. 77, collected on Peter Stechmann's silver wedding anniversary, certifies gratefully M . Love.

New printed matter.

Popular Symbolism. Lutheran guide to the examination of the various churches and religious societies. By Martin Guenther, because. Professor of Theology at Concordia College, St. Louis. Third augmented edition. St. Louis, Mo. **Concordia Publishing House**, 1898. price: 82.00.

With reference to the advertisement of this work in the previous issue, we would like to expressly announce that the publishing rights to the "Symbolik" have been transferred to us by way of purchase, but that the same can also be obtained from the former publisher, Mr. L. Volkening in St. Louis, at the price indicated above.

Concordia Publishing House,

Changed addresses:

Rev. L. veSuer, Hamilton, Hamilton Co., Dex. kev. 8th v. CmmminAon, kampa, IVlarion Co., Kans. kev. O. L. 3au2Otv, 8pirit Kake 8th O., Otiertail Co., Ntnn. kev. P. 8th Kartd, Lllartin Intimr Orpdan ^s^lum, ^VittoankerA, Süavvano Co., IVis. Rev. Wilk, Stuttgart, ^rk.

Lck. Letvle, 219 8. crowns 8t., Hamilton, O.

k. >1st Cempel, 2622 8th 21st 8t., 8t. Konis, Icko.

8th P. Koeü, 1305 8th Kamine 8t., Seckalia, Llo.

R. P. Kimmer, 506 15tü 8t., Cliea^o, Ill.

Ll. K. koülmann, 16 vonAlass 8t., Lrooüüz n, K. V. kr. 8a88mannsllan86n,

Lox 851, >Vv8t knows, Cumina^ Co, Kebr. k. V. ^Vi8mar, 1128

K. Ceavitt 8t., Cdiea^o, Ill.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay for it in advance. Where it is brought to the house by porters, the subscribers have to pay extra Sb Cents porter's wages.

To Germany the "Lutheran" is sent by mail, postage paid, for Li. 25.

Brief", which contain business, orders, cancellations, monies, etc., find under the adrefse: Ooneoräia l^ublistnng llouse, 9sSsrsov ^vv. Llarni 81st, 8t. Kouis, blo. to be sent to.

Letters containing information for the journal (articles, advertisements, receipts, changes of address, etc.) should be sent to the editorial office at the address: "Kutderausr", Oouooräia 8swinail. In order to be included in the following issue of the journal, all recent advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.

Luterecl st ttm kost OLee at 8t. Kouls, Llo., as seeoucl-class matter.



Herausgegeben von der Deutschen Evangelischen
 Zeitweilig redigirt von dem Lehren

Vol. 54.

(Sent by P. C. M. Z.)

Brief Interpretation of the Doctrinal Pieces of the Lutheran Catechism for the Common Christian.

(Continued.)

h. For what Christ has redeemed us?

When once - it was in the 16th century - the Turks made an invasion of German lands, they took many prisoners away with them to sell them as slaves in Turkey. Among them was a little four-year-old girl, a hearty child, the comfort and joy of her pious parents. You can imagine how great the heartache of the father and mother was. They, who were rich and noble people, tried everything possible to recover their child. It was in vain. But when, after some years, peace was concluded, the father, provided with the necessary letters of safe conduct and a large sum of money, set out to seek his child. And he found it. He found him in the house of a Pasha, where he was brought up in the Turkish way and in Turkish service. And he bought his child out.

What for?

Why? is this not a foolish question? What else did he buy his child for, but that it should now be his own again? O, of course, he wanted to take it home with him and put it into the arms of its mother, and their dear, hearty maiden should now live with them again in the parental home and in the Christian way, and they wanted to win back the heart of their child, who had become a stranger to them, with great love, so that it would also like to be with them again with great joy. For this purpose he bought it loose. What else could he do?

And for what purpose did Christ redeem us?

Is this not also clear? - God created us out of great love, that we should be His children and eternally blessed with Him. But through the devil's deceit and through our own fault we have been lost and condemned, have fallen into sin, into death and into the power of the devil. But that is not the end! God's love has no end. JESUS



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Christ our Lord, true God, born of the Father in eternity, became truly man, born of the Virgin Mary, and redeemed us lost and condemned people, purchased and won us from all sins, from death and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death - for what purpose? That we may be His own again, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness. What else?

What more can we say? It's so clear!

The ransom is paid. We are free. Through the gospel such freedom is proclaimed and communicated and given to us; through the sacraments such freedom is sealed to us. Word and Sacrament are our charters, issued and sealed by the Most High God. Nothing stands in the way of our return home. Our sins shall be forgiven, and they shall be eternally remembered. Death's power is taken away, only the form of death shall remain. Hell shall be shut up against us. The devil has lost all right and all power over us. We are to be God's own, dear children again. The Father's house is open to us. God calls, entices, draws us through His precious Word, yes, through His Holy Spirit. We are saved and shall be saved from the authority of darkness, and we shall be transferred into the kingdom, into the kingdom of grace of Jesus Christ, the dear Son of God. Through great love, grace, patience, and kindness, God wants to win our hearts through the gospel, our hearts that have been so estranged from Him through long lostness, so that we may be in this kingdom willingly and with ever-increasing joy, and that we may live under Him and serve Him, serving Him gladly and willingly, as dear children serve their dear father. It is true that this service will be a very weak and miserable and poor service with us poor people. But the eternal righteousness and innocence of our Lord JESU Christ, purchased for us, is nevertheless ours for the daily remission of sins. And without fear we can

Serve Him, and always serve Him in holiness and righteousness throughout our lives, which is pleasing to Him. Luc. 1, 74. 75. Should we still want to serve the devil? Should we still want to live to ourselves and our sinful flesh in the old way? No, "Christ therefore died for them all, that they which live should not live unto themselves, but unto him which died for them, and rose again. 2 Cor. 5:15: And at last He will bring us out of the kingdom of grace into the kingdom of honour, where we shall behold His glory with eyes wide open, and with a loud mouth shall praise Him for ever, for all the mercies which He hath shewed us, and for all the love which He ever giveth us.

For this purpose Christ has redeemed us.

Is this right for you? Do you want to be His own and live in His kingdom under Him and serve Him in eternal righteousness, innocence and blessedness? Wilt thou not live unto thyself, but unto Him that died for thee and rose again? Do you join in the high song of the faithful: "Our none lives unto himself, and none dies unto himself. If we live, we live to the Lord; if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. For to this end Christ also died, and rose again, and was quickened, that He might be Lord over them that are dead and alive"? Rom. 14, 7-9.

O Lord, my shepherd, fountain of all joys, You are mine, I am yours, No one can separate us;
I am thine, because thou hast given thy life And thy blood to me too good In death.

You are mine because I take hold of you And do not let you, O my light, out of my heart.
Let me, let me go, when thou shalt embrace me and I thee in the flesh.

(To be continued.)

Live "Sla "s of the blessed" Pros. C. A. T. Selle.
(Described by himself.)

(Continued.)
9th pastor in Crete.

I moved to Crete at the end of August, 1851, after Father H. Wunder - later for many years President of the Jllinois District of our Synod - had accepted the call to Chicago. There was not yet a railroad to or near Crete. So seven wagons took me, my family and my household goods. They brought us to our house, 1--3/4 miles southeast of the little town. This house, however, was still quite unfinished. The dwelling in it was to contain a parlor and two sleeping chambers, but the latter were not separated from each other in the first half of the year. Upstairs was the room intended for school and church service, in which a thick chimney towered in close proximity just in front of the preaching chair. There were still no doors, except for one in front to the outside. The outer side door into a small hall, and from this both the door into the living room and the one upstairs, were still missing. Below, towards the cellar, everything was open. The walls of the house consisted only of so-called "clapboards" and gave the air free access through numerous cracks and knotholes. I glued these with paper as far as possible. All the doorways were now covered with blankets, and when the steam from the cooking stove had formed a thick layer of ice on the inner walls, so that the wind could no longer rush in, it became quite bearable in this house during the winter. Before the next winter came, the main defects had been remedied. On Sundays, of course, when attendance at church services had increased, five to seven pillars had to be set up in my apartment, which then fell down of their own accord when the upper local emptied. My handful of people also lived at first mostly now better and partly worse than I did. They were still so poor that I told them that I would gladly make do with rye coffee and corn bread, just like them, but that I hoped to be able to eat roast meat with them later. The people then also shared honestly with me. Especially in the first year, before the church land yielded anything, they supplied us abundantly with the necessary food. The land was cultivated for us by the parishioners, so that we found ourselves only had to do the manual labor, which I personally found very sour and in which I played only a most pitiful role.

My relationship with the congregation was a sweet one, like that of a father among his children in a well-ordered home, so that I worked in Crete for seven of the happiest years of my life. There were no doctrinal disputes. Concerning the outward organization of the service, at first it was mostly said: "Yes, Pastor, that is what you would like to know best," so that I had a lot of work to do to educate the congregation to self-government. In the beginning there were still isolated cases of quite ugly crudeness. In particular I had to fight against the dance parties that were customary at house and barn dedications. The Low German can hardly be dissuaded from dancing. But God had mercy, so that one refrained from it and learned to try out nobler pleasures.

School I held four days a week with 15 to 20 children. Not much was to be achieved, since apart from a few well gifted and otherwise middle-beating

In addition to the pupils, there were also some almost stupid children, such as I have never had anywhere else in school. For a short time I also held an English district school at the request of my parishioners, who did not want to pay their significant "school taxes" entirely. But before I could draw a salary for it, I gave it up again, as I soon saw that it could not be done without considerable damage to the parish school. I had to move the confirmation lessons into the school time. As many children as possible took part in it, while in the summer I did daily Bible history and not the catechism - apart from reciting it. A "Dietrich" did not yet exist at that time, - I would not have been able to do anything with it, even with most of my children at that time. So then, as before in Chicago etc., I had to take my own course in the closest connection with Dr. Luther's small catechism. His large catechism was of course most faithfully utilized. Probably every winter we had one or more of the confirmands from far away in our house.

The annual synods - as of course also all conferences - were regularly attended. They were looked forward to long beforehand and afterwards one lived off the spiritual blessing received at them. Also, for seven years I was secretary of the Western District, which then and later included Illinois. Thus I had double profit from the doctrinal negotiations, which I had to work through several times. If there was not enough money for the journey, as was usually the case, the self-bred bullock or a young bullock of the same kind was sold. I also attended the "free conferences" held at that time with members of other synods in Fort Wayne, Cleveland and Pittsburg. From Cleveland I made, in company with my dear? Brewer, made a side trip to New York to visit my brother, music teacher there. On the return trip we also visited the magnificent Niagara Falls. There were plenty of opportunities to preach on such trips, and we took advantage of them. I also had to go to Milwaukee to take the minutes at the colloquium with the Missourians. - The pastoral conferences in Northern Illinois were extremely beneficial and pleasant, especially the summer meetings, which were always held at the home of a country pastor. As long as the number of members did not exceed 15 to 20, we did not have to scatter to different quarters. A large litter was made on the floor of the parsonage, the neighboring parishioners brought bedding, in addition to plenty of food, which was covered with straw, and so we camped in rank and file. Of course, we slept very little: the young, lively brothers, one heart and one soul, entertained each other late - very late - and early - very early - often almost too lively. On the other hand, we had so much more time for meetings, for which and in which diligent work was done. Two especially gifted brothers, as opponents appointed for this purpose as it were, saw to it that the subjects of the proceedings were lively discussed on all sides. It was splendid! We hardly knew any mutual resentment. Without exaggerated politeness, especially the fraternal punishment came into its own. In other conference circles, of course, people shook their heads at us. But our unforgettable General Praeses, the blessed Wyneken, who himself had been with us once or several times, put us in our place.

"True, they are merry fellows, but their hearts are in the right place."

With my office neighbors I cultivated lively intercourse. At first only my dear Stubnatzy, who has now long since gone to his rest, was there as such. He was standing in Coopers Grove at that time. On Sundays, when my work was completed, I would walk the fourteen miles over to him. Monday towards evening I marched back. After two weeks he made his return visit to me likewise. Later, first Father Kühle, then in Rich, seven to eight miles from me, and then Father Polack, who had taken over a parish branching off from mine to the east, about five miles from me, joined the ranks. Sometimes a horse could be borrowed for visiting trips, until we became so rich that we could buy our own carriage. Then the dear women often took part in these excursions. Of course, this did not happen so quickly; Father Kühle, still single, received only \$50 a year at first, as Father Stubnatzy had only received before him, and still had to pay \$52 in board and lodging. One did not hear any complaints about this, and as soon as the parishioners were able to do so, things improved. At our meetings we discussed the last sermons preached and sometimes also the texts for the next Sunday, shared experiences in the ministry, gave advice, etc. In fellowship with these dear brethren, missionary work was also done diligently, especially in Kankakee and in Urbana, now Champaign City, as well as in Blue Island, etc., in which places congregations were later formed.

I had years of trouble in the western part of my community. In the beginning, people liked to come seven miles and more to worship, even though there were no bridges in the prairie, hardly any trail tracks. Women also marched such distances, in wet weather in men's boots, which they then took off, along with their stockings, as soon as they came to deeper "sloughs", where it was sometimes necessary to ford almost to the body. But as soon as the areas were more densely populated, the people worked towards forming independent communities. This had already happened in the East. But now I suddenly heard that the people in the west, in the so-called Black Walnut Prairie, had already secretly built their own little church with a small parsonage attached. Longer and repeated negotiations were necessary to convince these even more unfounded people that they should not take the first best preacher who came along, and that they should not expect to get their own pastor from our synod, as long as much larger congregations, which could not be supplied otherwise, often had to be put off from time to time. Finally, an agreement was reached that I would devote half of my time and energy to them for the time being, which, of course, my original congregation only agreed to with a heavy heart. To the credit of the latter I must testify that she walked the four miles to the branch with me every fourteen days like a man, even though this was especially annoying to the dear women. Driving was not possible at first: since the fields were still tilled with oxen, there were almost no horses there, and the roads, as far as one could speak of them, were far more of a nuisance for driving than for walking. One week after the other I stopped over there.

four days school and in winter confirmation lessons. When the snow was plentiful I was able to make these then daily trips to sleds, dragging the confirmands along in and on the sled. These were not pleasant trips either, when, sometimes in the company of prairie wolves at some distance, we had to almost always break new ground on the free, open prairie in the strong winds of morning and evening. Of course, in order to counteract the misery of such small congregations, I was constantly working to persuade the people to build a larger church in the neighborhood of the small town of Crete, while the present preaching places were to remain schools. For a long time all ideas and requests remained in vain. Once I took the whole Northern Illinois Pastoral Conference with me to take the fortress of the hearts by storm; but even there no breach could be made. God had mercy, however, and at last it was only a question of whether the new church should stand a hundred paces or so nearer to one side or the other, and at the same time towards the little town. The wiser ones gave in on this too, and so the building site was bought, on which the present church was built soon after my departure, and some time later, under Father Traub, the rectory.

In 1856, I was asked by the President of our Western District to explain to a number of people in Rock Island who had asked the Synod for a pastor, what they could expect from us and what we demanded of them. From Altenburg, Mo., where we had just decided on a very important synodal meeting, I set out on my way there, accompanied by Father Brauer, who wanted to go on a recreational trip. In St. Louis we got on a cargo steamer by mistake, which took six days to travel to Rock Island, while the mail boat would have taken us there in two days. However, this gave us the opportunity to walk through the magnificent ruins of the destroyed Mormon temple and the Cabe's communist settlements in Nauvoo on the way, which were, of course, almost in the process of being dissolved. We arrived at Rock Island on Tuesday, but were soon told that no meeting of the people concerned could be arranged before next Sunday. Father Brauer could not remain away from his parish any longer, and therefore went home, while I bought out the interim for a visit to the present Luzerne, Ia. to which I had long had an invitation to preach and administer the holy sacraments there once. The journey there and back by way of Iowa City and Marengo, by rail, on foot, and by stage coach, was a most adventurous and arduous one. On the return journey I passed on foot through the beautiful Communist settlement at Amana, and in its neighborhood, now Homestead, had occasion to give an evening service to a number of people whom I met threshing. Saturday evening I returned to Rock Island. The dear man K., who had been running the thing there up to this time, immediately set out in the pouring rain to invite to the morning service, etc. He himself fell ill during the night, and has not been allowed to leave his sick bed again: he was only too soon, as it seems to us, by a blessed death to the infinite

I was called up to the more beautiful services upstairs. After the service on Sundays, nine men remained, to whom I gave my lecture and then asked them to answer any questions they thought necessary. put. Up to now I had never come into close contact with Freemasons etc. and therefore had not even thought of mentioning them here. Now, however, a man inquired about the position of our Synod in relation to the lodges. After I had provided information about this, I invited the people to my quarters in the afternoon in order to give them further information about secret societies and the necessity of our position against them. The man himself did not come, and was never seen again; but God had mercy on two other men, one of whom is still a zealous member of the Rock Island congregation, while the other is in California. The point that in their lodges they prayed to the same God with Jews and Gentiles, and thus practiced abominable idolatry, struck into their consciences. As soon as I noticed this, I broke off with the remark that they would certainly soon see with open eyes that I was also right on every other point, and that they would therefore have to leave their society. And so it happened - the congregation then also received a pastor. But this one, Father Ahner, stayed only about seven months. During the longer vacation that followed, the dear people built a neat little church of bricks, and I was again summoned to its consecration. In the spring of 1858 I received the calling of this parish, which I followed under the advice of the brothers, especially Father Wunders.

Before I leave my dear Crete, however, I would like to mention that the Americans there tried everything they could to drag me into the political arena. Both parties believed that they could win the votes of the entire German community in the area. So they offered me almost all possible town and county offices, even wanted to put me up as a candidate for the state legislature. Of course, I always turned them down. But I finally accepted first the position as director in our school district and then as school commissioner in the town, as well as the appointment of the governor as public notary, because I believed that I could serve my dear Germans without damaging my office.

It was difficult for me to say goodbye to Crete. There I obviously worked in blessing; there many faithful Christians were intimately connected to me; there I was surrounded by a circle of educated Christian people, such as one otherwise, especially in the country, rarely finds in our congregations; there I could maintain lively contact with dear brothers in the ministry; there we had two beautiful little children bedded on the graveyard, slumbering towards the resurrection; there I also now had a school teacher, Peter Nickel. But Rock Island seemed to us to be a more important point for the mission of the surrounding area and in the farther West. So I accepted the job there, but with the condition that I would only teach school three days a week and that I would be given the necessary time for missionary work. At the farewell sermon and at the auction the following day, it became quite apparent how much the hearts of the dear congregation were devoted to me. At the latter, people almost scrambled for mementos of us. Heinemann, whom I introduced myself, became my successor.

(To be continued.)

† Pastor Frog. †

Again - as so often in recent times in the circle of our Synod - it has pleased the dear God in his wonderful counsel to lead a faithful servant of his word in the best age of man from the contending to the triumphant church, from work to rest, from battle to victory. In any case, this is a reminder, both for the congregations, to hold faithful ministers of the Word dear and valuable, and to faithfully use them in their ministry, as long as God leaves them in their work, as well as for us pastors, to be faithful in our ministry as servants of Christ, who wait for their Lord, since we cannot know how soon the Lord will also call us; for He does not need our ministry for His church.

The blessedly deceased Fr. Johann Michael Leonhard Frosch, son of his still living father Martin Frosch and his deceased wife Anna Maria, née Schmauser, was born on February II, 1855 near Fort Wayne. In his childhood he attended the parochial school and was confirmed by Dr. Sihler in 1869. After his confirmation he entered the high school at Fort Wayne and in 1875 the theological seminary at St. Louis, where he passed his examination in 1878. On August 19, 1879, he entered into holy matrimony with Virgin Mary Schuft, which was blessed with four children, Martin, now in high school at Fort Wayne, Amalie (already deceased), Renate and Theophil. His marriage was a happy one. He also had the praise of being a good board member of his house with discipline and admonition to the Lord.

He received his first call from the congregation at Wartburg, Ontario, which he served for three years as pastor and minister, and where the fruits of his labors still testify to his faithfulness- especially in the instruction of the young. About 17 years ago he came to Elmira, Ont. as successor of Blessed Father Ernst. The relationship between him and his congregation during these 17 years was a very loving and intimate one of mutual give and take, serving and being served, as it should be between a pastor who serves his congregation with the gift and according to the grace that the Lord has given him, and his congregation, which is grateful for the faithful service of their pastor and loves him all the more for his work and is at peace with him. For a long time he served three congregations with untiring faithfulness, under great discomfort, until about three years ago his two branch congregations appointed their own pastor. Dear Frog was also a diligent attender at Synods and Conferences. He was a dear brother minister and friend, who was always calm, modest, and composed, and who could not be angry or resentful; one always had the feeling and conviction of possessing a Jonathan in him. And as he was faithful in the work of his congregation, so he was always willing and ready to serve the synod and conference with his gifts. For many years he was undaunted in attending to the arduous work of business affairs and the strenuous proof-reading of our "Lutherisches Volksblatt," as well as the book business of our Synod for Canada. In short, because the deceased was of such a gentle and modest character, he was also a suitable personality for a synodal office, and of this he was a very good man.

The Synod also elected him twice as its Vice-President.

But because the blessed man was also dear to the Lord, he also tested him with the cross. About two years ago he had to undergo an operation, which went off happily; but since February of this year he began to be ill again, but he still administered his office until Char Friday with all his strength. Now he went to Mount Clemens, Mich., to use the baths there, to restore his health, not suspecting that he should not see his dear Elmira again. The baths did him no good. His condition worsened to such an extent that it seemed more advisable to take him to Fort Wayne to the home of his mother-in-law, Wittwe Schuft. The doctor who was called declared his illness to be spinal meningitis. And it soon became apparent that the best medical treatment and the most careful care on the part of his dear wife and relatives could not prevent his dissolution. On June 18, at four o'clock in the afternoon, he passed away blessedly in the Lord at Fort Wayne, the place of his confirmation and copulation, after a painful bed of sickness, at the age of 43 years, 4 months and 7 days, and found his resting place there in the graveyard behind our college until the day of the resurrection of all flesh. At his funeral, Praeses Weinbach, at the special request of the widow, preached the funeral sermon on the basis of 1 Cor. 15, 10, and demonstrated 1. with what right we can and should apply this word of the holy apostle to the deceased, and 2. what this word should serve us for. The congregation in Elmira was represented by a deputation of six members at this funeral service, and adorned the grave of their dear pastor with beautiful wreaths of flowers.

So then, that which was mortal of the dear brother rests in his tomb, until that which was sown here corruptible shall rise incorruptible, and that which was sown here in weakness shall rise in power and glory. But he himself, the dear brother, has already heard from the mouth of his Lord and Saviour, in whom he believed, whom he loved, and whom he was permitted to proclaim to others for their salvation, the joyful word: "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord."

H. Dorn.

(Submitted.)

Our East Indian Mission.

(Continued.)

2. something of missionary Näther's work.

Missionary Näther relates in his diary: "On March 12 I left for Kaveripattanam at 1/2-2 o'clock. The heat was terrible; all my head nerves were twitching. Daulatabad, through which I passed, was deserted. Here and there, e.g. at Avathanpatti, people were lying stretched out under the trees, nursing rest. Even the road workers near Neckaudi did nothing else. From about 4 to about 7 I was busy in Kaveripattanam preaching God's word and distributing tracts. The market was not as crowded as usual because of the heat. I distributed more than 170 tracts, and at seven places in front of each

10-25 people talked. A merchant asks what I have not been asked for a while, "How much salary do you get?" "How much profit does your business make?" is my counter question, which moves him to move on to something else. - Another wants to know what color sin is. As he was quite anxious to know, I replied that among the blacks it was black. - A Brahmin prophesied that I would go to hell and be reborn as a fox, an ass, etc., because I spoke against the Hindu religion and was a fool. - Another Brahmin, to whom I offer a tract, says: "I do not care whether God is good or evil, whether I go to hell or to heaven." I testified to him that though he himself was thoroughly evil, yet God was good and holy, and yet infinitely gracious, and that after all he, the Brahmin, could not be indifferent to getting out of a pit into which he had fallen. - In another place an elderly man asked, "How say you? Christ rose again the third day?" "Yes." "But Herod, for instance, did not see him again as risen." So, he said, it is nothing with the resurrection. But he listened to my answer calmly, kindly and patiently.

On March 27 (Sunday) I preached here (in Krishnagiri) on the prophetic ministry of Christ. In the evening I was visited by the Muhammadan Inspector of Schools, who had not been here for a long time. He asked if we already had converts, and what we require of one who wants to become a Christian. I answered that he should recognize himself as a sinner and believe in Christ, that was all we required. I pointed out to him that the people here do not recognize themselves as sinners, or, if they do, they are not sorry for their sin, they do not feel any anguish of conscience about it, and for that very reason they do not ask for a Savior. Yes, they all put the blame on God and on his predestination, heathen and Muhammadans.

"Do you yourself believe in a fatum (fate) ?" he asked then.

"Of course not," I replied. "That is just making God the author of sin. You Muhammadans imagine God unworthy at all, like an Oriental autocrat and tyrant."

"I don't believe in a Fatum, like many other Muhammadans," he said in reply. "With us, after all, there are a great many sects that do not agree. Do you believe in predestination ?"

"Yes."

"But that's the same as the Fatum!" he interjected.

"No," said I, "there is only one predestination to faith and to blessedness, which is only through the children of God. But there is no predestination to sin and to be damned. He who sins is a sinner by his own desire and is lost only as a result. He who believes and is saved owes everything to God's grace alone and to Christ's merit and the work of the Holy Spirit. All good comes from God, all evil from man. This is the teaching of Scripture. Many people have been wrong about that, too. Calvin has said: because men believe and are saved by God's grace and eternal election alone, unbelievers are in the way of perdition by God's eternal decree. Others have said:



Because they which sin and are lost are lost through their own fault, they which believe and are saved shall be so in consequence of their good salvation."

He wants to know the scriptures I am basing myself on. I immediately read him Eph. 1, Luc. 13, 34, Hos. 13, 9. He was satisfied, but then went on to talk about astrology (the doctrine of the importance of the stars for the destinies of men) and its difference from astronomy (the doctrine of the stars). He was very interested in a star chart I had. He also asked for Murdoch's edition of the Koran (the holy book of the Muhammadans) with remarks and promised to come back soon. -

After missionary Näther has described a great deal of his preaching to the Gentiles and conversations with individuals, he finally writes: "And the result of all this work? God alone knows that. I recently read about Goßner's mission: "It had to wait five years for the first fruit. In the meantime it had already lost two missionaries by death. Now the same mission (in the East Indies) counts about 40,000 Christians who have been won since 1850. Perhaps we will have to wait a long time before we can gather fruit. We do not want to expect 40,000, but we pray that God will help us to save "some" (1 Cor. 9:22).

Yea, say we, that help the faithful God in mercy!

3. a sample of Missionary Poppy's sermon to the Gentiles.

He writes in his diary:

On 16 April left for Vinnamangalam. Here I was dismissed for the last time with derision. What was the use of my running around for so many years, no one would come, etc.? The same people were very attentive today. One of them wants to start mocking again to prevent the sermon. At my request that we speak to each other today according to justice and fairness, the mocker is admonished by the others to be quiet. Before me stands a

The old man, well smeared with ashes, adorned with the pagan rosary, and with long hair and beard, who would evidently make a fine, handsome man, if he would take off all the above signs of his great holiness. Some one points to this old man and says, "He is the richest." "And also a great virtue hero, is he not?" says I. When I ask him why he does all these things, the former scoffer answers that it drives away his headache. I say that even if this were true, he could not drive away God's punishment of sin by such "virtues," for sin is terrible and eternal. Before God there is neither day nor night, year nor time, but when he punishes, man remains punished for all eternity. There is no escape from this.

The previous scoffer: "Who saw it?"

Me: "God is not a man who is quick to inflict his punishment, but he is patient and long-suffering, waiting for men to turn to him again."

Here they all become quiet and attentive. The word has evidently struck their hearts. I can now preach to them with good attention about the love of God, who did not spare his own Son, but gave him up for us all to die on the cross, to redeem us from the torment of hell. - Finally, the previous scoffer says, "Who has seen it? Who has seen God?" I point to the sun, into which we do not persevere...



without losing our eye. How much more would we go to hell if our sinful eye would behold the heavenly light, God! First we must know him in Jesus, through the Word. Then the time will come when we will see him face to face.

Another interjects, "Why can't we turn to God directly without JEsu?"

Me: "God does not hear sinners. Sin is an insurmountable partition between God and us. It must be removed. This can only be done by suffering the punishment, that is, the torment of hell. Jesus alone bore it for us. Therefore, only through Him is access to God."

The scoffer: "How shall one come to JEsu?" But he did not address this question to me, but to one of the bystanders. He repeated it to me.

Me: "Not with our feet, but with our ears and hearts. His word shall we hear, and believe, and run upon him."

Now the questioner, who had been sitting until now, stands up, covers his ears with both hands and says, "I can't hear it anymore! Go, go!"

I still warn them that they should not despise the friendly call of Jesus, lest one day they should hear his terrible "Depart from me."

(Conclusion follows.)

(Submitted.)

Iowa District Synodical Convention.

The Iowa District of our Synod assembled for its meeting this year, August 24-30, at the congregation of Mr. P. C. Runge, near Charter Oak, Iowa. At this Synodical meeting we were permitted to taste and see so truly how kind the Lord is, and that he was among us with his Word and Spirit. Newly strengthened by teaching, encouragement and comfort, we were able to return home to serve others with the blessing we had received.

The Synod was opened by a solemn service, in which the Venerable General Vice-President, Father C. Gross, preached an instructive and edifying sermon on Jer. 15:19, 20.

In the first afternoon session, the District President, Father E. Zürrer, read the synodal address, which was followed by the presidential report. The report showed that our District is still growing and has also increased in the past year. Quite a number of pastors and teachers, as well as a congregation, have been received. The Iowa District at present consists of 99 pastors, 17 teachers, and 69 congregations; of which 81 pastors, 14 teachers, and 60 deputies were present.

In the five morning sessions, Director E. A. W. Krauß led the teaching sessions. His work, "Exemples of Faith", based on the 11th chapter of the Epistle to the Hebrews, was not only highly interesting, but also quite comforting and faith-strengthening. On the basis of the first verse, the speaker showed what real, true faith actually is, namely, not a historical knowledge and truth, but a firm and certain confidence, which has to do with three kinds of things: 1. with future, 2. with joyful, and 3. with invisible. In the examples of Abel, Enoch, Noah, Abraham, Isaac, and Jacob, it was shown how faith proved so gloriously in them as

a world-conquering power of God, and how these saints overcame all crosses, all shame, all scorn, mockery and persecution, and died blessed. Unfortunately, only twenty-two verses of the chapter could be read, but the speaker promised, at the request of the Synod, to continue with the lecture in 1900, God willing.

Father Kretzschmar of St. Louis, who was present at our Synod on behalf of the Negro Mission Commission and gave a brief report on the progress of the mission among the Negroes, was a joy to the Synod. He told us how the mission among the Negroes, although it had to reckon with all kinds of difficulties, was richly blessed by God, and that the Lord was opening one door after another for us. Unfortunately, however, there was often a serious lack of money in the caste. If the means were available, much more could be done, since two or three new missionaries would have to be employed. A hat collection was then made among the members of the synod, which yielded the sum of \$84.00.

In the afternoon meetings the business of the District was discussed. Among these, the report of the Mission Commission was the most important. It showed that the Lord of the Church had been with our missionaries during the past year and had blessed their work gloriously. Not only did things progress in almost all mission fields, but the Commission also felt compelled to hire some new missionaries. In the past year \$2825.00 was spent for this work, which sum was also raised in our district.

The treasurer's report showed that the dear Christians of Iowa \$9731. 51 contributed to the preservation and furtherance of the work of God among His own. -

In short, it was again so very evident to us that the Lord is with us, and that his word will not return empty again. May he keep us by his word to the end of our days. Amen. L. A. Müller.

To the Ecclesiastical Chronicle.

America.

The new academic year has now begun in all our seminaries. In our local seminary 61 new students have entered, who come from the following preparatory institutions: from Fort Wayne 21, from Milwaukee 32, from Watertown, Wis. 1, from Winfield, Kans. 4, from Conover, N. C., 2, from Germany 1. The total number of students amounts to 187. 152 students are now studying in the seminary in Springfield, 32 of whom have newly entered. Among the latter are 5 negroes; 2 were previously at the institution. The school teachers' seminary at Addison has admitted 50 new students, and the total number is 182; in the high school at Fort Wayne 41 have entered, and the total number of students is 175; in the high school at Milwaukee 186 students are studying, of whom 40 are new. The institution at St. Paul has 65 pupils with 29 newly admitted; the seminary at Seward has 34 pupils attending, including 16 newly admitted. The Walther College here, which also has a class course and in which a number of students always graduate from the lower grammar school classes, has a total of 91 students, of whom 26 have newly entered. There is still no news about the two Progymnasien in Neperan and Concordia, and in some of them there are still a number of pupils.

It is reported that students from the other institutions are still expected. So there is again a large number preparing for service in church and school. Teachers and students are now at work. May God bless and prosper them, and protect our institutions from false teaching and ungodly living, from all harm and danger. And let all who love Zion include our institutions in their daily, heartfelt intercession. L. F.

The islands of Cuba and Porto Rico have until now been completely under the spell of the papacy. The small Protestant missions that were started there have either had to close down again or have a very miserable existence. With the results of the war between the United States and Spain, however, a change is likely to take place there in ecclesiastical terms as well. A new opportunity for extensive missionary work will present itself, and plans are already being made by other church communities to take advantage of this opportunity. "Will" - asks the President of our Southern District in the "Ev.-luth. Blättern" - "the orthodox Lutheran Church of this country also take advantage of this opportunity? Will anything be able to be done in this respect, especially on the part of our Synod and especially of our District? We do not lack men whom we could send there at the present time; oh, that our hands were not so much tied for lack of money! A church-minded German who has lived for years in the province of Matanzas, Cuba, and is now returning there after the end of the war, recently asked the writer of this if we would now do something to ensure that the numerous German Protestants living on that island, where to his knowledge there is not a single Protestant church, would be provided for in church? The man in question had attended our Lutheran services during his stay here and had also communicated here. Unfortunately, he could only be answered in general terms that efforts would certainly be made on all sides to found Protestant congregations in Cuba. That we would also send a pastor and missionary there, we could not hold out to him the prospect, for - we have no money!" L. F.

When a missionary commission has to suffer from an almost constant lack of money in its caste, it is not to be wondered at if it almost wants to give up and hardly has the courage to tackle new, promising mission fields. But this is the situation in the Southern District of our Synod. The "Blätter" already mentioned report the following: "Our caste for internal missions, from which a possible missionary for Cuba would have to be paid, is once again, or should we rather say, still in a very bad state. According to the treasurer, the debt of the caste will amount to about \$2000 by the end of September, unless particularly rich revenues flow in the near future. With so much debt in the caste, not much mission can be done. And yet the call to this work goes on and on, sometimes from this side, sometimes from that side. Over in the great state of Texas there are still many a field that should be traveled and occupied, and also in the Gulf States east of Texas there is still much to be done for traveling preachers and missionaries. Only very recently, a request was made from three different sides to the commission in question to hire a traveling preacher for the state of Georgia, but - we have no money! It is true that in the course of a year a considerable sum is always received for 'Inner Mission' in our district, for there are, praise God, many pious Christians in our circles who always gladly offer their sacrifices for this work; but more could and should be done." We ask our Christians: should it really be for the lack of the

How can we ensure that our hitherto so richly blessed missionary work does not suffer from the lack of necessary means, and that it is not expanded further, but rather restricted? May the urgent request of the General Inner Mission Commission in the last issue of the "Lutheran" find a sympathetic ear, willing hearts and open hands! From the now empty General Fund it will then also be possible to help the Southern District Fund.

L. F.

Water instead of wine is what a Methodist congregation in Merchantville, N. J. . wants to have water used instead of wine in the celebration of the Lord's Supper. They therefore addressed the following letter to their conference: "As the use of wine at the Lord's Supper is a relic of the hoary antiquity, a stone over which many weak members fall, and as it deters many conscientious and consequent people from taking the Lord's Supper, the Temperance Committee requests that the use of wine at the Sacrament be abolished, and replaced by water, which we so often drink at our love feasts." And the Conference was also in favor of the change, but postponed negotiations on it to a later meeting. So far can temperance and fanaticism bring people that they speak quite blasphemously about the most holy endowment of our Saviour and completely abolish His delicious Sacrament among themselves. For Christ instituted Holy Communion not with water, but with wine, and old Jakob Andreä, one of the principal authors of our Concordia formula, aptly says: "He who does not have Holy Communion as Christ instituted it, has nothing at all

The "Seer, Revelator, and First President of the Church of Jesus Christ of the Last Day Saints," in other words, Mormon Supreme Leader Wilford Woodruff died earlier this month at the age of 91. He had been the president of the Mormons for about ten years and as such issued the much-mentioned "official declaration" in 1890, in which he advised his co-religionists to abstain from polygamy and solemnly declared that the leaders of his community neither taught nor permitted polygamy. But, as is well known, this declaration was made only because of the laws passed by our government against polygamy. Well-informed people claim that polygamy is by no means really abolished everywhere among the Mormons. The fact is that the polygamy doctrine, the lying "revelations" of former prophets Joseph Smith and Brigham Young, have not been revoked. Polygamy is still part of the Mormon "religion." It is all the sadder that this impure sect so zealously proselytizes in the various parts of our country, listens to the simple-minded through cunning, hypocritical emissaries, and gains many followers, as we have repeatedly reported. The Mormons are also spreading in European countries, especially in Germany. A German newspaper, the "Allgemeine Volksblatt für Stadt und Land," writes the following about this: "It is a strange sign of the times that the Mormons, this sect which grew up on American soil and which has tried to establish polygamy in the midst of Christianity, have recently begun to form congregations in Europe. On July 3, the Mormons held their annual public congress in Berlin, on whose God-estranging soil the swamp plant of Mormonism thrives best in Germany, which they call, in a strange delusion, the "Conference of the Church of Jesus Christ. The Mormons certainly have no more in common with the true Church of Jesus Christ than the Muhammedans. In Berlin the congregation already consists of 100 permanent members. When converting to Mormonism, baptism is performed by immersing the whole body in water. In Hamburg, Dresden, Leipzig and Chemnitz there are isolated followers of Mormonism.

In Southern Germany they have so far found followers only in Württemberg. Since a propaganda campaign supported by rich funds from the American Mormon state of Utah is to be launched in all German lands in the near future, it is necessary that Christian circles be on their guard against the Mormon emissaries, who are wolves in sheep's clothing." In Hamburg, as is just reported, five Mormon missionaries have been expelled by the authorities. But what does that mean when, as the late Woodruff announced only a short time ago, no less than 1700 elders and missionaries are active for the Mormon Church over here and over there. - Who will succeed Woodruff has not yet been decided. The persons under consideration are Lorenzo Snow and George O. Cannon. The latter, who will probably be elected, has been the most influential man among the Mormons for years and is considered to be particularly cunning and deceitful.

L. F.

Great dissatisfaction prevails at present within the LodgeThe High Officers, who control the Order, have arbitrarily increased the number of annual *assessments*, and have voted a tax of 82 cents per head to defray the administrative expenses of the Supreme Council. As this would amount to the sum of \$160,000 per annum with the present number of members, the average members, mostly people of only moderate income, are beginning to realize that they are the ones cheated in the bargain. A large number have already resigned, and those still in the Lodge are scolding at the top of their lungs. But what will they do? The Lodge deceives in the spiritual sphere, and, as experience has often taught, deprives the people of faith and blessedness by withdrawing them from the Church. But they also deceive in the flesh, and only too often deprive people of their hard-earned goods. Therefore let all Christians be constantly warned against secret societies.

L. F.

Abroad.

About this year's synod of the Saxon Free Church we take some information from the "Ev.-luth. Freikirche". The meeting took place in Dresden from July 20 to 26. In the opening service, Praeses Willkomm preached on the dangers of inertia in the Christian and church struggle and how to overcome them, based on Hebr. 12:1-3. All 29 synod members were present. In addition, there were the representatives of the Hermannsburg and Danish Free Churches, and as guests from our Synod, Prof. F. Pieper and the pastors W. v. Schenk, K. Reuter and F. W. Schulze, the latter from London, England. Admitted to the Synod were the appointed helper preacher of the Planitz congregation, Candidate Willkomm, and the congregation of P. Michaels in Hamburg-Flensburg. The subject of the doctrinal discussions was the article on Holy Communion; in particular, the nature and benefits of this sacrament were discussed. In the business negotiations, ways and means were discussed to spread the "Missourian" writings in ever wider circles of the German people. The request of the members of the congregation in Berlin (where Free Church pastors have been preaching for years) to be helpful in obtaining their own preacher, was decided to be supported after careful deliberation. Synod Sunday is always particularly festive in the Free Church, and many guests from the other congregations of the Synod are accustomed to attend. This was also the case this time. In the afternoon a Bible festival was celebrated, at which Father Schulze preached and Praeses Willkomm reported on the new edition of the unadulterated Luther Bible now completed by the Schriftenverein. The readers of the "Lutheraner" have already repeatedly been informed about the beneficial work of this Scripture Society, which is dedicated to the dissemination of religious and spiritual literature.



He has now organized a reprint of the old Luther Bible, because the "revised" Bible, which has been changed in thousands of places, is being distributed more and more widely in Germany, and the old Bible is being driven out of the market as a result. In a very pleasing way the gifts for this reprinting have flowed, often from quite unexpected sides. The Collecte of about 70 dollars raised at the Bible Festival was earmarked for the printing of a New Testament with Psalms, which the Synod encouraged the Schriftenverein to produce, so that in every way the dear Bible book might be spread. L. F.

Shameful haggling at the papal court. As the pope in general takes the right to command where God has not commanded, to forbid what God has released, and to release what God has forbidden, so he has established all kinds of unchristian laws, especially in matters of marriage. He forbids some marriages which are not forbidden in God's Word, and permits some which are forbidden in the Scriptures, etc. And his obedient servants, the bishops and priests, must faithfully comply with his regulations, unless the pope himself makes an exception and grants a so-called dispensation - for money. This happens so often that special officials are charged with issuing such permissions. A local secular newspaper now reports the following: A strange conflict has arisen at the papal court between the apostolic Penitenzieria, the papal authority for granting dispensations, and the apostolic Dateria, the papal office for decrees and bulls. Hitherto the papal permissions for ecclesiastical marriages, which were opposed by impediments to marriage, were granted exclusively by the first-named authority, the Penitenzieria. But some time ago the head of the Dateria, Cardinal Gaetano Aloisi-Masella, announced to the ecclesiastical authorities that the Dateria was also prepared to issue the licenses in question. The most beautiful thing about this innovation was that the Dateria delivered the dispensations one lira (20 cents) cheaper than the Penitenzieria. The head of the latter authority, Cardinal Isidore Verga, became justly indignant at this and complained to the pope. Leo the Thirteenth wisely decided that the competition between the two authorities could do no harm, since it would obviously benefit the faithful (!), and the Dateria thus retained the right to issue dispensations. So the Penitenzieria had no other choice but to grant a discount on its part, and it announced by notice and circular that it would grant a commission of one lira to any clergyman who ordered a dispensation from it, provided the dispensation cost 15 or more lira. For other dispensations the commission is 50 centesimi (10 cents). The price is not reduced for those seeking dispensations. This procedure, however, seemed to the pope to be too commercial, and he decreed that the relevant announcement of the Penitenzieria be withdrawn. L. F.

The second meeting of the Zionists took place in Basel at the beginning of August. The Zionists, as is well known, are Jews who want to establish their own Jewish state in Palestine. When the plan was first publicly discussed a year ago, many thought that it would soon collapse in on itself. From the large attendance at this year's congress and from the lively interest in the cause itself, however, it can be seen that the Zionist movement is still growing. In particular, the five million Russian Jews are said to be favorably disposed toward the plan that the Promised Land be settled with Jewish farmers and tradesmen. In order to promote this enterprise, the founding of a special bank with a capital of ten million dollars was decided upon in Basel with great applause. The keynote speaker at the congress and one of the



the leader of the whole enterprise is the much-named Dr. Max Nordau from Paris. - A "kingdom of the Jews" is to be established, and their King, their Messiah and Saviour, the Jews have rejected. O of the poor, deluded people! L. F.

To heed.

"God has brought us here into a good land, into a land of great earthly blessing. All have here what they need; most have here also something more; and some see themselves showered with blessings of temporal goods. O, let us signify what these blessings are given us for. Let us not forget: We have not received this blessing to let it lie dead in a box; or to spend it on usury, and draw interest upon interest; or to procure for ourselves a good, comfortable, soft, lavish life; or to deck our bodies with wretched finery, and to build splendid houses, and to fill and adorn our rooms with splendid appliances; or to enlarge our business endlessly; or to buy us one farm after another, and the like. No, what we have is not our own, to do with as we please. Our goods are God's goods, our treasury God's treasury; we are only to be stewards over them, and God's word is the book in which God has marked out to whom we are to make payments out of God's treasury." (Walther.)

He now reaps what he has sown.

"How old is the child?" asks the conductor of a lady who has got into the carriage with her little son, but has a ticket only for herself. "Three and a half years!"

The conductor examines the strapping lad with an incredulous expression. "The child looks more like a five-year-old," he says slowly and suspiciously.

The lady makes an indignant face. "I tell you he is not yet four years old," and turning to the boy, she asks with emphasis, "How old are you, Willy?"

The boy, following the proceedings half-curiously, half-fearfully, blushes and then, looking alternately at the officer and the mother, stammers, "Three years."

Shaking his head, the officer trolls off.

It's five years later. Our lady is complaining to a friend over coffee about her troubles. Willy is causing her worry and trouble; he is lying through his teeth. In spite of all admonitions, threats, and punishments, he will not desist from his vice; he cannot be trusted ten paces away. "Strange," sighs mamma, "when he was little, no untruth ever passed his lips; not till a few years since."

I wonder if she realizes that she herself raised her child to be a liar in order to save ten pennies now and then.

(Evangelical Lutheran
Messenger of Peace.)

Death notices.

On August 11, one. W. T. Stroebel passed away blessedly at the age of nearly 75 years. After serving the church with great faithfulness for 45 years, he resigned his office three years ago because of old age and spent his retirement with his children in Wilton, Ja. As his strength declined visibly, and at last he became almost completely paralyzed, he longed the longer the more for his blessed journey home. This God has now granted him, delivered him from all evil, and given him

helped him to his heavenly kingdom. We buried his disembodied body in Christian burial on August 14 with great congregation. May his memory remain among us in blessing.
Ph. Dornseif.

On 5 September Fr Wilhelm Gustav Po lack 8on died in faith in his Saviour. At the beginning of July of this year he had resigned from his office because of great weakness. On September 2 he was struck by a stroke, to which he succumbed on September 5. He had brought his age to 73 years, 4 months and 5 days. He was laid to rest on September 11. M. G. Po lack.

Ordinations and introductions.

In accordance with the order, Cand. Heinr. Klemp was ordained on8. Sunday, n. Trin. in his parish near Raymond, Minn. ordained and introduced by S. Vetter. Address: liev. 8th Llemp, Ru^moucl, Nanu.

In accordance with the order, Cand. O. C. Wolff on the 9th of Sonnt, n. Trin. ordained and introduced into his congregations near Montevideo, Minn. by S. Vetter. Address: Rev. O. 6th IVolkk, Loutevclcleo, L8uu.

By order of the Honorable President Zürrer, Cand. Otto Burhenn on the 11th of Sonnt, n. Trin. in his parish at Adair, Iowa, ordained and introduced by O. Clöter. Address: Rev. Otto Lurbeuu, Eclair, Oo., lo^vu.

On behalf of the Honorable President Pfothenhauer, Cand. O. En gelbrecht was ordained on the 12th Sunday, n. Trin. in the midst of his congregation at Milbank, S. Dak. and in the afternoon in the congreation at Tp. Geneva, S. Da!., and on the 13th Sunday, n. Trin. in the congregation at Big Stone City, S. Dak. was introduced by H. Nitschke. Address: Rev. O. Lugelbreebt, L81bauk, Oraut Oo., 8th 1)ak.

By order of the Honorable Prefect Pfothenhauer, Cand. Ernst Müller on the 12th of Sonnt, n. Trin. in his parish near Madison, Minn. ordained and introduced by Rev. Beck. Address: Rev. Lrust 8th O. Llueller, Ulacki8on, l81uu.

By order of the Venerable President Hilgendorf Cand. G. W. Ruhl on the 12th of Sonnt, n. Trin. In the morning in the parish near Ogallala, and in the afternoon in the parish near Grant, Nebr. ordained and introduced by S. A. Inselmänn. Address: Rev. 6th IV. Rudi, OZMala, Hebr.

On the 12th of Sunday, A. D., Cand. E. G. Nachtsheim was ordained under the assistance of 8 E. Hiebers ordained and introduced as assistant pastor to the congregation at Hamburg, Minn. by F. Pfothenhauer. Address: Rev. 8. 6. 8aebt8beliQ, Hainburg, Oarver Oo., H8nn.

According to commission received, Cand. J. Duchow was ordained in the parish at Mount Angel on the 12th Sunday, A.D., and on the 13th Sunday, A.D., in the parish at Albany, and introduced by Ed. Döring. Address: Rev. 3rd vuebo^v, L4t. Llarlou Oo.) Oreg.

On the 13th of Sonnt, n. Trin. cand. E. H. T. Walth er ordained and inducted by order of Hon. Pres. Hilgendorf in his parish in Sioux and Scott's Bluff Counties, Nebr. by A. Wunderlich. Address: Rev. 8. 8. 3". ^Waltber, OoMus, 8cott'8 Lluukk Oo., 8ebr.

By order of the Honorable Presidency of the Western District, Cand. F. W. C. Iesse was ordained on the 13th of Sonnt, n. Trin. in the church at Corder, Mo., assisted by Prof. H. Schödes, and inducted into office by J. H. C. Käppel.

On the 13th of Sonnt, n. Trin. cand. W m. Prähl, assisted by 8th P. Graupner, was ordained by order of the Hon. Praeses Brand, and inducted into his office at the congregations at Dunkirk and Fredonia, N. Y., by F. Engelbert. Address: Rev. ^Vlv. kroebl, 204 Hobln 8t., vuukrrk, 8th V.

By order of the Hon. President Succop, on the 13th of Sonnt, n. Trin. Land. Joh. H. H. Schulz ordained and introduced in his congregation at Orland, Ill. by W. Krebs. Address: Rev. 3ob. 8th 8ebulx, Lox 74, Orland, Oook Oo., 81st.

By order of the Honorable President Rösener, Cand. J. Herm. Schäfer on the 13th of Sonnt, n. Trin. in the German mission congregation at Diggins, Mo. and in the English mission congregation at James Creek, Mo. ordained and introduced by F. W. Mahnke. Address: Rev. 3rd Mr. 86bueter, Dauckx, 1Veb8ter Oo., Llo.

Cand. H. Schmidt was ordained and introduced by order of the Honorable Praeses Wegener on the 13th of Sunday, A.D. Trin. in his congregation at Sealy, Tex. by G. Lienhardt. Address: Rev. 8th 8obrmolt, Lox 133, 8eul^, Austin Oo., Dex.

In accordance with commission received, Cand. L. Jockey was installed in his parish at Enid, O. T., by J. H. Hamm, on the 13th of Sonnt, n. Trin.

By order of the Hon. President F. Pfothenhauer, Cand. R. Hilgendorf ordained and introduced in his congregation at Belford, N. Dak. on the 14th of Sonnt, n. Trin. by T. Hinck. Adresfe: Rev. R. 8llA6nckork, Hankinson, Riodlanck Oo., 8th vak.

Received commission, R. E. Mä hr was introduced to his congregation at White P.-O., O. T., on the 4th of Sonnt, n. Trin. by J. H. Hamm.

On 12 Sonnt, n. Trin. Fr. A. Rath. Frey by order of the Honorable Presidency, assisted by RR. H. Stechholz and A. Gurschke in St. John's parish at Hoboken, N. J. , ushered into office by August Emil Frey. Address: Rev. 8th Rre^, 309 8uck8on 8t., Hoboksn, 8.

By order of Hon. Praeses Hilgendorf, R. J. G. Lang was introduced in the midst of the congregation at Sheridan, Nebr. on the 13th of Sonnt, n. Trin. assisted by R. H. Schulze, by A. Bergt. Address: Rev. O. LanZ, Lox 33, 8oooper, voclZs Oo., 8sdr.

By order of the Honorable President Pfothenhauer, L. Ernst Scherf was installed on 13 Sonnt, n. Trin. In the forenoon at his Zion congregation near Bisbee, and in the afternoon at his Immanuel congregation near Rolla, N. Dak. introduced by F. W. Potratz. Address: Rsv. 8th 8olwrt, Rolla, Rolstts Oo., 8th vak.

Church dedications.

On the 11th of Sunday, A.D., St. Paul's Lutheran Church, Millington, Mich. was dedicated to the service of God. Preachers: LL. A. E. Mayer and L. A. Wissmüller (English).

G. M. Zucker.
The Lutheran congregation of St. John at Wisner, Nebr. consecrated their newly built church (30 by 46 feet) to the service of the Lord on the 12th of Sunday, A.D. Trin: RR. M. Adam and W. Harms. S. Meeske.

On the 14th of Sunday, A.D., the Lutheran congregation of St. Paul's, near Brownstown, Ind. dedicated their newly built church (36 X 60 X18 with 95 foot steeple) to the service of God. Celebrant preachers: RR. Ph. Schmidt and P. Seuel (English).

F. Meyr.

Mission Festivals.

On the 7th Sunday, A.D.: The Zion congregation to Town Mains and Town Scott, Wis. with neighboring congregations. Preachers: RL. Gläser and C. Schmidt. Collecte: -127. 21.

On the 9th of Sunday, A.D.: The congregation at Hamlin, N. J. Preachers: LL. Hanewinkel and Rüßkamp (English). Collecte and Ueberschuß: -185.00.

On the 10th Sunday, A.D.: The congregation at Seymour, Ind. preachers: RL. F. Meyr and C. A. Frank. Collecte: -121.00. - The congregations of RR. Ungemach, Walker and Weseloh in West Dover, O. Preachers: RL. Husmann and Diemer. Collecte: -237. 70th - The congregation at Horicon, Wis. Preachers: LL. Matthes and Erck. Collecte: -55. 24th - St. John's parish at North Prairie, Wis. Preachers: L. Sieck and Cand. Wenzel. Collecte after deduction: -46. 20th - The congregation at Aurelia, Iowa. Preachers: LR. Schnitter and Grimm. Collecte after deduction: -37. 89. - St. Paul's parish at Town Richmond, Wis. Preacher: P. Rubel. Collecte after deduction: -91. 20.

On the 11th of Sunday, A.D.: St. Peter's congregation at St. Louis, Mo. preachers: LL. Klug and Bartels. Collecte: 21.00. - The congregations at Ashford, Plato, Springville, and Mortons Comer, N. A. Preachers: LL. Weidmann and Hanewinkel. Collecte after deduction: -44. 25th - The Holy Ghost congregation at Tandy Creek, Mich. Preacher: L. Harsch. Collecte: -23. 82. - The Boston, Eden Valley and West Seneca congregations at Eden Valley, N. A. Preachers: LL. Laux and Herring. Collecte after deduction: -108. 11. - The congregation at Buckley, Ill. Preachers: RL. Clausen and Hafner. Collecte after deduction: -60.05. - The congregation at West Bloomfield, Wis. Preachers: RR. Heike and Schoenbeck. Collecte:-102. 37th - The congregation at Byron, Neb. preachers: RR. Zagel and Wolf. Collecte:-48.00. - The congregations of RR. Engelbert and Restin. Preachers: RR. Oldach and Hanser. Collecte: -155. 28th - The Trinity congregation at Bennet, Nebr. with guests from Eagle. Preachers: RR. Young and Seltz. Collecte: -50.07. - The congregations of Montague and Claybanks, Mich. Preachers: RR. F. Mueller and D. Markworth. Collecte after deduction: -28. 30. - The congregations at^Hanover and Center, Wis. Preacher: R. Studtmann. Collecte: -22. 43. - The congregations at Desplaines and Niles, Ill. Preachers: RR. Brunn and Zapf. Collecte: -122.01. - The congregations of.

West Detroit with guests from River Rouge and Wyandotte, Mich. Preachers: kk. Hagen and Dümpling. Collecte:-202. 15th - St. Paul's parish at Blue Point, Ill. Preachers: kk. Kolb and Werfelmann. Collecte:-52.00. - The congregation at Waterford, Wis. Preachers: kk. Winter and G. Kühnert. Collecte: -37. 28. - The Martini congregation and St. John's congregation at Adams, Allen Co, Ind. preachers: kk. Stock, Wambsganiß and Franke. Collecte: -96. 50th - The congregations of kk. Th. Siek and F. Meyr. Preachers: kk. Meyr and Eirich (Engl.). Collecte and Ueberschuß: -55.00. - The congregations of Beouf, Beaufort and Port Hudson, Mo. preachers: kk. Mariens and Heckel. Collecte: -110.00. - St. John's parish at Oxford, Nebr. preachers: kk. Merz and Baths. Collecte: -29. 11. - St. Paul's parish at Elk Creek, Nebr. preachers: kk. Baumgärtner and Grupe. Collecte after deduction: -35. 70. - The congregation at Chaska, Minn. Preachers: kk. H. Kolbe and J. Fackler. Collecte: -27. 30. - The congregation at Hamburg, Minn. Preachers: kk. Bartling and Otte. Collecte: -105.00. - The Zion congregation at Readfield, Wis. Preachers: kk. Cocks. and Siebrandt. Collecte: -100. 80.- The congregation at Palmyra, Mo. with guests from neighboring churches. Preachers: kk. Grupe, Hallerberg, Jr. and C. Schroeder. Collecte after deduction: -69.00. - The congregation at Sterling, Ill. Preachers: kk. L. Hölter and F. Behrens. Collecte after deduction: -79. 44. - The congregations of kk. Diederich and Zschoche. Preachers: Fr. Jaus and Stud. Friedrich. Collecte: -121.00. - The Trinity congregation at Freistadt, Wis. with guests from neighboring congregations. Preachers: Prof. Hattstädt and P. Pröhl. Collecte after deduction: -123. 31st - The congregation at Utica, Mich. with the congregations of Mount Clemens, Roseville, Fräser, Waldenburg, Macomb and Sterling. -Preachers: kk. Trülzsch and Arendt (English). Collecte after deduction: -231. 50th - St. Paul's parish at Woodworth, Ill. Preachers: Prof. Streckfutz and P. Baumgärtner. Collecte after deduction: -112. 31.

On the 12th Sunday, A.D.: St. Matthew's congregation at Cedar Bluffs, Nebr. with guests from Fremont. Preachers: kk. Nammacher and Oelschläger. Collecte after deduction: -21.00. - St. John's parish at Secor, Ill. with guests from Benson. Preachers: ck. Mary's and Hempfing. Collecte: -246. 75th - The congregation at Island Grove, Ill. Preachers: kk. Mende and Merkel. Collecte: -27.00. - The congregations at Arenzville and Lydda, Ill. Preachers: kk. Huxhold and Tappenbeck. Collecte after deduction: -107. 55. - The congregation of P. Welterkamps at Cleveland, O., with guests from the congregations of kk. Wesel and Riedel. Collecte: -65.00.-The congregations at Altenburg and Frohna, Mo. preachers: kk. A. F. W. Müller and Lobeck. Collecte: -184. 83.-The congregations at Leland and Good Harbor, Mich. Preachers: kk. Bekemeier and Schmidt. Collecte: -37. 15. - St. Paul's parish at Troy, Ill. Preachers: kk. F. S. Bünger and L. W. Dorn. Collecte: -78.05. - The congregation at Rabbit Lake, Minn. Preachers: kk. Hitzemann and Neeb. Collecte: -22 Dec. - The churches at Clintonville, Wis. Preachers: kk. Holst 86n. and Stelter. Collecte: -58. 28th - The congregations at Des Peres, Ellisville and Kirkwood, Mo. preachers: kk. Bernthal and Judge. Collecte: -138. 80. - The churches at Ashippun, Wis. Preachers: kk. Grains and houses. Collecte: -57.00. - The churches at Waymansville, White Creek and Jonesville near Waymansville, Ind. preachers: kk. Meyr and G. J. Fischer (English). Collecte after deduction: -108.00. - St. John's parish at North Branch, Minn. Preacher: P. Meuschke. Collecte: -14.00. -The mission churches at Silver Creek, Almena, Turtle Lake, and Perley at Turtle Lake, Wis. Preacher: Rev. P. Kleinhans. Collecte after deduction: -19. 42. -The two churches at Herington, Kans. Preachers: kk. Drögemüller and Mencke. Collecte: -85. 73. - The congregation near Minden, Nebr. preachers: kk. Merz and Klawitter. Collecte: -38. 27. - The Immanuel's congregation at Dwight, Ill. and the Trinity congregation at Goodfarm. Preachers: kk. Jatz, Piehler, and K. Schmidt (English). Collecte: -68. 15. - The churches at Prairie City and Appleton City, Mo. preachers: kk. G. Müller and Bro. Rohlfing. Collecte after deduction: -35.00. - The congregation of P. Brakhages at Malcolm, Nebr. Preachers: kk. Mietzler and Arkebauer. Collecte: -94.00. - The parishes at Cascade and Batavia, Wis. Preachers: kk. Sievers and Rudolph. Collecte: -57. 61. - The churches at Feuersville, Freedom and Charlotte, Mo. preachers: kk. A. W. Mueller, Gielow, and Stud. Wehmeier. Collecte: -35. 11. - The churches at Antonia, Mo. preachers: kk. Winkler, Meyer, and Ambacher. Collecte after deduction: -25. 12. - The congregations at Reed City and Big Rapids, Mich. with guests from Howard City and Stanwood at Big Rapids. Preachers: kk. Geffert, Heath, and Franck. Collecte: -56. 73rd - The Trinity congregation at Manilla, Iowa. Preachers: kk. Brandes and Haar. Collecte after deduction: -31. 58. - The

Parish near Flensburg, S. Dak. Preachers: kk. Oberheu, Pasche, Karstensen and J. D. Ehlen. Collecte: -63. 83. - The congregation near Gilmer, Ill. Preachers: kk. Bertram and Bünger. Collecte after deduction: -106. 17th - The congregations of Sadorus, Ill. and vicinity. Preachers: kk. Bötticher and Hornung. Collecte: -48. 40. - The congregation at Freistatt, Mo. with neighboring congregations. Preachers: kk. Hansen, Streckfutz (English), and Mahnke. Collecte: -124. 87. - The congregations of kk. Diemer and Rottmann near Florida, O. Preachers: P. Koch and Prof. Zucker. Collecte: -109.00. - The congregations of Crown Point, Valparaiso, Tolleston, and Hobard, Ind. at Hobard. Preachers: kk. Haake and Drögemüller. Collecte after deduction: -101. 13th - The congregation at Bremen, Ind. preachers: kk. Jüngel, Wilder and Thieme. Collecte after deduction: -76. 30th - The congregation at Sweet Springs, Mo. preachers: Cand. Jesse and kk. Flour and Brink (English). Collecte: -38. 39. - The congregations of the south side of Chicago, Ill. Preachers: pros. Streckfutz and k. Feddersen. Collecte after deduction: -284. 84. - The congregations of kk. Gose, Wangerin and A. Brauer in Beecher, Ill. Preachers: kk. Frederking and Jöckel. Collecte after deduction: -139. 38. - The congregation at Lincoln, Nebr. preachers: kk. Rademacher, Allenbach, and Stud. Müller. Collecte: -50. 15. - The congregation of St. John at Lyons, Nebr. preachers: kk. Her and Hildebrandt. Collecte after deduction: -40.00. - St. Paul's parish at Farmington, Mo. with guests from Bismark, Flatwoods, Fiat River and Doe Run. Preachers: kk. Schuessler, Pflantz and Fritz (English). Collecte: -64th 58th - The congregations at West Chicago and Batavia, Ill. Preachers: kk. Burkart, Joh. Große, and Fricke (Engl.). Collecte after deduction: -78. 18th - The Immanuel's congregation at Laurel, Nebr. preachers: kk. P. Müller and Ollenburg. Collecte: -42.00. - The congregation at Wayside, Wis. Preachers: kk. Schütz and Stern. Collecte: -36.00.-The Christ congregation at Bazile Mills, Nebr. preachers: kk. Frese and Hoffman." Collecte: -35. 52. -The St. Paul's congregation atHurley, Wis. Preachers: kk. Lange and Randt (English). Collecte: -10. 46. - St. Paul's and St. John's congregations of Hammond, Ind. and Immanuel's congregation of South Chicago, Ill. to North Hammond, Ind. Preachers: kk. C. Brewer and Obermeyer. Collecte after deduction: -128. 50th - The Zion congregation at Newton, Kans. Preachers: kk. M. Polack and Grambauer. Collecte after deduction: -54.00. - The congregation at Fowler, Mich. with guests from Riley. Preachers: k. Aerger. Collecte -19. 50. - The Jehovah congregation at Milwaukee, Wis. Preachers: kk. Brand and Eggers. Collecte: -27 Mar. - The congregation at Janesville, Minn. with guests from Town Josco and Town Freedom. Preachers: kk. Nickels, Zitzmann and Cooper. Collecte after deduction: -55. 47th - Christ Church at Augusta, Mo. with guests from New Melle and Washington. Preachers: prof. Mezger and k. Mangelsdorf. Collecte after deduction: -62. 60th - The congregation at Racine, Wis. Preachers: prof. Hattstädt and kk. Reinke, Sr. and Eggers. Collecte after deduction: -98. 99.

On the 13th Sunday, A.D.: The congregations at Blenheim and Kingsville, Md. Preachers: Bro. Schulte and Cand. Wenchel (Eng.). Collecte after deduction: -20.00. - The congregation at Petersburg, Mich. and the Zion congregation near Deerfield. Preachers: kk. Fackler, Andres, and L. Mueller. Collecte: -59. 50. - The congregation at Odebolt, Iowa. Preachers: kk. Lothringer and Berner. Collecte after deduction: -13. 45. - The congregation at Staunton, Ill. Preachers: kk. O. Hanser and Fark. Collecte: -82.00. - The churches at and near Casey, Iowa. Preachers: kk. Heinke and A. Ehlers. Collecte after deduction: -31.07. - The congregation at Pomeroy, Iowa. Preachers: kk. Enseleit and Schnitter. Collecte: -51.00. (Disturbed by hail in the afternoon.) - The congregation at Alma, Kans. Preachers: Prof. Meyer and P. Möller. Collecte after deduction: -55.00. - St. Jacob's congregation at Howard Lake, Minn. Preachers: kk. Metz and F. H. Kolbe. Collecte after deduction: -42. 72. - The congregations at Arapahoe and on Elk Creek, Nebr. preachers: kk. Ziebell and Baths. Collecte: -44. 33. - The congregation at Pilot Knob, Mo. preachers: k. Fritz. Collecte: -11. 55. - The Zion congregation at Jefferson City, Mo. with neighboring churches. Preachers: kk. Demetrio and Heck. Collecte after deduction: -44. 85. - The congregations of Cadillac, Sherman, and Lake City, Mich. Preachers: kk. L. J. Schmidt and Bekemeier. Collecte after deduction: -22. 60. - The congregations at Corcoran and Maplegrove, Minn. Preachers: kk. E. Kolbe and Nees. Collecte: -65.00. - The Trinity congregation at Benson, Ill. Preachers: prof. Streckfutz and P. F. Behrens. Collecte: -120. 84.- The congregation at Wellsville, Mo. preachers: kk. Grefe and Mangelsdorf. Collecte: -15. 40.- The congregation at Millerton, Nebr. preachers: kk. Seltz and Leninger. Collecte: -35. 60. -The congregation at Lincolnville, Kans. Preachers: kk. Hellwege and Mencke. Collecte: -45.00. -The congregations at Perham, Minn. and German. Preachers: kk. Bartz



and Reinhardt. Collecte: -54.00. - The congregation at Elysian, Minn. Preachers: P. W. Becker and Stud. Schulze. Collecte after deduction: -35.00. - The congregations at Summit, Willow Springs and Lemont, Ill. with guests from Hinsdale and La Grange. Preachers: kk. Schwarzkopf and Molthan. Collecte: -92. 18. - The St. John's congregation at Fryburg, Ohio. Preachers: kk. Kiest and Eickstädt (and Engl.). Collecte: -61. 96. - The Kreuz congregation at Wartburg, Ill. Preachers: kk. O. Horn and H. Meyer. Collecte: -34. 31st - The congregation at Lanesville, Ind. preachers: kk. Wambsganß and Gisse (and Engl.). Collecte after deduction: -56. 50.

The congregation of P. M. Müllers. Preachers: kk. Zuberbier, A. Grothe, and Theel. Collecte: -38. 35. - The congregations at Crystal Lake, Dundee, Elgin, Algonquin, Woodstock, and Huntley, Ill. Preachers: kk. C. Schmidt and Piehler. Collecte: -534.06.-The congregation at Wausau, Wis. Preachers: kk. C. Schmidt and Siebrandt. Collecte: -68. 50.-The Zion congregation at Germantown, Nebr. preachers: kk. Lohr and A. Firnhaber. Collecte: -43. 50. - The congregation at Nokomis, Ill. Preachers: kk. Feddersen and Borchers. Collecte: -59. 50.

Community - Auviiäüm.

On Sunday, the 13th, St. John's Lutheran Church in Elk Grove, Ill. celebrated its 50th anniversary. The festival preachers were the ck. W. Dorn and H. Schmidt.

I. H. Haake.

Conferenz - Ads.

The Rock River Pastoral Conference of Wisconsin will meet, s. G. w., Monday evening, Sept. 26, to Sept. 28, at the home of Rev. E. A. Grothe, at Reeseville, Wis. Preacher: kk. Spilman-Hass. Confessor: kk. M. Mueller- Hanser. People are to report immediately! Fr. Plaß, Secr.

The Buffalo District Conference will meet in North East, Pa. on Oct. 4 and 5, at Fr. Dubernell's church. Immediate registration requested. F. Ruhland, Secr.

The Indianapolis-Seymour-Louisville Pastoral Conference will meet, s. G. w., October 4-6, at Aurora, Ind. The local pastor requests registration by September 27. M. W. Pott.

The Winnebago Teachers' Conference will meet, s. G.w., Oct. 5-7, at Immanuel's church, Sheboygan, Wis. The first meeting will be held Wednesday evening at 8 o'clock. All registrations should be sent early to Mr. Gräbner, teacher, 1710 Illinois Ave., Skedo^Aan, IVis. - Work: ^4. Practical: 1. What is a sacrament? (Keller.) 2. 5. petition. (Schauer.) 3. Significance of baptism. (Edw. Gruett.) 4. kractical k-esson on dapan. (Elbert.) 5. kractical k-esson Illustrativ^ tke Ilse ok tkc glode. (B. J. Wetzel.) R. Lectures: J. Lecture of the teacher. (Sperling.) 2. Oivil government. (Grade.) 3. Timetables for class and mixed schools. (Markworth.) 4. Christ our paschal lamb. (Rudiger.)

F. Müller, Secr.

The Pastoral and Teachers' Conference of Southern and Eastern Michigan will meet at the parish of Bro. Arendts, Halfway (Roseville), from October 5 to 9 (Wednesday to Sunday). Papers: 1. Of the works of the devil (k. Engelder); 2. The homologumena and antilegomena of the New Testament (k. H. Frincke); 3. Catechesis on the eighth commandment (Teacher Dammes); 4. The employment of women teachers in our parochial schools (Teacher Stünkel); 5. Lute method (Teacher J. H. Ch. Meyer). Sermons: Pastoral sermon: Smukal-Tresselt; Gospel: Born - Bornemann; Epistle: Meinecke - Rehn; Confession: Wüst - Schatz. Timely registration is requested at: Rcv. Arendt, üalkvva^, Llacoivd Oo., blick.

R. Smukal, Secr.

The Pastoral and Teachers' Conference of Northern and Western Michigan will meet, v. v., October 6-10, at Lansing, Mich. Work: "By what means can corporal punishment of children be lessened or even eliminated without relaxing school discipline ?" Teacher Dreß-Teacher Grauer. Sermon on the Gospel: Gräbner-Wichmann; on the Epistle: Trinklein - Wißmüller. Pastoral sermon: Mayer - Wuggazer. Registration is absolutely necessary before the end of September with the local pastor H. Schmidt. No registration, no lodging. F. W. Gesfert, Secr.

The Fort Wayne Pastoral Conference will meet, v.v., Oct. 11-13, at the church of ck. Miller and Lange at Fort Wayne, Ind. timely registration is requested. H. Diemer, chairman p. t.

The Pellow Bank Specialconference of Minnesota will meet at the home of Bro. Meichsner, Wheaton, S. Dak. on October 11 and 12. Papers: "The Right Use of Doctrine,



that among the false believers there were also Christians" (L. Nitschke). Continuation of the topic: "Apparent Contradictions of the Holy Scriptures" (L. Bartling). Catechesis according to Dr. Schwan's Catechism, question 1-6 (? Albrecht -k. Bartling). Confession: k. Nitschke (L. Oetjen). Sermon: L. Maas (L. Meyer). Registrations are requested in good time by the local pastor.

Aug. Hillger, Secr.

The Central-Illinois Pastoral Conference will meet, D. v., October 11-13, at P. W. Heyne's church at Decatur. Papers: 1. "Life Insurance in the Light of Holy Scripture." (LL. Hohenstein and Zahn.) 2. "How must the pastor's public preaching be constituted, that the end set before it by God's Word may be attained?" (L. W. Heyne.) Preacher: L. Sapper (L. Berg). Confessor: k. Behrens (L. Jaß). The local pastor wishes registration, rs8p. Cancellation, until the 1st of October.

Alfred E. Reinke.

The North and Central Texas Specialconference will gather in Dallas, Texas, October 14-16.

H. Hopmann, Secr.

The Northern Indiana Teachers' Conference will meet October 12-14 at Peru, Ind. registrations are due by October 1 to L. E. H. Scheips, 181 'W. Llain 8t., keru, lock. to. E. H. Engelbrecht, Secr.

October 18-20, D. v., the New Park and New England Pastoral Conference meets at Trinity Parish, Brooklyn (L. J. Holthusen). Papers: 1. the second petition (L. J. H. Sieker). 2nd Continuation of work: Roman "reasoning" and Christian refutation of papist heresies (Prof. W. R. Heintze). Conference preachers: L. G. Runge - P. H. C. Wehrs. Confessor: L. C. I. Renz-k. R. Herbst son. Registration is requested by October 12. Those who do not register will be considered as not coming or having found lodging elsewhere. Information on how to get to the church will be given at the "Pilgrim House".

F. Verwiebe, Secr.

The Western District

Our Synod will meet on 12 October in the congregation of the Praeses P. Rößener in Altenburg, Mo. Registrations are to be sent not later than 14 days before to Lev. k. Ro686v6r, ^ltendurZ, Lcrr^ Oo., Llo. The deputies are requested to bring their credentials with them to church first thing in the morning, so that they may be handed in to the secretary after the opening service.

Fr. Klug, Secr.

The "Vcatern La886vZer ^88ociation" has also this year approved the round trip to 1H, but only for the state of Missouri, and even then only on condition that at least 100 persons are present who have traveled with a certificate (Oertiücatc). So let the following be remembered:

1. who travels to the synod, pays the full price, but has the agent give him an oertiücate, that is, a certificate that he has paid the full price. Only those who show such an ocrUücatc can get return travel at z the full price. Without oertiücatc no discount.

2. on the very first day of the meeting, hand the undersigned his oortiücatc with 5 cents extra to pay the koint.

3. since Altenburg is without a railroad, pay the full fare only as far as St. Louis; of course, this applies only to those who must travel via St. Louis.

4. extra arrangements have been made for the trip from St. Louis to Altenburg with the Illinoi8 Oentral P. U. This round trip will cost K2. 50 for all, and for this trip no Oertiücato is needed. Nor do the gentlemen pastors need any Oler^ Lornnit for this trip, for P2. 50 for the round trip is still cheaper than H kare.

5. ^ranaker from Grand Tower to Wittenberg Landing costs 25 cents extra.

Because the Synod takes place in Altenburg and most of the Ocrtilcabea are only valid until St. Louis, the number of incoming Oertiücatca will probably be less than other years. But as we must have at least 100 Oertiüeat68, the undersigned would like to ask such pastors who live not too far from St. Louis.or south of Perry County, not to make use of their OlerM Uermit for once, otherwise it may easily happen, if we do not have 100 Oertlückeate, that all teachers and deputies will have to pay the full price for the return trip.

7. departure from St. Louis: Tuesday, October 11, 8 o'clock in the morning, from Union 8tat!on with the /trnor's Oenrra? ?? 77. do not forget to ask for a "ronnä trip" ticket from St. Louis to GrandTower and pay only H2. 50. from

Trip from Cape Girardeau to Grand Tower: Tuesday, the 11th of October, 6 o'clock in the morning and 1. 15 in the afternoon (from East Cape Girardeau). No use should be made of "commutatro," "eLour'sron rielEr," &c., for this voyage. As to the return journey from Grand Tower to St. Louis, the time and hour of departure is left to us. The regular train leaves GrandTowerevery morning 7. 28, however, we need not take this train, but will have "8p66ial train" provided all brethren use the railroad. Tickets for the trip from St. Louis to Grand Tower are to be had at the Union 8tativ on Tuesday and Wednesday.

Chas. F. Obermeyer,
R. ir. 8eor.

Advertisements.

Mr. R. Paul Schimmel has reported to me his resignation from our Synod "because he does not agree with the doctrinal view and practice of the same."

F. Pfothenhauer, Präses.

Show visitors will henceforth want to contact the Adreffe Lehrer Bades, as I will be moving from Omaha to Denver in a few days. Good quarters near the Exposition are to be had at reasonable rates. Address: Llr. 8th Lacke, 2725 Rarker 8t., Omada, Nebr. J. F. S. Her.

To the dear communities of the Minnesota and Dakota Districts.

Before our last synodical meeting was a petition from the Immanuel Lutheran congregation of R. N. Bohsen, of Turner Co, S. Dak, for assistance in building a church. The dear congregation has lately been going through deep and severe struggles, and has lost many members in consequence. For this reason they are at present unable to carry out on their own the building of the church, which has long been necessary and has now begun, and with reference to Proverbs 19:17 they are asking their brethren for assistance in the amount of about H250. Since our Synod has encouraged the congregation to begin the building with confidence and has promised to help if necessary, this simple message will be sufficient to awaken willing hands in the poor congregation in our district.

L. E. Herrmann, Assiniboia, Canada, is also in great need of assistance. On his return home from an official journey he was attacked by a terrible hurricane not far from his house. Not only was his carriage damaged by the violence of the storm, but his house was destroyed and its contents carried away. The pastor's wife was saved from death by a manifest miracle. R. Herrmann has now built himself another modest house for H100 on debts. In those high latitudes the harvest failed again this year; I also know from my own experience what meager conditions prevail in the northwestern territory of Canada, and so I also commend R. Herrmann to the charity of our brothers.

Please send the gifts of love to our treasurer Th. Menk. Any surplus will go into the fund for the "poor and needy". F. Pfothenhauer, President.

Heartfelt request.

Fellow Christians who have sons or dependents, and ministers who have confessionals in the camps at Jacksonville, Florida, and Huntsville, Ala. are requested to communicate this to the undersigned field preacher, giving the regiment and company.

Address: Rev. 6. . 1. Irocker8, lox 18, llLeÜ8OnviHe, Ria.

Proceeds to the Treasury of the Illinois District:

Synodical treasury: from the RR. congregation: Mariens in Danville K10. 28, Feddersen in Homewood 15.00 and Schwandt in New Berlin v. d. Bethlehem congreg. 1. 26. (S. K26. 54.)
For our Field Preacher: Of the Gemm. of the RR.: Werfelmann at Chicago 16.00, Lußky at Ottawa 12. 85, Eberhardt at Arenzville 6. 25, and Praeses Succop at Chicago 42.00. (S. S77. 10.)
Inner Mission: Missionsfcoll. (Theil): By the RR.: Lewerenz at Desplains 56.00, Bertram v. d. Gemm. at Elgin, Dundee, Algonquin, Woodstock, Huntley & Crystal Lake 300.00, Mundt at Island Grove 15.00, Kirchner at Secor, 100.00, Klettke v. d. Gemm. at Arenzville and Lydda 60.00, Wockenfuß v. d. Gemm. at Goodfarm and Dwight 28. 72, Mennicke at Geneseo 16.00, P. Luecke at Chicago 10.00, Moldenhauer at Hansen Park (Chicago) 7. 45, Hornung at Sadorus 26.00, Schmidt at Freeport 31.00, Wunder at Chicago 69.00, Bohlen v. d. Gemm. at Summit, Willow Springs & Lemont 60.00, Herrmann at Nokomis 12.00, Engelbrecht at Chicago 107.00, Matthius v. d. Gemm. at Glenview, Highland Park, Evanston & Glencoe 65. 18, Brewer v. d. Gemm. at Grant Park, Sollitt & Bescher 92. 92 & Dornseif at Troy 70.05, by H. Volte v.

d. Geneseo congregation 25.00, by H. C. Zuttermeister of St. Jacob's congregation in Chicago, surplus from R. R. Rare to Crystal Lake missionary fund, 40.03, by Fr. Fr. Pahnke from R. Fricke's congregation in West Chicago and Batavia 52.00, dch. H. A. Block of St. Paul's Gem. in Rockford 60.00. Dch. R. Hölter in Chicago by Amanda Föde 1.00, dch. R. Budach in Chicago by H. D. 1.00, dch. R. Groth by St. John's Comm. in Shelbyville 6.05, dch. W. Balzer at Addison a. d. missionary bushes of the comm. 8. 64, dch. R. Zaps at Melrose Park by W. Schulz . 50 & dch. R. Muller in Ehester, coll. at H. and W. Herschbach's silb. High:., 6. 25. (S. H1334. 79.)
Negro Mission in Cuba: Dch. H. A. Block in Rockford from N. N. to R. Grüner 10.00.
Negro school in Salisbury, N. C.: Dch. TeacherW. F. Diener in Chicago v. Sophia Petersen . 15.
Negro mission: mission scoll. (Theil): By the RR.: Lewerenz at Desplains 28.00, Bertram v. d. Gemm. at Elgin, Dundee, Algonquin, Woodstock, Huntley & Crystal Lake 50.00, Mundt v. d. Gemm. at Island Grove 6.00, Kirchner at Secor 30.00, Klettke v. d. Gemm. at Arenzville and Lydda 10.00, Wockenfuß v. d. Gemm. at Goodsarm &. Dwight 14th 36th, Wunder at Chicago 11.00, Schmidt at Freeport 15th 45th, Bohlen v. d. Gemm. at Summit, Willow Springs & Lemont 15th 00th, Herrmann at Nokomis 10.00, Engelbrecht at Chicago 26th 75th, Matthius v. d. Gemm. at Glenview, Highland Park, Evanston & Glencoe 21st 00th, Dornseif at Troy 10.00; dch. H. Volte v. d. Gem. in Geneseo 10.00, dch. Bro. Pahnke v. R. Fricke's Gem. in West Chicago & Batavia 26.00, dch. H. A. Block in Rockford by St. Paul's congregation 10.00. Dch. Joh. Geyer in Mount Pulaski by himself 10.00, Mrs. Henn 10.00, Anna Hein 5.00 & Georg Henn 5.00, R. Hölter in Chicago by Amanda Föde 1.00, dch. R. K. Schmidt das. by Maria Bertalowitzsch 1. 50 u. Theo. Reinhardt 1.00, dch. R. Succop the. from Paul Hedder's piggy bank 5.00, dch. R. Wunder that of G. F. Schwarz 5.00 a. dch. R. Zapf in Melrose Park by N. N. . 50. (P. H337. 56.)
English Mission: Missionsfcoll. (Theil): by the RR: Hartmann in Woodworth 5.00, Bertram v. d. Gemm. in Elgin, Dundee, Algonquin, Woodstock, Huntley & Crystal Lake 13.00, Mundt v. d. Gemm. in Island Grove 6.00, Kirchner at Secor 20.00, Klettke v. d. Gemm. at Arenzville & Lydda 5.00, Wockenfuß v. d. Gemm. at Goodfarm & Dwight 7. 18, Herrmann at Nokomis 10.00. (S. H66. 18.)
English Mission at Morganton, N. C.: By R. A. Sippel v. R. Sappers Gem. in Bloomington 15.05.
English Mission in Chicago: from Chicago: part of mission coll. by R. Lücke 10.00, R. Wunder 11.00, R. Engelbrecht 26. 75, R. Hölter by Amanda Föde 1.00; R. Matthius, part of mission coll. by Gemm. at Glenview, Highland Park, Evanston n. Glencoe, 21.00. (p. K69. 75.)
Jewish mission: mission fcoll. (Part): By the RR.: Bertram v. d. Gemm. in Elgin, Dundee, Algonquin, Woodstock, Huntley & Crystal Lake 1.00, Kirchner in Secor 10.00, Klettke v. d. Gemm. in Arenzville & Lydda 10.00 & Herrmann at Nokomis 5. 10; dch. H. Volte v. d. Gem. in Geneseo 5.00. R. Hölter in Chicago by Amanda Föde 1.00, R. Schwandt in New Berlin by d. Bethlehem Gem. . 86, R. K. Schmidt in Chicago by Theo. Reinhardt 1.00 and dch. Lehrer Louis Appelt das. v. Frau Bertha Kiessig 1.00. (p. H46. 96.)
Emigrant Mission: R. Kirchner in Secor, Theil der Missionary Coll., 10.00.
Emigrant Mission in NewPork: R. Bertram, part of the missionary coll. of the congregations at Elgrn, Dundee, Algonquin, Woodstock, Huntley & Crystal Lake, 13.00, dch. H. Volte, Part of the Missionary Coll. of the Geneseo Community, 2. 50. (p. H15. 50.)
Emigrant Mission in Baltimore: Dch. H. Volte, Theil d. Missionsfcoll. d. Gem. in Geneseo, 2. 50.
Emigrant Mission in Bremen: By H. Volte, Theil d. Missionsfcoll. d. Gem. in Geneseo, 2. 50.
Heathen mission: mission fcoll. (Theil): By the RR. Kirchner in Secor 20.00, Klettke v. d. Gemm. in Arenzville & Lydda 10.00, Hornung in Sadorus 19. 80, Wunder in Chicago 6. 65, Bohlen v. d. Gemm. in Summit, Willow Springs & Lemont 10.00, Herrmann at Nokomis 10.00; dch. R. Engelbrecht in Chicago by E. G. F. Brill 2.00 & dch. R. K. Schmidt das. by Maria Bertalowitzsch 1. 50. (S. H79. 95.)
Support fund: R. Feddersen in Homewood by the congregation 7.00 and D. Nietfeldt 2.00, by R. Th. Heine in Rodenberg 5.00, by R. Bergen's congregation in Chandlerville 2. 65, by R. P. Budach by the Chicago Pastoral Cons. 18.00, by R. Pardieck's congreg. in Chicago 12. 40, R. Wagner's. by Wwe. Beduhn 1.00, by R. M. Wagner in Decatur 4.00 & R. Schwandt in New Berlin 3.00, R. Succop in Chicago by Joh. Demien 2.00, dch. Lehrer F. Rieck v. d. Chicago Lehrerconf. 44. 25 u. dch. R. Feiertag v. sr. Geni. in Colehour, interest for Dor. Türnau-Stiftung, 8.00. (S. H109. 30.)
Students in St. Louis: From Chicago: Dch. R. Pardieck for Stud. Neitzel v. Frauenver. 10.00, v. Jüngl.- u. Jungfrauenver. 10.00, dch. R. Wunder v. Jünglver. for Stud. Love 10.00. (S. H30.00.)
Students in Springfield: Dch. L. Sievingin York Centre by H. Bade for A. Bergmann 1.00, Coll. R. Äolthans Gem. in Hinsdale for O. Gurschke 7. 45. (S. K8. 45.)
Washing leaves in Springfield: Dch. Prof. J. S. Simon v. Women's S. in Springfield 2.00.
College students in Milwaukee: R. J. E. A. Müllerin Chicago v. Frauenver. for H. Metzger 15.00, R. Jünger das. v. H. M. for Ad. Hantzschel 1.00, R. Mennicke at Geneseo, Theil d. Missionsfcoll. for A. Dörsfler, 5.00 and R. Beck in Jacksonville by Mrs. R. E. Beck for E. Erdmann 2.00. (S. H23.00.)
Seminarians in Addison: R. H. Engelbrecht in Chicago v. Women's Ver. 20.00, R. Bünge the. from H. M. for Alb. Sieving 1.00 and R. Schwandt in New Berlin from St. Joh Gem. for L. Sippel 8. 65. (p. H29. 65.)
For H. Kowert in Concordia, Mo.: Dch. H. Cobalt of St. John's Parish in Effingham 4. 45 & of R. Gräfs Parish in Blue Point 5.00. (S. H9. 45.)
Studying Orphans in Addison: Dch. R. Miracles in Chicago by Miss Anna Aron 1.00.
Illinois district church building fund: mission testcoll. (Part): Dch. d. RR.: Lewerenz in Des Plains Jan. 28,

Bertram v. Gemm. at Elgin, Dundee, Algonquin, Woodstock, Huntley & Crystal Lake 100.00, Kirchner at Secor 20.00, Brewer v. Gemm. at Grant Park, Sollitt & Beecher 46. 46; for the congregation at Murphysboro, Ill.: P. Klettke, part of the missionary coll. of the congregations at Arenzville & Lydda, 12. 55, by P. Ullrich's congregation at La Grange 5.00. (S. -212.02.)

Deaf and dumb mission: mission fcoll. (Theil): Fr. Bertram v. d. Gemm. at Elgin, Dundee, Algonquin, Woodstock, Huntley & Crystal Lake 1.00, Fr. Lewerenz at Desplains 10.00, dch. 1'. Kirchner in Secor 10.00, 1?. Wockenfuß v. d. Gemm. in Goodfarm & Dwight 7. 19, dch. P. Luecke in Chicago 8.00, dch. H. Bolte v. d. Gem. at Geneseo 2.00, dch. P. Wunder in Chicago 6. 65, P. Matthius v. d. Gemm. in Glenview, Highland Park, Evanston & Glencoe 21.00, P. Zapf in Melrose Park by W. Voigts 1.00, W. Schulz . 50, H. Dopp . 25 & Chr. Warnicke 1.00. (p. -80. 59.)

German and Saxon Free Church:?. Bertram, part of missionary coll. of congregations at Elgin, Dundee, Algonquin, Woodstock, Huntley & Crystal Lake, 13.00, P. Hölter at Chicago by Mrs. Osuis 2.00 & dch. H. Bolte, part of the missionary coll. of the community in Geneseo, 2. 85. (p. -17. 85)

Danish Free Church: Fr. Bertram, part of missionary coll. of congregation at Elgin, Dundee, Algonquin, Woodstock, Huntley & Crystal Lake, 9. 12, dch. H. Bolte, part of missionary coll. at Geneseo, 2.00 & P. Bohlen, part of missionary coll. at Summit, Willow Springs & Lemont, 7. 18. (p. -18. 30.)

Home for the aged in Arlington Heights: Fr. Miracle in Chicago v. Wwe. A. B. 10.00, v. Fr. Nützel's Gem. that. 4. 55. (S. -14. 55.)

Orphanage in Addison: 24. 91. (dLl. Treasurer G. Ritzmann acknowledges the individual items).

Orphanage in Des Peres, Mo.: P. Müller in Ehester, Coll. d. Gem., 6.00, Coll. at W. u. C. Büngers silb. Hochz. 7. 60 & by Mrs. Chr. M. 2.00. (S. -15. 60.)

Mission in London: Missionfcoll. (Part): P. Bertram v. d. Gemm. at Elgin, Dundee, Algonquin, Woodstock, Huntley & Crystal Lake 10.00 & dch. H. Bolte v. d. Gem. at Geneseo 2.00. (S. -12.00.) Total: -2703. 20.)

NR. In No. 18 it should not say: by P. Rabe in Mount Pulaski, but: by?. Rabe in Warsaw by Mrs. Bornschauer 5.00.

Addison, Ill. 10 September 1898.

H. Bartling, Kassirer.

Incoming to Michigan District Coffee:

(August.)

Synod treasury: Frankenlust-16.07, Fr. Trinklein v. A. Kuch 5.00, P. Hagens Gem. 4. 30, Marion Springs 1. 50. (S. -26. 87.)

General Inner Mission: SandBeach6. 10. mission fc. Manistee 30.00, Pt. Sanilac & Sanilac Centre 5.00, Utica (? . Wilson) & neighboring congreg. 19. 50. (S. -60. 60.)

Heathen Mission: Saginaw W. S. v. N. N. 5.00, Montague & Claybanks, Mission Fc., 5.00, Benona 3.00. (S. -13.00.)

General English Mission: Gd. Haven v. Mrs. Behm 1.00.

Deaf & Dumb Mission: Saginaw W.S., coll. v.N.N., 5.00, P. H. Frincke v. Wwe. N. N. 1.00. Mission fc.: Utica (? . Wilson) & neighboring congreg. 20.00, Ruth & Forestville 2.00. (S. -28.00.)

German Free Church: Sebewaing 10.00, Frankenlust 3. 70, Utica (? . Wilson) u. Nachbargem., Missionsfc., 12.00, Frankenmuth 35. 84. (S. -61. 54.)

Danish Free Church: Sebewaing 4. 20, Fräser 7. 64. (p. -11. 84.)

Negro Mission: P. H. Frincke v. Mrs. N. N. . 50, v. K. Mohr 1.00, Frankenlust 3. 65, Kilmanagh 5.00, P. Schumacher v. Fr. W. 1.00, Armada 1. 80. mission fc: Manistee 8 p.m., Utica (? . Wilson) & neighboring congreg. 8 p.m., Detroit, congreg. of W. S., 25 p.m., Ruth & Forestmille 10 p.m. (p. -87. 95.)

Jewish Mission: P. Fackler v. C. Schmidt 1.00, Frankenmuth 19. 27. mission fc.: Sand Beach & Pt. Hope 5.00, Utica (? . Wilson) & neighboring congreg. 10.00, Ruth & Forestville 5.00. (S. -40. 27.)

Emigrant Mission in New York: Mission coll.: Utica (? . Wilson) and neighboring congregations 10.00, Ruth and Forestville 3.00. (S. -13.00.)

Emigrant Mission in Baltimore: Utica (? . Wilson) & Neighboring Congregation 10.00.

Inner Mission: St. Louis 1. 37, Bay City 12.00, Monroe, Teachers Meyer's School, 2. 32, P. H. Frincke v. Wwe. N. N. 1.00, v. Mrs. N. N. 1.00, P. Fackler v. C. Schmidt 2.00, Frankenlust, Jubilee Sc., 11. 66, Jonia 6.00, Arcadia 19.00, Benona 20.00, Posen 3. 71, New Haven 4.00. Mission coll.: Sand Beach & Pt. Hope 15.00, Manistee 60.00, Pt. Sanilac & Sanilac Centre 20.00, Montague & Claybanks 8. 30, Utica (? . Wilson) & neighboring congreg. 60.00, Detroit, congreg. d. W. S., 102. 68, Ruth & Forestville 15. 27. (S. -365. 31.)

Support Fund: Tawas City 2. 50, P. Mayer v. Wwe. List 1.00, HMsdale 4. 73, Arcadia 4.00, Andr. Mittelberger 5.00, P. Trinklein, high.: Kasuske-Piering, 4.05, Pt. Sanilac & Sanilac Centre, Mission Fc., 11. 73, Benona 3. 71. (S. -36. 72.)

Deaf and Dumb Institution in North Detroit: Fr. Tresselt's Gem. 14.00, Hermanns-Au v. Fr.-u. Jungfr.-Ver. 5.00, ?. Succop by Mrs. Koth. Janes 5.00, Utica (? . Wilson) & Neighboring Congregation, Mission Fc., 10.00 (p. -34.00.)

Old home in Monroe: Mt. Clemens 5. 50, Saginaw W. S. 9. 80, Monroe (Aug.) 5.00, Woodmere 5. 48, Waltz 7.00, Burr Oak 2. 72, P. Hügli v. Bro. Susick 1.00, v. Ludw. Susick 1.00, v. Mrs. Susick Sr. 1.00, Kass. Nuppel aus d. CanadaDistrict 1. 75. (S. -40. 25.)

English Mission in Michigan: Benona 5.00. Mission fc: Manistee 13. 31, Pt. Sanilac & Sanilac Centre 5.00, Montague & Claybanks 5.00, Utica (? . Wilson) & neighboring congreg. 40.00, Detroit, congreg. d. W. S., 25.00, Ruth & Forestville 5.00. (S.-98. 34.)

Poor Michigan students: Tawas City 2. 50, ?. Gräbner, Hochz. Galow-Taschner 4. 25, P. Tresselt, Uebersch. einer Conferenzzc., . 45. Missionsfc.: Utica (? . Wrlson) and neighboring congregations 20.00, Detroit, W. S. congregation, 50.00. (S. -77. 20.)

Students in St. Louis: P. Mayer, Hochzc. Kern - Hörauf f. J. Salvner, 9th 80, Fr. Smuckals Fr. - Ber. f. C. Lorenz 5.00. (S. -14. 80.)

Students in Springfield: Pt. Sanilacu. Sanilac Centre, mission fc. f. J. Pfeifer, 10.00.

Orphanage in Wittenberg: Fr. Succop v.Mrs. Koth. Janes 5.00.

Parish at St. Clair: Fr. Wilson's congreg. 9 a.m., Arcadia 17th 50th, Lansing 9th 44th, Montague & Claybanks, mission feasts, 10 a.m., Benona, 5th 33rd, New Haven 4th 00th (p. -55th 27th).

Parish in Pt. Huron: Jda 25.00, Manistee 10.00. (S. -35.00.)

For the field preacher: Fr. Wilson's Gem. 3.00, Manistee 13.00, Fr. Lemke v. Jul. Raatz 1.00, v. himself 1.00, ?. Mayer v. G. M. Beyerlein Sr. 2.00, P. Hagen v. etl. Gldrn. sr. Gem. 4. 50, a. d. Sammelbüchse d. J.-M.-Ver. sr. Gem. 41, P. G. A. Bernthal v. Gesangver. sr. Gem. 3.00, Monroe 23 82. (p.-51. 73.) Total: -1177. 69.

Detroit, Mich. on September 1, 1898.

G. Wendt, Kassirer.
572 IVolod ^v".

Incoming to the Minnesota and Dakota District coffees:

(From July 1 to August 1, 1898.)

Inner Mission: Gemm. d. ??: Hilger, Tyro, -4. 50, Destinon, Stanford, 3. 10, Martin b. High Forest 6th 72, Hertwig, Gaylord, 9th 61, Bohsen, Hurley, 7th 65, Kuntz, Silo, 71st 25, Frey, Fairmont, 35.00, Malkow, Rost, 2nd 96, Lakefield 1st 88, Wihlborg, Sabin, Fargo and Moorhead, 19th.00, Pasche, Spencer, 2nd 50, Eberhard, StoneyPlain, 13th 50, Spruce Grove, 2nd 50, Walther, Town Eagan, 6th 75, Agather, Sauk Rapids, 5th 23, Gilmantown 2nd 20. mission coll. of gem. d. ??: Kollmorgen, Helvetia, 50.00, Kirmis, Potsdam, 26. 38, P. Scherf, Millers, 62.00, Brinkmann, Blue Earth City, 54.00, Robert, Arlington, 25.00, Dubberstein, Wykoff, 30.00, H. W. Naumann, Luverne, 30.00, Becker, Josco, 25.00, Malkow, Lakefield, 50.00, Lange, Hay Creek, 65. 35, Kaiser, Benton, 50.00, Hinck, Great Bend, 50. 20, Sell, South Branch, 54. 33, Michlau, Fairhaven, 22. 65, Ude, Willow Creek, 68. 40, Schlüter, Fulda, 25. 20, Schulenburg, Owatonna, 33.00, Hitzemann, Long Prairie, 21. 88, Hilger, Tyro, 11.00, Menkes, Alexandria, S. Dak, 23. 72, Potratz, Bohnsacktown & Hillsboro, 49.01, E. Mueller, Town Posen, 30.00, Erthal, Atwater, 16. 85. P. Koehler by J. Hahn 1.00. P. Hertwig, Gaylord, by G. Kuehner 1.00. P. Wohlfeil by G. Kuch 1.00, H. Albers Sr. 1.00. ?. Porisch v. N. N. in St. James 100.00. P. Pfotenhauer by F. Masemann . 50th P. Matzat, Jubilee Coll. in Fergus Falls, 18.00. (S. -1190th 82nd).

Field Preacher's Fund: P. Bierwagen's congregation at Dresden 5.00. P. Agather's congregation at Sauk Rapids 3.05, Gilmantown 2. 42. (S. -10. 47.)

Jewish Mission: Gem. of the?: Frey, Fairmont, 4. 60, Koehler, Mountville, 4. 50, Beck, Bellingham, 4. 77, Friedrich, Wacom", 5.00, Horst, Courtland, 5.00, Schoknecht, Valley Creek, 5. 35. Mission coll. of the Gemm. d. ??: Kollmorgen, Helvetia, 5.00, Malkow, Lakefield, 5.06, Kaiser, Benton, 10.00, Michlau, Fair Haven, 3. 45, Hitzemann, Long Prairie, 5.00. ?.. Fackler by Hierlinger at Osseo 1.00. (p. -58. 73rd).

Deaf and dumb mission: Gemm. d. ??: Horst, Courtland, 10.00, Friedrich, Wacom", 5. 50. mission coll. d.Gemm. d. ??: H. W. Baumann, Luverne, 10.00, Malkow, Lakefield, 11. 91, Hitzemann, Long Prairie, 4.00. P. v. Brandt . 50. ?. Aug. Muller, Hochz. Wiebe-Bolland, 14. 85. teacher M. Kirsch of Auguste Teske 1.00. P. Bohsen of H. Höfs at Hurley 10.00. (S. -67. 76.)

Negro Mission: Mission coll. of the Gemm. d. ??: Kollmorgen, Helvetia, 15.00, Dubberstein, Wykoff, 13. 75, Becker, Josco, 6. 25, Lange, Hay Creek, 5.00, Kaiser, Benton, 20.00, Hitzemann, Long Prairie, 10.00, Hilger, Tyro, 5.00. Fr. Walther of Mrs. C. Döhrer 2.00. Fr. Friedrich's Gem. in Waconia 11. 20. (S.-88. 20.)

English Mission: Missionsfcoll. d. Gemm. d. ??: Kollmorgen, Helvetia, 10.00, Lange, Hay Creek, 5.00, E. Mueller, Town Posen, 12.00. Teacher M. Kirsch of Auguste Teske 1.00. P. Richter of C. O. and H. Knedel . 45. (S. -28. 45.)

Emigrant Mission: Fr. Kollmorgen, mission coll. in Helvetia, 3.00. Fr. Frey's parish in Fairmont 2.00. (S. -5.00.)

Support fund: P. Frey, Hochz. Lahann-Frey, 5. 50. P. Beck's comm. in Bellingham 8. 51. P. Horst's comm. in Courtland 10.00. P. Grabarkewitz, Hochz. Fölster-Stanz, 8. 36. (S. -32. 37.)

Heathen Mission: Mission Coll. d. Gemm. d. ??: Lange, Hay Creek, 5.00, Schulenburg, Owatonna, 21.00, Hilger, Tyro, 5. 80, Menkes, Alexandria, S. Dak., 11. 69. Pres. Pawt. of Father N. N. 5.00. P. Habekost, gold. Hochz. by M. Kastner, 10.00. P. Frey's Gem. at Fairmont 3.00. (S. -61. 49.)

Synodal treasury: Gemm. d. ??: Frey, Fairmont, 4. 80, List, Elysian, 8.00, Friedrich, Wacom", 13.00, Horst, Courtland, 10.00. P. Grabarkewitz, surplus of synodals., 1. 59. ?. Malkow, missionary coll. in Lakefield, 5.00. P. Kollmorgen, desgl. in Helvetia, 5.07. Pres. Pfotenhauer's congreg. in Hamburg 30. 57. (S. -78.03.)

Students in St. Louis: Fr. Ehlers Gem. in Groton for H. Baumann 15.00.

Poor students: P. Schoknecht's congreg. in Valley Creek 4. 38. P. Sievers v. etl. ??: 1. 25. (p. -5. 63.)

Students in Springfield: P. Grabarkewitz, Hochz. Zemke-Wiedenheft for A. Spleis, 5.00. P. Matzat, Jubilee Coll. in Fergus Falls, 4.00. (S. -9.00.)

South Dakota students: Fr. Menkes, Alexandria Mission Fcoll. 11. 69.

Collegelots in St. Paul: P. P. Scherfs Gem., Millers,



Pupils in St. Paul: P. Grabarkewitz, Hochz. ZemkeWiedenheft for O. Lauser, 5.00.

Organ Fund at St. Paul: Fr. Horst's congregation in Courtland 10.00. Fr. Fackler's congregation in Osseo 2. 50. (S. -12. 50.)

Household in St. Paul: Fr. Facklers Gem. in Osseo 2. 50.

Saxon Free Church: P. Kollmorgen, mission coll. in Helvetia, 5.00. P. Kirmis, desgl. in Potsdam, 10.00. (S. -15.00.)

Hermannsburg Free Church: Fr. Kollmorgen, Missionfcoll. in Helvetia, 3.00.

Danish Free Church: Fr. Kollmorgen, Missionfcoll. in Helvetia, 2. 13. Fr. Horst's congreg. in Courtland 5.00. (S. -7. 13.)

Free Church in Germany: Fr. Horst's congreg. in Courtland 10.00. Fr. Kuntz's congreg. in Silo 5. 85. Fr. Matzat, Jubilee Coll. in Fergus Falls, 7.00. (S. -22. 85.)

Negro school at Salisbury: P. Hertwig of R. O., R. Mathworth . 50, F. C., E. L. Hertwig 1.00. P. Schmiede of Clara Plath, Bertha Hendland, Lina Leiding each. 25, Anna Rave, F. Fritz, F. Bremer, D. Bremer, Meta Bremer, Lydia & Lucy Struckmeyer each .05, N. N. . 90. 1>. Eifert v. Wm. and Anna Frerichs each . 25, Martha and Anna Reil each . 50, Friedr. Reil . 10, E. Tesch .05, M. Heinicke .05, N. N. . 50. Sell, Missionfcoll. in So. Branch, 3. 45. (p. -5. 65.)

Orphanage in Wittenberg: ?. Krumsiegv.A.Abraham 2.00. By C. Schröder from Mrs. J. Köpping 2.00. (S. -4.00.)

Deaf and Dumb Institution in Norris: Fr. Horst's Gem. in Courtland 5.00.

?. E. Herrmann: Pres. Pfotenhauers Gem. in Hamburg 10.00.

Lutheran Children's Friend Society in Milwaukee: Fr. Buescher of Mrs. Adamson 1.00.

St. Paul, Minn, Aug. 1, 1898.

Theo. H. Menk, Kassirer.

Income to the coffers of the Eastern District:

Synod treasury: W.Thomä, Schenectady, -2.00. Gemm. d. Oelschläger 11. 17, Lohrmann 11. 17, Gräßer6.00, Peters 3. 93, Schaller 5. 26. (S. -39. 53.)

Progymnasium: Prof. Feth v. N. N. 5.00, Zur Erinn. an d. verst. Mrs. A. M. Dengler 25.00. (S. -30.00.)

Progymnasium building fund: Gem. P. Lauterbachs 2.00. Actien No. 7-26 100.00. (S. -102.00.)

Emigrant Mission in New Dork: W. Thomä 2.00. Kass. Wendt 8. 97. P. Schumm v. A. W. Meyer 1.00. (S. -11. 97.)

Inner Mission: W. Thomä 2.00. Mission coll. of Gemm. in Rochester 13. 14. (S. -15. 14.)

Inner Mission in the East: P. F. Brand of N. N. 2.00. W. Thomä 2.00. S.-S. d. Gem. P. Körners 9.00, of etl. Gemdgl. 16. 70. Gem. P. Kretzmanns 7. 40. Gem. in County Line 3.08, Lake Road 1. 42. Gem. Schoners 6. 25. Gem. in Unionville 4. 54. Gem. P. Arnolds, S. Creek, 4. 42, Farnham 2.00. P. Engelders sen. Zion's comm. 4. 50. mission festival coll.: comm. in Buffalo 330. 35, P. Engelder, Sr. 15. 34,. O. Hanser 20.00, Gemm. in Philadelphia 58. 50, St. Paul'sGemm., Martinsville, 16.00, Fr. Pape 20. 10, Fr. tzialboth 20.00, ?. Schumm 20.00, Rochester congreg. 20.00, Fr. Hochstetter 47. 63, Concordia congreg. byron Centre, 13.00, Fr. Kuss 23. 58, ?. Peters 30.00, congreg. at Bergholz & St. Johnsbury 155. 25, ?. Lohrmann 54.00, Gemm. in Astoria, Woodside, Winfield, College Point & Whitestone 125.00. P. O. Hanser of Miss H. M. 1.00. (p. -1033.06.)

Heathen Mission: P. Wurl v. etl. Gemdgl. 3. 25. Mission Festival Coll.: Gemm. in Buffalo 2. 25, P. O. Hanser 5. 15, P. Kuss 20.00, P. Peters 3.00, P. Lohrmann 8.00. (p. -41. 65.)

Negro Mission: P. F. Brand von N. N. 3.00. Gem. ?. Scholz' 12.00. W. Thomä 3.00. Missionary fund of the parish ?. Schumms 1. 10. P. Graupner from M. Kommer 1.00. mission feast coll.: Gemm. in Buffalo 30.00, P. Engelder Sr. 6.00, 1>. O. Hanser 10.00, St. Paul's parish, Martinsville, 4.00, k. Kuss 30.00, Fr. Peters 5.00, Fr. Lohrmann 25.00, Gemm. at Astoria, Woodside, Winfield, College Point and Whitestone 25.00. Fr. O. Hanser v. Mother Pingel . 50. (S. -155. 60.)

Negro School in Salisbury: Cock v. etl. friends . 50. 1". Muller by some children 1. 50. (p.-2.00.)

Jewish mission: W. Thomä 3.00. Kaff. Wendt 8. 97. comm. Dubpernells 1. 50. comm. P. Müllers 2.00. mission festival coll.: Gemm. in Buffalo 25.00, P. O. Hanser 10.00, P. Halboth 1. 60, St. Paul's parish, Martinsville, 4.00, P. Schumm 2.00, P. Lohrmann 4.00. (S. -62.07.)

English Mission: W. Thomä 2.00. Mission Festival Coll.: Gemm. in Buffalo 100.00, St. Paul's Parish, Martinsville, 2.00, P. Peters 3. 25, P. Lohrmann 8.00. (S. -115. 25.)

English Mission in Harrisburg: Missionfcoll. d. Gemm. P. Halboths 2.00. P. Schumm v. F. W. Nähring . 50. (S. -2. 50.)

Mission in Wall: P. F. Brand of J. Goehring 1.00, Mrs. Schreiber 2.00. (S. -3.00.)

Mission to New Dork: Gem. mission scoll. in Astoria, Woodside, Winfield, College Point and Whitestone 15.00.

Slovak Mission: Fr. Schild v. Mrs. G. . 50. W.Thomä 2.00. Gem. Praeses Brands 5.00. Gem. Fr. Hanewinkels 4.00. Gem. Fr. Bröckers 20.00. Gem. Fr. Dubpernells 1. 50. Gemm. I'. Müllers 5.00. Gem. Fr. Ohlingers 5.00. Fr. Henry . 50th Trinity Comm. 3. 50th Mission Festival Coll.: Comm. Fr. Engelders Sr. 3.00, Fr. O. Hanser 10.00, St. Paul's congregation, Martinsville, 2.00, Fr. Halboth 5.00, Fr. Schumm 2.00, Fr. Kuss 25.00, ?. Peters 3.00, P. Lohrmann 5.00, Gemm. in Astoria, Woodside, Winfield, College Point & Whitestone 10.00. (S. -112.00.)

Latvian Mission: Cong. Praeses Brands 5.00. Mission Festival Coll.: Cong. in Philadelphia 3.00, St. Paul's Cong, Martinsville, 2.00, Fr. Halboth 5.00, Schumm 2. 85, Fr. Lohrmann 4. 11. (S.-33. 96.)

Relief Fund: Cong. Fr. Scholz'24.00. Cong. Praeses Brands 5.00. St. Paul's Congregational Mission Fund, Martinsville, 3. 36. (p. -32. 36.)



Congregation in Alexandria: Gem. P. Bröckers 30.07. Gem. P. Bröckers 5.00. P. Senne v. L. Reinsch 10.00. Kass. Bartling 9. 50. (p. -54. 57.)

Congregation at Bridgeport: Gemm. P. Mueller's 1. 50.

Congregation in Braddock: Missionsfestcoll. d. Gem. ? Gnaelders Sr. 10.00. Parish P. F. Brands 80.00. (S. -90.00.)

Parish at Morganton, N. C.: P. Senne of L.

Reinsch 10.00.

Parish?. Sörgels: Gem. P. Sanders, Otto, 12. 28, L. Valley 7. 38. (S. -19. 66.)

Lutheran Free Church: W. Thomä 2.00.

Students in St. Louis: Tabea Women's Ver. 10.00 for W. Knoke.

Springfield students: Gem. P. Mönkemöllers E. 21, v. etl. Gemdgl. 3.00 for J. Dürr.

Students at Fort Wayne: N. A. Pastoral Conf. 16. 50 for E. Paul.

Students at Neperan: N. A. Pastoral Conf. 10.00 for Steinert, 6. 25 for Higher, 6. 25 for Bolz. (S. -22. 50.)

Poor pupils: P. Restin, ges. a. d. tzochnzt. v. CamannSnyder, 3.00. P. Hochstetter, coll. at a funeral service, 2. 20. <p. -5. 20.)

Field preacher: P. H. Schroeder by Mrs. Eberle 4.00. W. Thomä 1.00. P. Senne by etl. Gemdgl. 18.00. Mission feast coll. d. Gem. P. O. tzansers 5. 16. Gem. P. Restins 6. 94. St. Andr. Gem, Buffalo, 15. 33. Gem. P. Müllers 5.00. <p. -55. 43.)

Deaf and Dumb Mission: W. Thomä 2.00. Gem. ?. Bröckers 43. 11. St. Joh.-Gem., Depew, 4. 16. (S. -49. 27.)

Deaf and Dumb Institution: Fr. Walker of Unknown 5.00.

Hospital in East New York: P. Shield of Mrs. G. 5.00. St. Matth. parish, New York, 44. 35. (S. -49. 35.)

Orphanage in West Roxbury: Women's Association of the Community ?.. O. Hansers 6.00, Mother Pingel . 50. P. Schumm by R. Schuebler. 50. (S.-7.00.)

Orphanage in College Point: Women's Association of the Parish P. Gräßers 10.00.

Support Fund: W. Thomä 2.00. Comm. Pres. Brands 21. 89. P. H. Schroeder 5.00. Comm. P. F. Brands 12. 35. (S. -41. 24.) Total: - 2261. 52.

Baltimore, August 31, 1898. C. Spilman, Cassirer.

Income to the Middle District coffers:

Synodal treasury: Gemm. der??: Tirmenstein, Logansport, dch. tz. W. Hoppe -9.00, She!, Vallonia, 4. 75, Michael, Goeglein, by H. Stellhorn 5. 21, Fischer, Columbus, 6. 85, Zschoche, Soest, 16. 25, Schulz, Madisonville, 7. 80, Tirmenstein, Logansport, by H. W. Hoppe 8.00, Querl, Toledo, 8.00, Kunschick, both gem. in Mt. Hope, 5.00, Seuel, Indianapolis, dch. C. F. Schwier 11. 50, Wambsganß, that, dch. F. Buddenbaum 9.08. P. Frank, Evansville, by G. Däuble 5.00. (p. -95. 94.)

Building fund: P. Frank, Evansville, of G. Däuble 5. 00. ?. Schumms Gem, Garrett, Abdmcoll. of 2. 45. P. Gotsch's Gem, Sherwood of 3. 65, at Edgerton of 3. 30. (S. -14. 40.)

Inner Mission: Missionsfcoll.d.Gemm.d.?: Hüge, Bingen, 56.00, Fischer, Napoleon, 80. 60, Wesel and Westerkamp, Cleveland, 70.00, Koch, Hamler, 62. 50, Schmidt, Seymour, 50.00, Trautmann, Columbus, 90.00, Weseloh, Walker & Ungemach, Cleveland, 135.00, Niemann, Keller, Rupprecht & Sauer, Cleveland, 200 00, Stock & Franke at Fort Wayne 48. 25, Siek and Meyr, Vallonia, 20.00, Westerkamp, Cleveland, 40.00, Sievers, Herzberger & Brauer, Hammond, 67. 79, Wilder, Bremen, 40.00; d. Gemm. at Waymansville, White Creek & Jonesville 40.00, at Hobart, Crown Point, Valparaiso & Tolleston 50.00, at Goeglein & New Haven 70.00, at Preble, Friedheim & Wells Co. 46.00. Gemm. d. ??: Diederich, Hoagland, 3rd 60th, Fischer, Columbus, 50.00, Schulz, Madisonville, 9th 70th, Swan, Cleveland, 41st 38th M. M., Cincinnati, 1.00. P. Frank, Evansville, v. Women's Ver. 10.00. P. Wambsganß, Indianapolis, by mother R. Schmidt . 50. P. Link, Laporte, by Mrs. R. dch. L. Schumm 2.00. P. Walker, Cleveland, by H. V. 2.00. P. Lothmann, Akron, by Mrs. G. Dörsem in Kent 1.00. (S. -1287. 32.)

Negermission: Missionsfcoll. d. Gemm. d. ??: Hüge, Bingen, 16. 77, Fischer, Napoleon, 25.00, Wesel & Westerkamp, Cleveland, 20.00, Koch, Hamler, 20. 15, Schmidt, Seymour, 50.00, Trautmann, Columbus, 21.00, Schwan, Cleveland, 10.00, Weseloh, Walker & Ungemach, Cleveland, 35.00, Niemann, Keller, Rupprecht. Sauer, that., 25.00, Stock & Franke at Fort Wayne 10.00, Siek & Meyr, Vallonia, 15.00, Westerkamp, Cleveland, 15.00, Sievers, Herzberger & Brewer, tzammond, 16. 50; the Gemm. at Waymansville, White Creek & Jonesville, 20.00; at Hobart, Crown Point, Valparaiso and Tolleston, 40.00; at Goeglein and New Haven, 30.00; at Preble, Friedheim and Wells Co. 20.00. Gemm. d. ??: Zschoche, Soest, 6. 50, Knust, Chuckery, 7.08, Wilder, Bremen, 30.00. ?. Kaiser, Jonesville, by Ella Arnholt .05, by Elise Burbrink . 10, by Clara Kaiser . 10, by Clara Andres . 10. p. Jüngel, Fort Wayne, v. N. N. 5.00. Synodalcons., Cincinnati, 33. 50. N. N., Vincennes, 2. 50. O. Ulrich's Schoolcon. v. So. Bend, 1. 50. (p. -475. 85.)

English Mission: Missionfcoll. of the Gemm. of the??: Hüge, Bingen, 10.00, Koch, Hamler, 20.00, Schmidt, Seymour, 15.00, Trautmann, Columbus, 10.00, Stock and Franke at Fort Wayne 10.00, Sievers, Herzberger and Brauer, Hammond, 16. 50; the Gemm. at Waymansville, White Creek and Jonesville 10.00, at Preble, Friedheim and Wells Co. 20.00. M. M., Cincinnati, 2.00. P. Frank, Evansville, v. Frauenver. 10.00. P. Fischer's congregation, Columbus, 16. 81. P. Wilder's congregation at Bremen 6.05. (p. -146. 36.)

Mission to the Jews: Missionsfcoll. d. Gemm. d. ??: Hüge, Bingen, 10.00, Wesel and Westerkamp, Cleveland, 9.30, Koch, Hamler, 11.00, Schwan, Cleveland, 9.34, Niemann, Keller, Rupprecht and Sauer, Cleveland, 25.00, Siek and Meyr, Vallonia, 5.00, Sievers, Herzberger and Brauer, Hammond, 5. 50; the Gemm. at Waymansville, White Creek & Jonesville 9.00, at Hobart, Crown Point, Valparaiso and Tolleston 5.00, at Goeglein & New Haven 7.00, at Preble, Friedheim and Wells ' Co. 8.00. M. M., Cincinnati, 1.00. P. Heinicke's Gem. in

Evansville, 3. 17. P. Kaiser's Gem. at Jonesville 2. 00. ?. Schulz's Gem., Madisonville, 3. 50. (p. -113. 81.)

Heathen Mission: Missionary Coll. of the Gemm. of the ??: Huge, Bingen, 10.00, Fischer, Napoleon, 35.00, Weseloh, Walker & Ungemach, Cleveland, 25.00, Stock and Frank ber Ft. Wayne 18. 25, Siek and Meyr, Vollonia, 5.00; the Gemm. in Preble, Friedheim and Wells Co. 20.00. P. Walker, Cleveland, of H. N. 1.00. (S.-114. 25.)

English Mission at Akron: P. Lothmann's Gem, Akron, 97. 50.

English Mission in South Cleveland: Mission Coll. d. Gemm. d. ??: Weseloh, Walker & Ungemach, Cleveland, 25.00, Niemann, Keller, Rupprecht & Sauer, this, 27. 81. (p. -52. 81.)

English Mission in East Cleveland: Missionf. Coll. d. Gemm. d. ??: Wesel and Westerkamp, Cleveland, 30.00, Swan the. 23. 44. (pp. -53. 44.)

Mission in London: N. N., Vincennes, 2. 50.

Emigrant Mission in New York: Mission Coll. of the Gemm.: Preble, Friedheim & Wells Co. 8.00, Waymansville, White Creek & Jonesville 9.00. (S. -17.00.)

Mission to the East Indies: Fr. Frank, Evansville, by G. Däuble 5.00.

Students in St. Louis: P. Glaser, Ashland, Hochz. Krog-Hymann, 5. 63. P. Wambsganß' Gem., Indianapolis, interest v. legacy, by F. Buddenbaum for W. K. 13.00, for W. H. 5.00. P. Jüngel, Fort Wayne, Hochz. Werling-Scheele for B., 5. 75. P. Zschoche, Soest, Hochz. Hellmann-Soest for E. Vomhoff, 4. 50. P. Hugues Gem., Bingen, for O. L. 7. 42. (S. -41. 30.)

Students in Springfield: P. Wambsganß's Gem., Indianapolis, interest v. Legat, dch. F. Buddenbaum for W. H. 12.00. P. Zollmann's Gem., Bear Creek, for C. Z. 14. 59. Missionfcoll. d. Gemm. d. ??. Sievers, Herzberger & Brauer, Hammond, for C. Lange 22nd 21st (p. -48th 80th).

Students at Fort Wayne: P. Links Gem., Laporte, dch. L. Schumm for C. Fickweiler 19.00.

Students in Milwaukee: P. Frank, Evansville, v. G. Däuble for F. 5.00.

Students at Addison: P. Frank, Evansville, v.G. Däuble for F. M. 5.00. P. SauersGemm., Cleveland, 9. 28. (S.-14. 28.)

Orphanage in Indianapolis: P. Weseloh's church, Cleveland, 6. 93. P. Diederich's school, Hoagland, 2.05. ?. Schumms School, La Fayette, night, 20.00. A. Scherffts School, Cleveland, 2.00. Teachers Schneiders, Zehnders and Schülers School, Cleveland, 12.00. Missionary Coll. of Gems at Preble, Friedheim & Wells Co. 8.00. School Coll. of Teachers at Cincinnati: Klitzke 6. 50, Lüker 9. 70, Miss. Fischmann 6.00. (p. -73. 18.)

Deaf and Dumb Institution: Fr. Hüge's congregation, Bingen, missionary coll., 10.00. Fr. Weseloh's congregation, Cleveland, 7.00. ?. Zschoches congregation, Soest, 7. 60. Fr. Preuß, Friedheim, golden Hochz. Conr. Reinking, 6. 30. (S. -30. 90.)

Mission to the Deaf and Dumb: Missionary Coll. of the Gemm. of the ??: Fischer, Napoleon, 15.00, Koch, Hamler, 10.00, Schmidt, Seymour, 6.00, Weseloh, Walker and Ungemach, Cleveland, 17. 70, Niemann, Keller, Rupprecht u. Sauer das. 25.00; the Gemm. at Waymansville, White Creek & Jonesville, 20.00; at Hobart, Crown Point, Valparaiso & Tolleston, 6. 13; at Preble, Friedheim & Wells Co. 8.00. P. Schülke, Crown Point, of Father Germann, 1.00. M. M., Cincinnati, 1.00. ?. Seemeyer's gem, Schumm, 5.00. P. Westerkamp's gem, Cleveland, 10. 50. (S. -125. 33.)

Louisville Mission for the Deaf and Dumb: Missionary Coll. of Gemm. of ??: Trautmann, Columbus, 17. 95, Stock and Franke at Fort Wayne 10.00, Siek & Meyr, Vallonia, 10.00. ?. Preuß, Friedheim, gold. Hochz. Conr. Reinking, 15.00. ?. Trautmann, Columbus, by H. Fehring 5.00. (p. -57. 95.)

Brethren in Germany: P. Heinze's congregation, Decatur, 6. 84. P. Fischer's congregation, Napoleon, missionary coll., 15.00. P. Wambsganß, Indianapolis, by some members. F. Buddenbaum 5.00. P. Seemeyer's congregation, Schumm, 5.00. (p. -31. 84.)

Fellow Christians in Denmark: Fr. Fischer's congregation, Napoleon, missionary coll., 10.00. ?.Seemeyer's congregation, Schumm, 5.00. (S. -15.00.)

Alexandria Congregation, Va: Bro. Frank, Evansville, v. Women's Ass. 5.00. Bro. Hugues Congreg. of Bingen, Missionscoll. 8. 60. Bro. Hassolds Congreg. of Fairfield Centre, 5. 50. (S. -19. 10.)

Parish at Morganton, N. C.: P. SchmidtsGemm., Seymour, 5.00. P. Kretzmans Jungfr.-Ver., Vincennes, 2.00. (S. -7.00.)

Parish in Brazil: Gemm. d. ??: Frank, Evansville, 18. 27, Zollmann, Bear Creek, 5. 54, Seuel, Indianapolis, by C. F. Schwier 13. 70, Wambsganß the. by F. Buddenbaum 21. 36. (S. -58. 87.)

Field Preachers of the Synod: Gemm. d. ??: Schülke, Crown Point, 13. 75, Thieme, So. Bend, 5.00, Wilder, Bremen, 16.00, Miller, Fort Wayne, by F. W. E. Scheimann 39. 11, Rimbach, Zanesville, 9. 34, Kaiser, Jonesville, 2. 16, Markworth, Waymansville, 4. 80, Trautmann, Columbus, 14. 10, Diederich, Hoagland, 6.00. P. Kaiser by W. Andres 1.00. P. Ludwig, Tocsin, 1.00. P. v. Schlichten, Cincinnati, by Mrs. Schmithorst . 50, Mrs. Sophia Käsemeier 1.00, Fritz Lahrmann 1.00, Bro. Rabe 1.00, H. H. Hackstedde . 50. (S. -116. 26.)

?. W. Heine, Griswold, N. D.: F.Mohlmare, Indianapolis, dch. F. Buddenbaum 1.00.

West Roxbury Orphanage: P. Zollmann, Bear Creek, v. Heinr. Nienhüser 1.00.

Support fund: Gemm. d. ??: Lange, Bremen, 5.00, Heinicke, Evansville, 4.00, Hasfold, Fairfield Centre, 6. 50, Schlesselmann, Euclid, 12. 65, Fischer, Napoleon, 18. 35, Claus, Elkhart, 6.08. Fr. Schmidt, Seymour, thank offering by H. Dröge for recovery, 25.00. P. Diederich, Hoagland, by D. W. 5.00. P. Bohn, Fort Wayne, by N. N. 2. 50. P. Link, Laporte, home communion, dch. L- Schumm 3rd 50th (p. -88th 58th).

Total: -3230. 57.

Fort Wayne, August 31, 1898. C. A. Kämpe, Cassirer.

Income to the Western District coffers:

Synodal treasury: Gemm. d. ??. Shepherd, Lone Elm, -9.05, Demetrio in Emma 7. 30, Nething in Lyon 5. 40, Wolf in La Grange8. 25. (S.-30.00.)

Progymnasium at Concordia: P. Obermeyer's congregation at St. Louis 37th 27th P. Schwankovsky's congregation at St. Louis 1st 10th (p. -38th 37th).

Inner Mission of the District: Bro. Hartenberger at Paducah by Captain Hudson 8.00. Bro. Bernthal by F. Hummert 1.00, F. Müller 5.00, F. Möllenhoff 3.00, H. Mensel . 60, C. Krüger . 80, Th. Heinicke . 75. missionary coll.: P. Roschke's congregation in Freistatt 85.00. P. Brink's congregation in Sweet Springs 19. 43. congregation of the? Ahner, Müller and Nething 65.00. ?. Wacker's comm. at Cole Camp 30.00. Comm. at Prairie City and Appleton City 19.00. P. Goessle's comm. at Corning 32. 50. ?. Dautenhahn's Gem. at Antonia 13. 12. P. Drögemüller's Gem. at Kurreville 1. 20. P. Bundenthal's Gem. at Augusta 35.00. P. Bundenthal's Gem. at Sedalia 25.00. Gem. at Feuersville, Freedom and Charlotte 20.00. P. Bösche's Gem. at Jefferson City 10.00. Gem. at Des Peres, Ellisville & Kirkwood 69. 80. (p. -444. 20.)

Field Preacher Fund: Fr. Obermeyer's congregation in St. Louis 15.00. Fr. Hanser's congregation in St. Louis 15.00. (S. -30.00.)

St. Louis City Mission: ?.SchwankovskysGem. 1. 90.

Negro Mission: Fr. Bäpler in Little Rock by s. Negroes 3. 50. Teacher Hölter's pupils in Salisbury 1. 35. Fr. O. Hanser of Fr. Ziegler 2.00. Missionary coll.: Fr. Roschke's congregation in Freistatt 15.00. Congregation of ??. Ahner, Müller & Nething 15.00. Fr. Wacker's congregation at Cole Camp 20.00. Prairie City and Appleton City congregations 4.00. Fr. Gänßle's congregation at Corning 32.50. Fr. Bundenthal's congregation at Augusta 10.00. ?.. Bundenthal's Gem. at Sedalia 2. 50. Gem. at Feuersville, Freedom and Charlotte 5.00. P. Bösch's Gem. at Jefferson City 10.00. Gem. at Des Peres, Ellisville & Kirkwood 11. 50. (P. -132. 35.)

English Mission: Teacher Hölters Schüler . 10th missionary coll.: Gemm. d. ??. Ahner, Müller and Nething 5.00. ?. Roschke's congregation at Freistatt 15.00. Father Goessle's congregation, Corning, 10. 85. Father Bundenthal's congregation at Augusta 4. 60. ?. Bundenthal's congregation at Sedalia 2. 50. P. Bösche's congregation at Jefferson City 4. 85. congregations at Des Peres, Ellisville & Kirkwood 11. 50. (p.-54. 40.)

Mission to the Jews: Missionary Coll. Ahner, Müller & Nething 5.00. P. Wacker's parish at Cole Camp 8.00. Parish at Prairie City and Appleton City 4.00. Parish at Feuersville, Freedom & Charlotte 5.00. Parish at Des Peres, Ellisville & Kirkwood 11. 50. (p. -33. 50.)

P. Bernthal v. F. Möllenhoff 3.00. Mission coll. in Sweet Springs 9. 75. Congregation of ??. Ahner, Müller and Nething 10.00. Fr. Roschke's congregation in Freistatt 5.00. ?. Bundenthal's congregation, Augusta, 8.00. P. Bundenthal's congregation, Sedalia, 6. 60. congregations at Feuersville, Freevom and Charlotte 5.00. P. Bösch's congregation at Jefferson City 10.00. congregations at Des Peres, Ellisville & Kirkwood 11. 50. (p. -68. 85.)

Deaf and Dumb Mission: Missionary Coll. Ahner, Müller and Nething 5.00. P. Roschke's congregation at Freistatt 4. 87. congregations at Prairie City and Appleton City 4.00. ?. Bösches Gem. at Jefferson City 10.00. Gem. at Des Peres, Ellisville & Kirkwood 11. 50. P. O. Hanser by Fred. Grote 1.00. (pp.-36. 37.)

Emigrant Mission: Gemm. d. ??. Ahner, Müller u. Nething, Missionscoll., 5.00.

Emigrant Mission in New York: Gemm. in Des Peres, Ellisville and Kirkwood, Mission Coll., 5. 75.

Emigrant Mission in Baltimore:?. Bundenthal's Gem. at Augusta, Missionfcoll., 5.00. Gem. at Des Peres, Ellisville and Kirkwood 5. 75. (S. -10. 75.)

Support Fund: Fr. Nething of N. N. 4.00. St. Louis Teachers' Conference 3. 50. Fr. Fritz's congregation in Pilot Knob 6. 25. Fr. Möller's congregation in Mora 5. 35. (S. -19. 10.)

Orphanage at St. Louis: P. Bernthal by F. Müller 5.00, H. Mensel. 60. P. O. Hanser by Gerh. Brockmeier for debt redemption. 30.00. Mrs. A. Gödeker . 50. (S. -36. 10.)

Poor students: P. Bernthal v. F. Möllenhoff 4.00.

Students in St. Louis: P. Wangerin for A. Voll by G. H. Marting 2. 50, H. Tiemeyer 2. 50. For August C. C. Meyer by?. Mueller's Gem. in California 10. 65, by A. H. T. Meyer's Gem. 6.00. (S. -21. 65.)

Students in Springfield: Fr. Nething v. N. N. f. P. Dautenhahn 2.00. P. Dautenhahn's Gem. for P. & M. Dautenhahn 8.00, for Friedmann 4.00. (S. -14.00.)

Seminarians in Addison: P. O. Hanser v. Jüngl.Ver. 35.00.

Students at Fort Wayne: P. Nething v. N. N. f. Mart. Mueller 2.00.

Pupil in Milwaukee: P. Nething ofN. N. f.Theo. Hömann 2.00. P. Wangerin for A. Merz by G. H. Marting 2. 50, H. Tiemeyer 2. 50. (S. -7.00.)

German Free Church: Gemm. to Prairie City & Appleton City, Missionscoll., 4.00.

Church Building Fund: Fr. Brink's congregation at Sweet Springs, Mission Fcoll., 9. 75.

St. Louis, Sept. 10, 1898. h. h. mey " r, cashier. 2314 ir. 14. 8t.

Income to the Wisconsin district treasury.

(until September 1, 1898):

Synodical treasury: P. A. Lübke mann's gem. farmer, Mich., -1. 51. for field preacher C. J. Broders: gem. d. ??: Citizen, Sheboygan, 7th 70th, Duerr, Wayside, 2nd 59th, Wolbrecht, Sheboygan, 26th 98th, Karth, T. Herman, 12th 50th, Hudtloff, Martini and Joh. Gem., 7th 85th, P. Houses of Alb. Theel, 1. 00. (S. -60. 13.)

InnerMission: Missionsfcoll. d. Gemm. d. ??: Ebert, Berlin, 10. 10, Stelter, Rankin, 20.00, Imm, Edgar, 40.00, Böse, Concord, 50.00, Diehl, Ellisville, 10.00, Wesemann, Baumann & Wichmann 85.00, Winter, North Prairie, 26.00, Heike, Caroline, 35.00, Kuring, Colby & Green Grove, 22.00,

Gerike, Granton, 25.00, Randt, W. Duluth & W. & S. Superior, 13. 42, Seuel, Freistadt, 75.00, Huchthausen, Calumet, Hancock & S. Lake Linden, 35.00, Plaß, Brown Corners, 18.00, Feustel, West Bloomfield, 90.00, Bartling, Waterford, 20.00, H. C. Mueller, Hanover, 12. 69, Mart. Muller, Richfield, Springfield, Westfield, Deerfield & Coloma, 15. 35, Wildermuth, Sheboygan Falls, 13. 68, Plaß, Ashippun, 38. 30, Wilhelm, Mayville, 30.00, Kleinhans, Turtle Lake, Silver Creek, Coloma & Pearly, 19. 42, Bretscher, Redfield, 71. 30. gem. d. kk.: Wichmann, Cedarburg, 7. 20, Naumann, T. Washington, 5.00, Lehmann, Amherst, 5. 30. P. Wolbrecht v. E. Wetzel 5.00. L. Kuechle v. Mrs. Oehme . 50. P. Osterhus, contribution, 1.00. L. Lochner, contribution, 10.00. P. Kühle v. Jungfr.-Ver. 10.00. ByL. I. Penalties, 2.00. (S. H821. 26.)

Negro Mission: Missionsfcoll. d. Gemm. d. LIV: Ebert, Berlin, 6.00, Stelter, Rankin, 6. 47, Imm, Edgar, 5.00, Böse, Concord, 4. 51, Wesemann, Baumann and Wichmann 30.00, Winter, North Prairie, 5.00, Gerike, Granton, 5.00, Randt, W. Duluth, W. & S. Superior, 5.00, Seuel, Freistadt, 25.00, Huchthausen, Calumet, Hancock & S. Lake Linden, 15.00, Bartling, Waterford, 5.00, Wildermuth, Sheboygan Falls, 4th 56, Plaß, Ashippun, 7.00, Wilhelm, Mayville, 10th 55, Bretscher, Redfield, 10.00, Diehl, Ellisville, 10.00. P. Wolbrecht v. E. Wetzel 5.00. For Salisbury: D. Hähnel, Hochz. Chapel-Reiss, 7. 25. (S. 4166. 34.)

English Mission: D. Bartling, Waterford, Missions-coll., 2.00.

English Mission in Milwaukee: P. Pröhl, Plymouth, v. Jungfr.-Ver. 5.00. Missionfcoll. d. Gemm. d. 1'1': Ebert, Berlin, 3.00, Böse, Concord, 10.00, Wesemann, Naumann & Wichmann 10.00, Winter, North Prairie, 5.00, Heike, Caroline, 6. 40, Feustel, W. Bloomfield, 5.00, Bartling, Waterford, 3.00, Wildermuth, Sheboygan Falls, 4. 56, Bretscher, Redfield, 10.00. (pp. -61. 96.)

Emigrant Mission to New Dork: Missionfcoll: IV Seuel, Freistadt, 5. 31, L. Bartling, Waterford, 1.00. (pp. -6. 31.)

Heathen Mission: IV Lübckemann v. Mrs. Brei. 10th Missionsfcoll. d. Gemm. d. LL.: Ebert, Berlin, 5.00, Diehl, Ellisville, 7.00, Winter, N. Prairie, 5.00, Gerike, Granton, 5.00, Bartling, Waterford, 2.00, M. Müller, Richfield, Springfield, Deerfield, Westfield and Coloma, 10.00. For East Indies: IV Huchthausen v. E. Barschat 1.00. (S. -35. 10.)

General mission to the Jews: Ebert, Berlin, 5.00, Imm, Edgar, 5.00, Baumann, Saliers, 4. 25, Diehl, Ellisville, 5.00, Wesemann, Baumann and Wichmann 15.00, Kuring, Colby and Green Grove, 20.00, Gerike, Granton, 5.00, Seuel, Freistadt, 10.00, Huchthausen, Calumet, Hancock & S. Lake Linden, 10.00, Feustel, W. Bloomfield, 5.00, Bartling, Waterford, 1.00, H. C. Mueller, Center, 9th 74, Winter, N. Prairie, 5th 20, M. Mueller, Richfield, Springfield, Deerfield, Westfield & Coloma, 5th 00, Wildermuth, Sheboygan Falls, 4th 56, Plaß, Ashippun, 8th.00, Bretscher, Redfield, 10.00. IV Huebner, Coll. at Adell, 14.05. IV Naumann, T. Washington, v. N. N. 1.00. IV Wesemann, Graston, v. N. N. 2. 50. IV Lochner, Contribution, 5.00. (p.-150.. 30.)

Support fund: P. Imm, Edgar, missionary coll., 3. 50. IV Naumann, T. Washington, from N. N. 2.00. Contributions of the kl?:. H. Schmidt 3.00, Lochner 5.00. For Mrs. M. Schütte of the Kränzchen, 1. 75. IV Dorpat, surplus of travel expenses of the Southern Pastoral Conference, 1. 60, hat coll. thes. 12. 23. IV Kleinhans, coll. of N.-W.-Conf.-Distr., 10. 16. IV Penalties, coll. in Milwaukee, 15.00. (p. -54. 24.)

Students in St. Louis: P. Hübner, Coll. in Adell for Gust. Kanieß, 14. 84. P. H. Schmidt, Hochz. Meyer-Bublitz for John Elbert, 8. 40. (S. -23. 24.)

Students in Springfield: IV Seuel, Mueller's gold. Hochz. for W. Lück, 3. 80.

Preparers at Addison: IV Huebner, Hilger-Stolpers high t., 13. 38. Wietzke-Ledebur high t. for G. Windisch 5. 60. (S. -18. 98.)

Orphanage at Wittenberg: IV Pröhl, Plymouth, v. Young Friars' Association 5.00. P. Siebrandt, Merrill, v. N. N. . 50th IV Steuber v. single members in Glidden 10.00. Baptismal coll. b. IV H. A. Brandt 3rd 37th By P. J. Penalties . 75. P. Daib, coll. in Merrill, 38.00, in French Ridge 3.00. (S. -60. 62.)

General Mission for the Deaf and Dumb: Missionary Coll. of the Church: Wesemann, Naumann and Wichmann 2. 38, Seuel, Freistadt, 8.00. Bartling, Waterford, 1.00. IV Wesemann of N.N. 1.00. (S.-12. 38.)

Saxon Free Church: Missionary Coll: IV Diehl, Ellisville, 5.00, P. Gerike, Granton, 2. 50, P. Huchthausen, Calumet, Hancock and S. Lake Linden 6. 38, IV M. Mueller, Richfield, Westfield, Deerfield, Springfield & Coloma, 5.00. k. Seuel v. Wwe. Wille 2.00. (S. -20. 88.)

DanishFreeChurch: IV Gerike, Granton, Missionfcoll., 2. 50.

Wisconsin church building fund: P. Hähnel, Coll. at Cascade and Batavia, 10.00. IV Bartling, Waterford, missionary coll., 1. 28. IV Monhardt, 25th Anniversary Coll. 23.00. (S. -34. 28.)

South Superior Property Fund: IV Wesemann, Coll. at Grafton, 8. 15.

Ev.-luth. Kinderfreund Society: IV H. A. Brandt, H. Krüger's baptismal coll., . 85. IV Plaß of N. N. 1.00. IV Bretscher, Coll. at Fremont, 3. 77. (pp. -5. 62.)

Wisconsin Synod field preacher fund: k. Bartling forIV Eppling of J. Buess Sr. 1.00.

Total: -1549.09.

Milwaukee, Wis. the 12th of September, 1898.

G. E. G. Kühle, Kassirer.

2820 State St.

1 apron & - . 50; Mrs. Anton Buchholz 1 shirt & 1 waist; Lily Degner 1 pr. shoes. Pueblo, Colo.: Mrs. Frankenberg to Rosa Klare 1 handkerchief, 2 dresses, 1 fan, 1 belt, 1 purse with . 25, to Nettie Klare 1 box of toys and . 25; Mrs. Steinauer to Goegelein's girl 3 dresses, 3 aprons, 1 zacket, 3 handkerchiefs, 3 waists, 1 fan, 1 pr. garters, 1 glass box & . 50; Mrs. Aug. Schwer to Gögelein's girl 2 belts, 1 ball, 1 purse & . 75, to Klares children 2 belts, 2 pr. cuff links, 1 ruler, 1 tie, 1 telescope, for 3 Klares children together . 75 and to Student W. Klare 3.00. Cincinnati, O.: August and Minnie Hard for Rosa Klare 1 summer dress, 1 jacket, to George Klare 1 sailor suit with Dewey cap, to Nettie Klare 1 apron, 6 handkerchiefs, 1 small tub full of Candy. IV W. Nutze, Millard, 1 p. onions, 8 lbs. cheese & onion seeds. Arlington, Nebr.: H. Stork 2 bu. Apples, 2 jars of preserves, for Louis Kutscher 1 straw hat, 2 overpants, 2 shirts, 1 pr. shoes, 1 handkerchief and . 30; F. Stranghöner 2 p. oats, 1 bag of apples and 2.00 for Edvy Lager. Fremont: H. Harms 1 basket of grapes, Stevens Rowe 8 head of cabbage, 21 sugar melons, Mrs. Cobb 6 watermelons, Fritz Meyer 3 upholstered chairs, 3 chairs, 1 sophia, 3 pictures, 2 tables with marble tops, 1 footstool, 1 cot with mattress, 1 mirror, 1 twine box, 1 small wagon, 1 small two-wheeler, 1 painted clock on frame, 1 small rug.

God's blessings to the kind givers

F. Nammacher, orphan father.

Fremont, Nebr. 5 September 1898.

Received for orphanage in Addison, Ill:

From Illinois municipalities, etc., for current expenses: IV Heerboth, Wheaton, Abdmcoll, -4.00. k. Piehler, of Genoa comm. for anniversary books, 1. 80. k. Engelbrecht, Chicago, from Jac. Neumüller 1.00. IV Krebs, Linien Park, bequest of Karl Habenichts sel. wife Karolme Elisabeth, née Temps, 25.(X>. P. Hölter, Chicago, by Amanda Föde 1.00. IV Wunder, Chicago, by Wwe. A. B. 5.00. IV Feddersen, Homewood, for anniversary books 4.00. IV Strieters Gem. in Proviso 8.00. Dch. H. A. Block, Rockford, Theil d. Missionfcoll. from St. Paul's congreg. 7. 54. (p. -57. 34.)

Of children, etc., in Illinois: 19. 57. (In the "Kinderu. Juuendblatt" autitirt.)

Board money: From Joh. P. Hansen, Lake Linden, Mich. 4.00 for his daughter. Dch. E. Leubner from Jacob Monk, North Detroit, Mich. 40.00 for his nephew. (S. -44.00.)

Addison, Ill. 10 September 1898.

G. Ritzmann, Kassirer.

Accounting filing on the Voters Fund from September 1, 1897 to September 1, 1898.

1st Thomas Wahler Fund for St. Louis: cash on hand Sept. 1 , 1897-33. 80 receipts
.....160.... 20
----- -194.00

Expenditures: Taxes-58..... 96
Repairs 16. 55
----- 75. 51

Surplus-118..... 49
Sent to President C. C. Schmidt 100.00

Cash on hand on Sept. 1, 1898-18 49

2nd Caroline Wahler Fund for Fort Wayne:
Cash on hand on Sept. 1, 1897-5. 50
Revenue233.07
----- - -238. 57

Issues: Taxes-54..... 67
Repairs rc 74. 16
----- 128. 83

Surplus-109..... 74
Sent to Mr H. C. Paul 100.00

Cash balance as of Sept. 1, 1898-9..... 74
Terre Haute, Ind, Sept. 1, 1898, H. Katt.

Received with heartfelt thanks from H. Tiarks at Monticello, Iowa, two boucks at -25.00 each (i.e. 50.00) for the Deaf and Dumb Institution at North Detroit, Mich. The same were issued by the Institution at the time and are returned as a gift.

Detroit, August 1898.

I. A. Hügli.

Of August Schwer, Pueblo, Colo. to have received (from June 1 to August 31) for student Willis Klare -18.00, attests with thanks

F. Nammacher, orphan father.

Fremont, Nebr. 5 September 1898.

Having received from some members of IV H. Schulze's parish, Alton," Nebr., -13. 50 for St. Paul's parish, hereby certifies with gratitude

Omaha, Nebr. Sept. 5, 1898, J. F. S. Her.

Undersigned hereby certifies to have received the following monies through IV Arkebauer: A Collecte of -7. 50, collected from Hochz. Häker-Wangerin, and a Collecte of 8. 60, collected in the Gem. of Stuttgart, Kans. Heartfelt thanks to all donors!

Concordia Seminar, Springfield, Ill. Carl Manz.

Received for orphanage in Fremont, Nebr:

In July and August, Mrs. Kuntzmann, Fremont, 1 bag of cakes; F. Schroeder, Washington Co. 1 ham, 1 gall. Fat, 2 gall. Syrup; W. Stuenkel, Fontanelle, Nebr. 1 p. flour, 1 p. oats, 1 pot of butter. Norfolk, Nebr. Mrs. Julius Degner for Katie Mueller 1 pr. shoes, 1 dress,

New printed matter.

Heinrich Ebeling: Faith, Hope, Love. Zwickau i. S. Printed and published by Johannes Herrmann. 1898. 118 pages. Price: 1 Mk. 25 Pf. To be ordered from the Concordia Publishing House. St. Louis, Mo.

Since Dr. Ebeling's excellent writings have already been repeatedly discussed here, it will suffice to announce the appearance of this latest brochure. We can also recommend this work. In sober, simple, noble language, it clearly explains from Scripture what faith, hope, and love are, and with well-chosen testimonies from our Confessions and Luther's writings, it shows that Lutheran doctrine is precisely the doctrine of Scripture. Particularly important and good in this writing is also the rejection and refutation of certain errors of the times, by which the very central doctrines of the Christian faith are falsified. Some inaccurate and inapplicable sentences and expressions are found, e.g., p. 39: "He who denies the third person of the Godhead, or puts it to himself differently than God's Word teaches it, has no more God's Word at all, and also no one to assign it to him, which is why the sin against the Holy Spirit - today probably the most common sin of all - cannot be forgiven." The sin against the Holy Spirit is something else. When the Lord speaks of this unpardonable sin, it should be noted that he speaks of the Pharisees, who blasphemously called Christ's works works of the devil, as he expressly calls them blasphemy against the Spirit. Matth. 12, 22-32. Marc. 3, 22-30. Luc. 12, 10. L. F.

The right faith. Sermon on Matthew 8, 1-13, by Theodor Hanssen, pastor in Martinsburg, Nebraska, preached there on the 3rd Sunday after Epiphany 1893. Printed for his friends in the homeland. Flensburg. Published by Johannes Harbeck. 15 pages. Price: 15 Pf. or 5 Cts.

The author, formerly a missionary pupil in Breklum, now pastor of our synod, says in the "Zueignung" to his friends in his homeland (Schleswig - Holstern): "You may take occasion from this to examine for yourselves whether I have really, as I have been publicly slandered several times by certain quarters, suffered shipwreck in the inward man by my conversion to the Missourians. The following sermon was the first I preached after the inaugural sermon in my present Missourian congregation. It sets the tone of all my sermons and the goal of my entire ministry, and I still fully subscribe to it. It is in this way that faith in the Lord Jesus Christ is preached among the maligned Missourians ..." (p. 3 f.) Thus this simple, heartfelt sermon on the right faith is at the same time a testimony. And especially Schleswig-Holsteiners who have perhaps had to go through experiences similar to those of the author, or who know church opponents among their friends and acquaintances, should take hold of this sermon and spread it. The proceeds will go to the small Free Church movement in Schleswig-Holstein. In America the sermon is probably best obtained from the author.

L. F.

Uevärrdevte Advesserr:

Lev 0. D. LuAelbreeüt, Nilbaok, Kraut Co., 8th Dak.

Lev. WNUaro Cieseliuaao, Lox 23, ^Ima, No.

Lev. Nartio hair, WUte Creek, ^ckaros Co., N^is.

Lev. 3. 1?. 8. Her, Denver, Colo.

Lev. P. Liess, ^Vapakooeta, ^UAlaise Co., 0.

Lev. L. L. Luuseüiek, 8ejiuour, Inck.

Lev. Laut Dolir, Lutlierao 8einiuarz', 8exvarck, Lebr.

Lev. C. L. Orbaei, 206 L. 70th St., Le^v Ikork, L. 15.

Lev. 3. Lti. 8oluuickt, Lox 47, Coooorck, L. C.

Lev. ^rtkur 8pleiss,

Lox 116, 8tierivoock, N^asdioAtoo Co, Ore^.

Lev. Custav N^aaok, Lox 133, ^ooauckale, IVri^üt Co, Niuu.

Lev. L. ^iedell, Lox 51, Oxkorck, Luroas Co, Hebr.

L. C. Locke, NouotvIIIe, 81516^ Co., Nioo.

C. II. Liokeinever, Lock Lox 515, Clarincka, loiva.

Cbas. L. ckesseu, 227 IVest 8t., Lristol, Conn.

DuZo Laeselit/, 1115 Division 8t., Lort Duron, Nieb.

Tbeo. L. LoellinZ, Lerr^ville, No.

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1520 DIßblavck ^ve., 8tation L, Touoßtoivn, 0. Carl Lramp, Cape

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L. IV. Latxke, Lox 126, Corning, Dolt Co., No.

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L. L. Llttiniller, 512 IVest Clav 8t., LlooiniuAton, Ill.

Lraok 8treZe, 125 Leokbam 8t., LuSalo, L. V.

The "Lutheran" is published every fourteen days at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where the same is brought into the house by carriers, the subscribers have to pay 25 cents extra.

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Mails containing business, orders, cancellations, monies, etc., can be found at the address: vonooräla Tubustüns Llonse, ^eLsroou ^ve. Lllanai St." St. lx>ui8, Llo."

Any correspondence containing information for the paper (articles, announcements, receipts, changes of address, etc.) should be sent to the editor at the address: "Lutberauer", vouoorckta Senainaiv. In order to be included in the following issue of the paper, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.

Lotereck at the Lost OLee at 8t. Louis, No., as seeouck-class matter.



Herausgegeben von der Deutschen Evangelischen
Zeitung redigirt von dem Verleger

Vol. 54.

(Sent by C. M. Z.)

Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common man. Christians.

(Continued.)

i. Born of the exaltation of Christ.

After our Lord and Saviour Jesus Christ had accomplished the most difficult work of His ministry, namely, after He had reconciled the world to God through His holy, precious blood and through His innocent suffering and death, and had thus redeemed it, purchased and won it from all sins, from death and from the power of the devil, - that is when what we want to discuss today took place.

And what was that?

Then our Saviour entered the state of exaltation, in which He henceforth waited and still waits for His ministry as our Beatificator.

May we explain a little?

We know that Christ received all divine majesty and glory in His human nature, because He was God and man in one person. But we also know that during His whole life on earth Christ showed and used such divine majesty in His human nature only relatively seldom and not completely, but that He walked along in the form of a servant and in a state of voluntary humiliation. - But when He had made the great sacrifice of Himself for the reconciliation and redemption of the world, then our Saviour laid aside the form of a servant, then He stepped out of the state of humiliation, and henceforth always and fully used His divine majesty also in and according to His human nature. He now entered, as the Scripture says, into His glory. Luc. 24, 26. He was now transfigured according to His human nature. And that is, He was not only transfigured as we also shall once be transfigured; nay, He was transfigured with the clearness which He had with the Father before the world was: with divine clearness, glory, and majesty, He was transfigured according to His human nature. Joh. 17, 5. Now He possessed and had the divine majesty in His



ergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., October 4, 1898.

No. 20.

Not only did He use His human nature, as He always had it, but now He used it in every way, and carried it openly and unveiled, and shone and shone in it. Thus God "hath highly exalted our Saviour according to His human nature, and hath given Him a name which is above every name: that at the name of JESu every knee should bow, of them which are in heaven, and in earth, and under the earth; and that every tongue should confess that JESus Christ is the Lord, to the glory of God the Father." Phil. 2, 9-11.

This is what we mean when we say that our Saviour now entered the state of exaltation. This is the state of Christ's exaltation. In this state He waited henceforth, and still waits, for His ministry as our Beatificator.

Of this state of Christ's exaltation the second article of the Apostles' Creed speaks in the words, "Descended into heaven, the third day risen from the dead, ascended into heaven, seated at the right hand of God the Father Almighty, from whence He shall come to judge the quick and the dead."

We will now deal with these individual stages of the exaltation of Christ in the following.

But thou, O Christian, when thou hearest that God hath thus exalted thy Saviour, who was so lowly humbled for thee, exalt Him also: give Him the divine honour due Him, bow thy knees in His name, and confess with joy that JESus Christ is the Lord, to the glory of God the Father. Behold, then He also shall confess thee before His heavenly Father and all the holy angels, and shall also honour thee, and exalt thee to heavenly joy and glory.

k. Of Christ's Ascent into Hell.

The first stage of the exaltation of our Lord Jesus Christ is therefore His descent into hell. The second article of the Apostles' Creed speaks of this with the words: "Descended into hell.

Very little can we say of it. Because

...but the scripture saith little of it. And we do not want to present our own thoughts. Only what the Scripture says, that we also want to say.

Consider the following saying of St. Peter: "Christ is slain according to the flesh, but quickened according to the Spirit. In the same he also went and preached to the spirits in prison." 1 Pet. 3, 18. 19.

St. Peter first says, "Christ is dead according to the flesh." - That Christ is dead, we know. But what does it mean that Christ is dead according to the flesh? By the word "flesh" is here signified the human nature of the Lord JESu. But wait! It is not only His human nature, but His human nature in the state of humiliation. For that Christ allowed Himself to be killed was His deepest humiliation. So Christ is slain according to His human nature in the state of humiliation - this is what the words mean: "Christ is slain according to the flesh."

St. Peter now continues and says: "but made alive according to the Spirit". - That Christ is made alive again, that, thank God, we also know. And indeed it is self-evident, and we see it clearly from the biblical history, that He was made alive again according to that nature according to which He was put to death, namely, according to human nature. But what does it mean-so we ask here also-that Christ is made alive after the Spirit? By the word "Spirit" is here signified the incorruption, glory, and power, and that divine glory and power of Christ's human nature,*) as it was in the state of exaltation. So Christ is made alive according to His human nature in the state of exaltation - this is what the words mean: "but made alive according to the Spirit".

And now St. Peter saith, "In the same he also went, and hath prayed.

*) See 1 Cor. 15, 42^9.

Preach to the spirits in prison." - "In the same," namely, in the "spirit," in His human nature made alive again and exalted to divine glory, Christ went-where? To prison, to hell. And what did He do in hell? He preached. "Preached"? What does that mean? That is, He preached and proclaimed after the mighty and powerful manner of a herald. What did He thus proclaim and proclaim? St. Peter does not say. But when Christ, slain and alive again, and shining in divine glory, entered hell, what else should He have proclaimed and proclaimed but His victory?-To whom did Christ proclaim His victory in hell? To the spirits that were in hell, says St. Peter. He expressly adds, "those who did not believe," who did not believe while they were still on earth and in the body; and as an example of such he mentions the people on whom the flood came. Others, as such departed in unbelief, are not in hell either. The devils, of course, the evil angels, are there too. And to them, too, the sermon of victory and triumph of the now living and exalted one was certainly directed, over whose death they had only recently raised a cry of triumph. For St. Paul writes, "Christ hath stripped off principalities and mighty men, and hath made a show of them openly, and hath made a triumph of them by himself." Col. 2:15

We now summarize what we have heard and ask: What does Scripture teach about Christ's ascent into hell? And we answer: That Christ, having come to life again, showed Himself to be the conqueror of hell and triumphed over the infernal enemies.

This much, no more, but also no less, we know of Christ's descent into hell.

The triumph of Christ in hell is the glorious end of the bloody death struggle between Christ, our Saviour, and the devil, our tempter and tyrant. In His descent into hell, Christ forced hell and all infernal spirits to a reluctant and trembling, yet final, acknowledgment of His victory over them and the salvation of men from their authority. He who now still serves the devil serves a prince utterly defeated and trodden down, and, like the latter himself, is doomed to eternal judgment. - Go to the Prince of Victory, Christian, body and soul! Be His own in faith, and live under Him in His kingdom, and serve Him with gladness! Be not afraid of the murmuring and grumbling of Satan! Mock his! Adhere to Christ and His word! Satan, verily, knows Christ, and flies from those who resist him in the name of Christ. A little word can bring him down.

To the devil he has destroyed his power, devastated in all form, hallelujah, hallelujah!
How does a strong hero do, who falls his enemy mightily. Hallelujah, hallelujah!

Now no enemy can harm us, Whether he murmurs is without danger, Hallelujah, Hallelujah!
He lies in the mire, the wicked enemy, Whereas we are God's children. Hallelujah, hallelujah!

(To be continued.)

Curriculum vitae of the blessed Prof. C. A. T. Selle.

(Described by himself.)

(Continued.)

10. work in Rock Island. Appointment to the school teachers' seminary.

On the 4th of July, 1858, I was introduced by Bro. J. A. F. W. Mueller, of Chicago, and introduced into Rock Island. The congregation was very small: it numbered at first only 19 voters, some of whom lived from seven to twenty miles away, others seeking merit out of the country, even as far as Kentucky. These were what were called bad times. The town had declined from 10,000 to 5000 inhabitants, and little work was to be found in it. Many respectable Germans had a seemingly insurmountable prejudice against the church, which cannot be specified here. At first, church attendance was very low, which caused me great heartache. But those who were of God heard God's word. Almost all of the few people held together faithfully and were very willing. The introduction of the confessional registration and the liturgical order of service, as well as the connection with the synod, made as few difficulties as they had caused me in Crete. I kept the school much as I had done at Crete. The number of pupils was quite small, although there were Jewish and Gentile children among them, who of course were not allowed to have any exceptional status.

The apartment was quite limited and the income so insufficient that I had to add the savings from Crete - the auction proceeds - for the most part. My people made a great effort with \$6, \$12, \$18, even -\$24 regular annual contribution. They paid their dues every month at the community meetings. Later they were relieved by my supplying a congregation formed by me in Iowa City, about fifty miles away, one Sunday after another, for which they paid half my salary of \$25 per month. I also had as regular mission posts Hampton and Fort Byron, where I preached in the afternoon on the Sunday appointed for Rock Island, and later, when Iowa City had obtained a pastor of its own, Galesburg, whither I had forty miles to wagon, but mostly rode one hundred and two miles on two railroads. Every four weeks I served this post. Occasionally then missionary work was done several times at Edgington, Preemption, and Coal Valley. In Davenport I preached every fourteen days on Sunday afternoons for one summer. The majority of my listeners, however, were my companions from Rock Island. I didn't take salary contributions from those few people. But when the cold set in around Christmas, I had to ask them to buy an old stove for about 5 bucks and some of the very cheap coal for the local that was given to us free of charge; but they said they would rather give it up: they could go to church on Rock Island over the ice. But they were the ones who did not come. Davenport's time had not yet come.

The cold fever prevailed strongly in the city at that time and especially in our part of the city. So this evil guest also visited us. I had been in America for more than twenty years, some of them already in fever-ridden regions, always free of this plague. But now no member of my family was spared. For about two years it returned

...she kept coming back to our house. She especially had it in for me. At first the illness took hold of me in such a way that soon I could no longer leave my bed. When it was finally broken, it returned several times every three weeks. I was most frightened when one Sunday during the church service in Iowa City I had an extremely violent attack and even had to administer Holy Communion with my hand flying. After the service a dear member from Rock Island, who had not wanted to let me leave home alone, and an attendant had to carry me more than lead me to my quarters. My dear mother-in-law, too, who had been so faithful to us for so many years, was so much weakened by the fever that her nature had not power enough to resist, when a bilious fever soon followed. She died in March, 1859.

In the fall of 1860 I traveled by way of Galesburg to St. Louis for the General Synod. At the same I preached a trial sermon, so to speak, without my or anyone else's knowledge, and waited as secretary of the Western District at a separate meeting of the same. At the latter Schaller, who was just absent, received an order. I thought it my duty to inform him of this and therefore went to see him in the evening before I left. When I entered his room, I found all the high gentlemen of the electoral college gathered there. At first there was an awkward silence. After a few indifferent phrases, President Wyneken suddenly asked me: "Selle, do you want to come forward?" I thought he was trying to tell me that if I did not intend to do something as important as register for communion, I had better leave immediately. I therefore hurriedly made my request and shirked it. On the way back, my traveling companions called me "Professor" several times and then told me that I had been nominated by the electoral college as the first candidate for the second professorship to be established at the school teachers' seminary. Of course, this was quite unbelievable to me; but the next "Lutheran" confirmed it. Immediately I issued a circular letter to all members of the electoral college, in which I explained in detail what folly it was, in view of my miserable educational background, to choose me for such an important and responsible position, and I seriously objected to this. Nevertheless, I was elected. Later, our unforgettable Dr. Walther informed me that he, who knew my entire past, had proposed me to the electoral college. That evening, when the latter had already supposedly talked about all the people who might come into consideration and it had become clear to all of them that they would have to refrain from appointing me for a variety of reasons, the gentlemen sat there in complete helplessness. Now I suddenly appeared on the scene, as reported above. No sooner had I left the room than Walther said: "What need have we to struggle any further to find the right man: God Himself has shown him to us!" and Father Wyneken, who also knew me better and had also observed my effectiveness in the school for a few days in Crete, immediately agreed. There was a quick agreement. After I had passed a long, difficult struggle with myself, when I also learned all this, I must now have been convinced that it was God's will to send me, a miserable human being, to the new, from my

and so much more important field of work.

From my dear little group in Rock Island, which had made an earnest effort to avert my appointment to the school teachers' seminary, I left reluctantly, and I still spend my time with great joy in the midst of the dear people, as many of them as are still alive, when, as often happens, I see my son, who has now been a teacher with them for many years.

Ernst, to whom they have transferred their love for me in abundance. As my successor in office I was allowed to introduce Father Mennicke in Hampton and Rock Island, as I was also allowed to preach at his silver jubilee twenty-five years later and to help introduce his son August as his assistant pastor.

So now we went to Fort Wayne, where the seminary found a temporary home. O how I have dragged my poor dear Anna about the world with her little ones! And how faithfully and willingly she has followed me, to cherish me wherever I may be!

Late in July, 1861, in the midst of the summer vacation of the Seminary, we moved into Fort Wayne. I first had my home with Dr. Sihler in his house for quite some time. There I had the best opportunity to become better acquainted with this man who was so highly deserving of the Church. Underneath his extremely rough, repulsive exterior, he had a strangely soft, childlike disposition, as both were reflected in his handwriting with its gnarled base and finest hair strokes, and the latter stood out conspicuously on several occasions, e.g. at the death of his school teacher of many years, Wolf. It shall remain especially unforgotten to him that he was actually the intercessor of our Synod. On his desk there was always a notebook in which he briefly noted everything that moved him during his lectures or his literary and other work as a need of the church or of individual members of it or otherwise in such a way that he wanted to present it to his God in a special way. On journeys as well as at home he knelt in prayer in the evening and in the morning, with his notebook on a chair in front of him! So I often surprised him, or rather I was surprised, when he suddenly entered the room. Of course, I retreated hastily. Even with his upper body unclothed I have seen him kneel like that in the morning. His zeal for prayer must have made him forget once again to lock the door and put on a shirt first. The faithful fighter of God is now already crowned and sees in heavenly clarity how our God is always even more abundantly ready to grant blessings than even a Sihler was to ask for himself and for us.

My colleague Prof. Fleischmann, Director of the Seminary, was a man who lived completely and with great skill in his office at the institution he co-founded, so that it seemed almost inconceivable that he could ever want to part with it voluntarily. His former pupils, who are still alive, always keep him in grateful remembrance. My first joint work with him, still during the holidays, was to put the last file on our first synodal school reading book, which had been compiled under Prof. Walther's editorship by the teachers in St. Louis.

It was very difficult for me to settle into my new position. As a pastor, one is, where things are quite right in the congregation, carried by it on one's hands; here, however, I was greeted by the following

hardly anyone on the street, though they knew me. But that was the least of it, and it changed later, when my dear Stubnatzy came to Fort Wayne, and with his amiable nature soon knew how to eliminate the stiffness between "clergy" and parishioners. It became infinitely more difficult for me to familiarize myself with the various disciplines which had hitherto been so far removed from me and whose mastery was now demanded by my new office. But God graciously helped.

Due to the relocation of the high school from St. Louis to Fort Wayne, the teachers' seminar had been displaced from its previous home. In the middle of the city, the second floor including the floor space of a house was rented. Here a larger teaching room, a music room and a dormitory for half of the students were prepared. This half then received a free table at the respective "Waschleute", but had to help pay for the meals of the other half, who ate at Prof. Fleischmann's table, in equal parts. For this table rich gifts of love were received from the neighbouring communities. Thus it came about that here the individual pupil had to pay only H13.00 for board and lodging per year. An American who had asked this of me said:

"That's a thing only a Dutchman can do." Later, an inn was rented about two miles south of the city, which had sufficient space for the professors' families, students, the host, etc. Only for the dormitory, alias the "sheepfold", the barn next to the cattle barn had to give up its space. In this new home, however, my troubles really began. I had to teach half of all the lessons. In the meantime I was supposed to prepare myself. But almost constantly the organ, the piano and about twenty violins were in motion, each playing a different piece, and with many undercuts and dissonances, which often appeared as a great dissonance in a frame house that formed a great sounding board. I was supposed to study in this noise that tore my hearing and all my nerves apart! How often I sat there, clutching my hair convulsively with both hands and exclaiming: "Am I condemned to forfeit my little sanity here?" Teaching, by the way, was a joy to me, especially that in singing, in which I made use of the numerical system and thus scored good hits in a short time. Biblical history, English, arithmetic, geography, piano, basso continuo (playing by figured basses) were the chief of the other subjects taught by me. Twelve to sixteen pupils were admitted annually to the Lutheran school, some of whom are still serving the church with great blessing. The number could have been somewhat higher, and in some cases greater proficiency could have been achieved, had we not been forced, as unfortunately still happens, to hand over often quite immature students as temporary substitutes for vacant school positions.

It was very painful to me that I did not have to preach every Sunday, as I had done for twenty years. The longer I preached, the more I enjoyed it when I was able to pour out the sweet gospel of God's free grace in Christ Jesus on as many people as possible. Not as if I had not endeavored to the best of my ability to preach the law as well, and in all its severity; but in doing so I was always aware that the ultimate purpose of my ministry was to preach the law.

and that the real main task of my official activity was to give the hearts that were now crushed by the law the full consolation of the forgiveness of sins for the blessedness of their souls and to establish and strengthen them in the faith in Christ's alone valid and abundantly sufficient merit. And now I no longer had a congregation trusted to my care! But God provided that even now I might have some effect in the pulpit. The assistant preacher of Fort Wayner St. Paul's Church was on a visiting trip to Germany. The congregation no longer had its first small church, in which I had already been allowed to preach a guest sermon in his time; but even their present, considerably larger church proved to be far too small for the ever-growing throng of people. So, until a large transept was built, the main service had to be held twice on Sunday mornings, at eight and ten o'clock. As a rule, I came to it once. Later on I still had to preach here quite often and also now and then in nearer or farther country parishes. But how different it is to preach in one's own congregation, which God has bound to our souls, with which one has lived together, in which one may and must take the prevailing conditions and circumstances into consideration, while this is automatically forbidden for the guest preacher!

A true refreshment for me were frequent meetings with our dear President Wyneken, who at that time lived partly in and partly near Fort Wayne, and with the professors of Fort Wayne College, who worked together with Dr. Sihler, Prof. Fleischmann and me on a word explanation of the Small Catechism, whereby of course many an instructive exchange of ideas took place. The larger mixed pastoral and teacher conferences for Fort Wayne and the surrounding area also offered much stimulation. Especially valuable to me, however, was the extremely lively and intimate contact with my unforgettable Stubnatzy.

My last year in Fort Wayne was an extraordinarily agitated one politically, especially after the Southerners had made the incursion into the southern counties of Indiana, such as Illinois and Ohio. The irritation of the partisans of both sides of the city was such that one was scarcely safe of his life in the streets. Shooting in the same and at railroad trains was nothing uncommon. This changed at a blow when, on the 4th of July, 1863, news arrived of the Northern victories at Vicksburg and Gettysburg.

(To be continued.)

(Submitted.)

Our East Indian Mission.

(Conclusion.)

4. missionary Freche in his daily life.

At the beginning of this year, after long and detailed negotiations, Missionary R. Freche was accepted into the service of our East Indian Mission and stationed in Väniyambadi. He is of the same sprightly age as our other missionaries and, like them, was formerly in the service of the Leipzig Mission. He may introduce himself to the dear "Lutheran" readers by his description of a day's work. Certainly

everyone will then extend their hand to him with a hearty "Welcome!".

He writes:
I get up early between 5 o'clock and 5 o'clock, depending on whether I intend to go to places near or far away. As soon as I am up, I call the cook. He prepares some eggs and heats the coffee that my wife had made the night before. In the meantime I go to my study, fall down before the Lord and pray for our work among the Gentiles. Since the devil is very busy to distract one's thoughts during prayer and not to let the heart come to devotion, I have written out a prayer for myself, with the words of which I beseech the Lord every morning. Then I take my snack, for without it it is too dangerous to venture into the sun. After I have eaten, I give the cook my pillow and blanket, and he carries them into the bandy (wagon) that is waiting outside. I take my hat, stick and umbrella, put the dark goggles in my pocket, and, with the New Testament and the tracts under my arm, walk towards the bandy. It is still dawn, a few stars are still in the sky. In the streets of Vaniyambadi, through which I have to pass, it is still quite quiet, the people are still sleeping on the porches ("porches"), here and there a lantern is still burning. Street sweepers, men and women, boys and girls, are doing their cleaning work. The way across the river, as slow as it is, is always pleasantly cool, a fresh morning air blows towards you. If it is already a little late that the sun rises, then one has the incomparably marvellous sight of the sunrise over the palms. It is as if the sun were held behind the magnificent palm crowns, as if it were stuck in the crowns, still shining in the morning dew; it only sends its rays in a semicircle through and down on the bed of the sandy river - truly, a delightful picture! As a rule I arrive at the villages just as the sun rises. The trees are just casting the first long shadows, but sometimes it is a little later. Women are sweeping the verandas, whitewashing them with wet cow dung, and scattering white ashes they are drawing all kinds of beautiful figures on the verandas, in front of and inside the house, and inside the homestead; men are standing or sitting around, wrapped up to their heads in their shawls, protecting themselves from the fever-bringing morning dew, and in their hands they are carefully brushing their teeth with a small stick. - Now the white Turei (gentleman) arrives in a bandy. I wonder what he wants in their village today? They would know if they knew the saying, "How sweet upon the mountains are the feet of the messengers that proclaim peace, that preach good, that proclaim salvation, that say unto Zion, Thy God is King." But it looks like it's just the antithesis. One does not see much that is lovely about the messenger of God. How simple and strange he looks with his great sun-hat and light clothes! But some people always gather around him easily. He first holds sin and hell against them. That is not yet sweet either! But gradually it begins to be sweet, for at the end comes the sweet gospel. And when the messenger of God leaves again, heaven and hell are presented to the Gentiles, - if now they chose heaven, what sweetness! I

I preach on average three times. Sometimes I give five sermons, but often I have to be content with two, depending on whether the sermons turn into long conversations and disputations. One departs with a variety of feelings. Sometimes the heart is calm, full of joy and the best hopes, sometimes it trembles in all its reasons, when it again has to experience the raging of the heathen. But we stand on the word of God, and believe in the promises made to him, and have no doubt that the Lord will convert his elect among this people also, as soon as his hour is come. And if here all, all would say No! and let it be, as if not even one soul would be converted, as it hath hitherto appeared, "His word shall be more sure unto us!" Upon his word we go again with each new day, sowing again, preaching again, and casting our nets again.
I usually get home between 9 and 11 o'clock. What happiness it is now to be able to greet one's family and to tell them everything that one has experienced again! A plantain soup - plantains (bananas) in milk - is now served to me by my wife to refresh me. The mail, newspapers and letters, are also received, the former are briefly checked for their content by their headlines, the latter are read carefully. Then comes the morning devotion, we now read Rambach's Passion Reflections. In the meantime lunch is ready. Rice and curry, rice and pepper water, play the main role, they are our daily bread in India. After lunch I rest a little; after all, in this hot climate and the daily shaking in the bandy over ditches and pits, over field margins and hills, uphill and downhill, one always has the feeling of being exhausted. At the same time, however, I read all kinds of newspapers; after all, there are many things to read through in a week and a month, such as: "Der Lutheraner," "Lehre und Wehre," synodal reports, the Luthardtsche Kirchenzeitung, the Leipziger Missionsblatt, an illustrated missionary journal, the "Harvest Field," and a secular newspaper. That is almost too much and yet not enough. I would also like to read an Indian English newspaper, for example. These newspapers are our only means of keeping in touch with what is happening in the world and the Church in our loneliness here. - At 3 o'clock in the afternoon I take a bath, then we drink coffee. Then I take care of my correspondence. And you would hardly believe all the things we have to write! It is a child's duty to write faithfully to its parents, even its brothers and sisters want to receive a letter now and then, yes, even friends want to know something from you. Even to America a letter is sometimes written. Then the letter to the brothers here! We ask each other diligently for advice. Now and then there is a Tamulian sermon to criticize, now and then one of our own to write and send to the brethren for examination, or something to congratulate and announce. One also has to write English letters, sometimes to the "Survey Office" for the sake of a district map, sometimes to the Tahsildar (civil servant) for taxes. Who can enumerate all the trifles, as receipts to the bank to certify the monthly money received, bills and what else it is about! In short, there is seldom a day that goes by that I do not have

several letters or cards or both to write together. - After the correspondence is done, I write a diary. I always write down in the afternoon what I have experienced in the morning. And this then gives me the content for my monthly report.

The rest of the day is used for study. I do not want to be deprived of the daily continuous Bible reading in the mother tongue. I also read the Tamul Bible. Thereby I prepare myself for the sermon to the Gentiles. I do not do this in writing, but I consider the objections of the Gentiles and how I could best answer and refute them with God's Word. Now and then I read up on Hinduism. In doing so, however, I have very little to do with Hinduism and its evaluation in scholarly books, which cannot be grasped anywhere, but I am concerned with practical Hinduism as it actually appears among the people: what the heathen believe, think, and do in connection with their religion. Our dear holy Scriptures teach us a good deal of Hinduism. How well it knows, for example, how to describe idolatry and the preparation of idols; how well it knows the places where the idolatrous altars stand: "on the high places and on all the hills and under all the green trees. In the 6th chapter of Matthew the Lord speaks of the babbling of the Gentiles, "for they think they will be heard if they speak many words." This is also spoken of Hinduism. 1 Thess. in the 4th chapter is mentioned the "lust pestilence of the Gentiles." Yes, the lust pestilence of the heathen! Were there, after all, in the Madras District, according to the 1881 census, no less than 11, 573 public temple whores. That's Hinduism. That's what we're up against. To attack this, to open the eyes of the heathen about it, that is what my attention is directed to in the preparation for the sermons to the heathen. It goes without saying that my main focus is to preach God's wrath and condemnation, salvation and grace to the Gentiles, but the study of the teaching of God's Word is also a matter of great importance to me. Sooner this, later that work is the order of the day. First I studied "Pastoral Theology" by Dr. Walther on the mountains, then "Law and Gospel" by Dr. Walther when I was with Brother Mohn in Ambur, and at present "Church and Ministry" by Dr. Walther. In doing so, I am in the habit of writing out the main passages of Holy Scripture on which this or that doctrine is founded. So I have also done now in studying the paper by Father Zorn on: "The orthodox Christian local church and its pastor." - I also regularly read Luther's writings. With all this I have only little time, and only on some days do I get to study a few verses in the original text of the Holy Scriptures; I love to tie my meditatio to them, how wonderful it is to do this according to Law and Gospel!

Unfortunately, my wife and children cannot go out of the compound in the evening, when the sun is setting, to breathe a little freer air, for we live in a very hidden place, and only one narrow road, which is very dirty, leads to one side only, between smoking brickworks, and into a rough district with narrow streets, where one is immediately exposed to the ridicule of the Muhammadan youth. But we have a harmonium, on which my wife plays, and therefore there is no lack of singing and music in



...in our house. At three o'clock in the evening we eat supper. After dinner I often carry little Martin around a bit, singing the delicious songs of our church that we once learned. On Sunday evenings I often play a little with John. Towers and altars, houses and churches are built. What rejoicing when they fall down! Otherwise our children are so lonely and without playmates in India, mostly dependent on themselves. - But there is no lack of days full of bitter annoyance, when the devil stirs up all the servants, so that they become insolent in their demands, unfaithful in their work, dishonest and lying. Oh, how much domestic trouble these people can cause! I often say, "For the sake of the annoyance of these black people, with whom one has to deal and walk, when one may not trust them at all, - for the sake of this annoyance I shall be lowered into the grave many years sooner than it would otherwise have happened." - At 1/2-10 o'clock we hold evening devotions, and with a firm resolution not to oversleep it early, and always to rise a little earlier than really happens, I lie down to rest. "Thy holy angel be with me, that the evil enemy find no power in me!" is often my last thought!

(Submitted.)

The Synodal Assembly of Canada-Districts

of our Synod was held from September 1 to 6, in the midst of the hospitable congregation of the Rev. R. Eifert, at Dafhwood, Huron Co, Ont. We had the pleasure of seeing among us the venerable General Praeses, Dr. H. C. Schwan, who preached a heartfelt opening sermon, which he was requested to publish in the "Lutheran." We also enjoyed the presence of the venerable Professor Fr. Bente, our former District President, who, in four morning sessions and one afternoon session, delivered a series of rich and delicious lectures on the basis of four theses he had posed on "Reconciliation in Christ". The train of thought of the first two theses, in brief, was this: "Reconciliation presupposes discord, but also original concord. Originally God loved man as His creature, whom He Himself had created lovable in the image of God, holy and just, and man loved God. But this blessed communion of love was dissolved by sin into mutual enmity. Man fell away from God and became God's enemy, not through God's fault, but through man's free, sacrilegious choice. And by his enmity, man has provoked God's hatred, wrath, curse, vengeance, retribution, and punishment. Thus man has turned the communion of love established by God into mutual enmity, which has no evil consequences for God and His blessedness, but terrible consequences for man. And man can only be redeemed from these consequences when God is reconciled with man and man with God. But man cannot bring about this reconciliation. The works and penances of the heathen and papists cannot reconcile God, for they are no payment of the debt we owe to God, and, moreover, come from a false heart. Yes,

Man is not even able to tear the enmity against God out of his own heart. But what man cannot do, God has accomplished: in Christ he reconciled himself to the world. That God will do this and how he can do it, of course, remains a mystery to reason. But Christians do not ponder, but follow the Scriptures, which present to us this very thing as the great mystery of Christianity, that God, who according to his holiness hated sinners, has determined himself to love these very sinners in Christ, to reconcile himself to his enemies in Christ. And this wonderful plan of reconciliation God prepared in the Old Testament and announced by word and sign, and gloriously brought forth in the fullness of time at Calvary, in order that through the word of reconciliation He might also bring men out of enmity and strangeness into the Father's house. Thus we have to glory for all eternity not only in the love of Christ, but also in the hearty mercy of the triune God, who reconciled himself in Christ to his enemies, in order to redeem them from the misery into which they had plunged themselves." The two theses in arrears are to be expounded, if possible, during the next Synodal Convention to be held at Sebringville in 1900.-A report of the last meeting of the Hon. A report on the last meeting of the venerable Synodal Conference and on the negro mission, various elections for Synodal offices, which had become necessary mostly through the retirement of our blessed Frosch, the election of delegates to the next meetings of our General Synod and the Synodal Conference, the reading of the treasury report and the discussion of the reports of the committees for the support of poor pastors, widows and orphans, as well as many other items of business took up the remaining time of the Synod, during which two congregations and a pastor were also admitted to the Synodal Union. From the field of the Inner Mission in the District it is worth mentioning that besides the mission posts, which must be entirely maintained, support was granted to a whole number of needy congregations, so that something over \$1100 is to be raised annually. From the above it can be seen that the Synodal Report, which, God willing, will appear soon, and which, in addition to the excellent presentation of the most important doctrine of our most holy faith and the business negotiations, also contains the consideration worth taking to heart with which our honorable District President, Mr. P. J. W. Weinbach, opened the meetings, will be well worth reading, even studying. The sermons during the well-attended Synod were preached not only by the honorable General Praeses, but also by Messrs. PP. L. D. Zimmermann, A. Krafft, W. Moll, H. L. Pflug and L. Wahl. Praise be to God, who has blessed us with all kinds of spiritual blessings in heavenly goods through Christ JEsu. A. K.

To the ecclesiastical chronicle.

America.

With regard to our educational institutions, the following is to be added to the notices in the previous number of this paper: In the Progymnasium at Concordia, Mo., 16 new pupils have entered, so that the total number is 41, and the Progymnasium at Neperan, N. Y., has admitted 8 new pupils, so that a total of 28 are studying there. - From our seminary in Springfield we are told that already two weeks ago 13 students were admitted to the seminary.

search for assistants lay before the faculty. In the upper and middle classes there are only 20 students who have not yet been vicars. All the other 63 have already helped out for one year, some for two, some for three years with preaching and schooling. - Several such assistants are also desired from our local seminary. Finally, we would like to inform you that our dear Prof. Pieper returned from Germany on September 18, healthy and happy, and began his lectures immediately. L. F.

The fact that such helpers are in demand in church and school is also a sign that the still significant number of our candidates for the ministry is not yet sufficient. This is also confirmed in another way. From the Minnesota and Dakota Districts we receive the following letter: "Although we have received 23 candidates and have already sacrificed the two 'general traveling preachers' we had in mind, we are again short of workers! On September 5, the Mission Commission had before it, among other things, the filling of four large fields in Minnesota and North Dakota. Two more fields have now been added. The experiences of the last few years in particular often seem to me like miracles before our eyes, and we obviously have to sing joyfully of God's great deeds. His word runs fast, much faster than we can keep up! May the loving activity of our churches not lag too far behind! . . . We received an interesting visitation report on Montana. We have not a single man left there. One parish is already becoming independent; two others seem to reach this goal soon. God only uphold our dear traveling preachers in his word and faith, even in the right spirit, as before!" L. F.

English parochial schools. English Lutheran parochial schools have now been opened in Venice and **New** Madison, Ill. by Missionary Tietjen. In Venice the number of pupils is 18, but quite a number have been promised to enter within the next few weeks. In New Madison the number of pupils is 24, but 35 have been promised so far, and this number will increase considerably. This is a splendid beginning, for which praise and thanks are due to God. - How these two schools are to be maintained, the English Mission Commission admittedly does not yet see, since the caste for English Mission is almost entirely empty; but confidently believe that God will awaken hearts and hands that are willing to support this work vigorously. Surely these English Lutheran weekly schools are not to go out again because there are no means to maintain them?

C. L. J.

Among the Congregationalists there is a way of consecrating children to Christ by a public presentation, but without baptizing them. A preacher of this sect recently performed this act in the following manner: He addressed the parents of the child with the questions: "Do you parents, in the presence of this congregation, consecrate this child to God? Do you vow to bring it up in discipline and admonition to the Lord, carefully considering its growth in spiritual things, and teaching it the life and commandments of Christ?" "Yes!" "Trusting that God will keep His covenant with you, and show His divine grace to this child, and that JEsus has the same disposition toward little children now as He did before when He laid His hand upon them and blessed them, we consecrate"- at this there was the laying on of hands-"this child N. N. to the guard and service of God, in the name of the Father, and of the Son, and of the Holy Ghost, Amen!" This is probably meant to be a substitute for baptism, but it never is. For such a manner has neither God's commandment for it, nor the promise of His grace, as the Sacrament of Holy Baptism. God does not want to deal with children in any other way than through his own ordinances.

He has also instituted baptism for children, through which he wants to receive them into his kingdom of grace and bless them. But the Congregationalists, like all the Reformed communities, regard baptism lightly and as a mere sign, and even, as such occurrences show, abandon it altogether for external reasons.

L. F.

The German Adventists here are **extremely active** in the distribution of their enthusiastic books and magazines. Their agents therefore know how to report a lot about their successes in colportirism in their papers. They are not afraid to spread their writings and tracts in other ecclesiastical circles. We have repeatedly experienced that they also penetrate into our Lutheran congregations and try to bring their errors to the people. Or they know how to obtain the names and addresses of Lutheran Christians and then send them their pamphlets, often for months, free of charge. Therefore it is always necessary to warn all Christians against such sectarian activity. But of course, such a warning is not enough; we must also see to it that our church members also get hold of our own books and writings, so that they may become ever more firmly grounded in God's Word and Luther's teaching, and ever more skillful to answer to everyone who demands the reason for the hope that is in them. 1 Petr. 3, 15. Have we not all cause to be much more zealous in the spreading of our books and writings? And could not much more success be achieved in this regard if all our pastors, teachers, leaders and especially church members would make this cause their own?

L. F.

A large Franciscan monastery is being built in our nation's capital, Washington. The building is to be 360 feet long and 180 feet wide, and six stories high. But it is reported that the number of friars there is small and insufficient to occupy this building. Therefore Franciscans are to be imported from Italy, and the American center of this order is to be moved there. All this is causing a stir in Washington. **It is** nothing but a shrewd move on the part of the Roman Catholic ecclesiastical leaders. In Washington there is already the great Catholic University, there resides the American deputy of the Pope, the abbot Martinelli, and there they also want to help an order devoted to the Antichrist to gain power. Everything is being done on the part of the Roman Church to attract attention to itself and to impress the capital of the country with power and splendor.

L. F.

An idea of **the extent of the lodge system** in our country is gained by learning that 7,350,000 adult males belong to the various secret societies. Of these, the Freemasons number 1,000,000, the Odd Fellows over 800,000; then the Knights of Pythias, 500,000, and a number of lodges with more than a quarter of a million members, such as the Knights of Honor, Foresters, Ancient Order of United Workmen, Royal Arcanum, etc. And still new lodges are springing up, seeking to captivate the simple; and though some of them last but a short time, yet they cause much misery, deprive the people of faith and good conscience, draw them away from God's word and church, defraud them of earthly money and goods.

L. F.

Abroad.

Synods and innkeepers. In Prussia, as the "Allgemeine ev.-luth. Kirchenzeitung" reports, the innkeepers want to force their way into the synods. The synods have repeatedly pointed out the great dangers of tavern life and the immoral dancing that takes place in the taverns, and have warned against both. When now recently

the German Innkeepers' Day was held in Berlin, it was decided to "prepare a memorandum concerning the efforts of the synods that are damaging the innkeeping trade and to submit it to the relevant authorities and personalities". During the discussions on this subject, various speakers urged the innkeepers to participate most eagerly in the church elections and to try to get into the synods, so that the synods would no longer dare to take action against the innkeepers. One speaker even advised the deputies to ask for protection against the priesthood and its "encroachments". - The synods were only right in their testimony about the dangers of tavern life. And what is necessary over in Germany, where the tavern life with its sinful pleasures is rampant, will certainly not be unnecessary in America. Here, too, this nature causes great trouble and unspeakable heartache, and has already plunged many a Christian into spiritual, physical, and eternal ruin, and broken up entire families. Therefore it is and remains the duty of all congregations and pastors to bear witness faithfully against the Wirthshausleben, as the fathers and founders of our Synod have ever and ever done. "It is better to go to the house of complaint, than to go to the house of drink." Eccl. 7:3, L. F.

Spiritual Card Game. In the Austrian Catholic "Weltblatt" there was the following advertisement: "Spiritual card game for the benefit and pleasure of pious souls, but also for the comfort of the dear poor souls in purgatory. 32 cards in colour print, with short teachings and prayers for indulgence. In a red linen case. Price: 40 Kreuzer. The St. Norbertus publishing house in Vienna 3, Seidlgaste 8, offers with this 'deck of cards' devout Christians a new aid of loving intercession for the peace of the soul of the deceased. The individual can use it just as well as a whole family or any other pious society. The pack consists of 32 cards, each of which contains an instruction on a Christian virtue, then a suggestion for intercession for the departed souls and a short prayer of indulgence. One shuffles the cards, draws one of them or has it drawn, reads the contents, and the rest comes naturally. The edification is combined with a pleasant change, and this game will certainly find much approval in devout circles." That is - so even the secular newspaper from which we take this advertisement - a strong achievement. And we ask: Is it unnecessary that such nonsense is pilloried again and again? The Pope's antichristic indulgence system is still in use today, just as it was in Luther's time. Let us not forget this in view of the approaching feast of the Reformation.

L. F.

Masonic "Boycott". The French Freemasons abolished in 1878 the use of the Bible, as well as the use of the well-known Masonic formula "in the name of the Great Master Builder of the Universe". The Masonic Lodges of Paris, in particular, counted in their midst many socialists and atheists who no longer wished to know anything of the name of "God." Because of this rejection of the "divine name" the English Grand Lodge imposed the ban on the French one, and the other national Grand Lodges followed suit. Now, recently, for the same reason as then, the Prince of Wales, as the Grand Master of the English Lodge, signed the Excommunication of the Masonic "Brethren" of Peru. For what sufficient reason is not apparent. For it matters little at bottom whether the one Freemasons openly throw all faith overboard and are fools who speak freely: There is no God! Ps. 14:1, or whether the other Freemasons, with Jews, Turks, and Pagans, worship a "Supreme Being," "a great Architect of the Universe," etc., who is nothing but a construction of their hearts, a



is a dead idol. Both clauses of Freemasons are gross transgressors of the first commandment, practicing shameful idolatry, and will receive their judgment from him who will not give his honor to another, nor his glory to idols. Is. 42, 8. L. F.

The amended prayer.

Once upon a time, in a small village in a quiet countryside, there lived an old, honest couple who lived like Zacharias and Elisabeth, blameless in all the commandments and statutes of God. They loved each other dearly, but they both loved the Lord even more. To His grace they commended themselves in the evening, and according to their custom sang with one another before going to bed, "Spread out your wings both, O JEsu, my joy!" Then the two dear old ones extinguished the little lamp and went to rest healthy and fresh. But at midnight the wife wakes her husband. "Father," she says, "I am very ill; I am going to die." "If that is really so, dear mother," says he, "I must up and pray." And with that he made himself kneel and cry to the God of his salvation, and then he rises, sure of hearing, and says, "Mother, be of good cheer, thou shalt not die; the Lord JEsus shall save thee!" Then he lies down again. But it is not long before the faithful wife begins to sigh: "Oh, little father, you ought not to have done this! You know how great my desire is to depart and be with Christ. Now I must wait in this poor life of tears. I love you, but it is much better with Jesus. Then the old man ponders and ponders, and looks the faithful wife in the face, and says, "If you think it is better this way, I must go down on my knees again!" And he falls once more on his knees with a silent sigh, and speaks to his God childlike and simple: "O Lord, Thou knowest how like I keep my wife, the faithful support of my old age, but if Thou wilt have her now and receive her into Thy paradise, I will be content and quiet. Thy name be praised!" - And behold, if they still speak, I will answer, saith the LORD. While the man was still praying, God's angels had quietly come to the bedside of the sick, and had borne her soul into God's arm and bosom. It is true that the dear old man wept hot tears at the lonely deathbed of his longtime companion. But he also knew how to console himself in the God of comfort and confessed:

God's children do not die, Only wander out
of trouble and sorrow Home to JEsu's
kingdom and light, And the little dark
chamber Holds only the used garment As
the pledge of glory.

Death notice.

On September 16, died gently and blessedly in joyful faith in his Saviour.

P. Hermann Kühn

in Dudleypoint, Jackson Co., Ind. at the age of nearly
80 years.

Chr. Kühn.

KvdingertunLn and introductions.

By order of the Hon. Pres. of the California and Oregon Districts, on the 13th day of Sonnt, n. Trin. Cand. A. Splice ordained in his congregation at Middleton, Oreg. and inducted into office by Adolph H. Poppe. Address: Uev. Lpleiss, Skvrwooü, ^Vu8diuAtou 6o., OreZ.

In accordance with the order received from the Hon. Praeses Hilgendorf, Caüd. W. Meyer on the 13th of Sonnt, n. Trin. in his parish at Prasser, Nebr. introduced by W. Wambsganß. Address: Rsv. Dear, crosaer, ^üaw8 6o., Nebr.



On the 14th of Sonnt, n. Trin. was Cand. H. E. Meyer was ordained by order of the Honorable Presidency of the Nebraska District in the midst of his congregation at Schuyler, Nebr. and introduced by M. Winter.

On the 14th of Sonnt, n. Trin. was Cand. B. Luttmann was ordained and inducted by F. E. Pasche in his congregations at Rochester and Spencer, Nebr.

On 14 Sonnt, n. Trin. Cand. H. Beiderwieden was ordained by order of the honorable President Hilgendorf and introduced into his congregation by S. Meeske. Adreffe: Rev. 8. Leiäer^vieäen, ^Visner, LuroinZ 6o., Redr.

By order of the Honorable President Pfothenhauer, Cand. Bro. Wyneken, assisted by R. N. Bohsens, was ordained on the 14th of Sonnt, n. Trin. at the First Lutheran Church near Centerville, S. Dak. and inducted into office by W. Licht. Address: Rev. Rr. 6th ^Vvuoken, LenterviRe, Turner 6o., 8th Dak.

By order of the Honorable President Rösener, Cand. Wilhelm R i ch t er on the 14th of Sonnt, n. Trin. in his parish at Thayer, Mo. ordained and introduced by J. Roschke. Address: Rev. IVm. Rlocter, Tkazrer, OrsZou 6o., Llo.

On behalf of the Honorable President Hafner, Cand. C. Lange was ordained on September 15 in the parish at Duma, Col. assisted by Fr. Maßmann and introduced by I. Geo. Hafner. Address: Rev. 6th Dan^e, ^kron, 6ol.

By order of the Hon. President Hafner, Cand. R. P. Sto Ip was introduced into the parish at St. Francis, Kans. on September 16, by J. Geo. Häfner. Adreffe: Rev. R. R. 8tolp, RaiZler, Rebr.

By order of the Honorable President Hafner, Cand. H. Sauer was ordained and introduced in his parish at Ludell, Kans. on the 15th of Sonnt, n. Trin. by J. Geo. Hafner. Address: Rev. 8th 8auer, Ducker, Raus.

By order of the Honorable President G. Spiegel, Cand. Paul Woldt was ordained on 15 Sonnt, n. Trin. in his congregation at Lake Ridge, Mich. under the assistance of R. L. Müller and introduced by J. Krüger. Adreffe: Rev. R. IVolckt, Rade kickse, Reuan ee 6o., Lied.

By order of the Hon. President Succop, R. C. Bursiek was introduced to his congregation at Mattison, Ill. on the 15th of Sonnt, n. Trin. by T. Jöckel. Adreffe: Rev. 6th Lursiek, Llattlsou, Look 6o., Ill.

On behalf of the Honorable Praeses Brand, R. Au g. K l e i n on the 15th of Sunday, n. Trin. in his congregations at East Oakfield and Byron Center, N. A., introduced by E. F. Holls. Address: Rev.-4uZ. Rlelu, Rast Oaküelck, Leuesee 6o., R.

By order of the Hon. President of the Western District, R. Röseners, on the 15th of Sonnt, n. Trin. P. A. W. F. Wilk introduced to his congregation at Stuttgart, Ark. by M. Schmidt.

By order of the Hon. President Brand, the Rev. E. G. Hahn was introduced to his congregation at North Ridge, N., on the 15th of Sunday, n. Trin. A., introduced by Aug. Herring. Address: Rev. R. 6th Hakn, Rortk RläZe, Niagara 6o., N.

By order of the Hon. Pres. Brand, the Rev. S. Th. Keyl was introduced to his branch parish at Hartland Corners, N. A., on the 15th of Sonnt, n. Trin. by Arth. E. Michel.

By order of Hon. Praeses Wegener, R. E. Robert was introduced to his congregation at Dallas, Tex. on the 15th of Sunday, A.D., by J. Bünger.

Received commission, Rev. J. S. F. Her was introduced to his congregation at Denver, Colo. on the 15th of Sonnt, n. Trin. by the RR. C. H. Fechtenburg and Th. H. Jüngel. Address: Rev. 8th R. 8er, 421 8th ^reinout 8t., Denver, Lolo.

On the 13th of Sunday, A.D. Trin. the Lutheran Trinity congregation near Barth, Wis. dedicated their newly built church (24X53 feet) to the service of God. Festival preachers were: RR. C. F. Ebert and A. O. Engel. H. C. Schönbeck.

On the 15th of Sunday, the Lutheran congregation of St. Paul's near Onaga, Kans. consecrated their new church (32X58, with 80 feet high tower) to the service of God. Festive preachers were the kR. H. C. Senne, L. Schwartz (English) and E. Polster.

Adolf Schmid.

On the 15th Sunday after Trinity, the Lutheran Bethlehem congregation at Ki owa, Nebr., consecrated their newly built church (32X 54, with a 90 foot high tower) to the service of God. Preachers: Praeses Hilgendorf, R. Cholcher and R. Möllering (English).

Joh. Meyer.

On the 14th of Sunday, A.D., the Lutheran Zion congregation near Ogden, Iowa, dedicated their newly built church (26X44 feet) to the service of God. Celebrant preachers were: DR W. Brandes and M. Burkhardt (English). C. E. Jipp.

Mission Festivals.

On the feast of Trinity: the churches at New Orleans, La. Preachers: ?? Evers, Koßmann and Siebelitz (English). Collecte: -219. 10.

On the 1st Sunday, A.D.: The congregation at Cold Springs, Ind. Preacher: P. R. Eirich (and English). Collecte: -20.00.

On the 6th Sunday, A.D.: St. John's parish at Swatonna, Minn. Preachers: ?? Grabarkewitz and Schulenburg. Collecte: -54.00.

On the 8th of Sunday, A.D.: The churches of Austin, Harlem, and Melrose Park, Ill. Preachers: ?? Pfothenhauer and P. Lücke. Collecte: -191. 16.

On the 11th of Sun. a. Trin. the congregation at Almond, Wis. Preachers: ?? C. Schmidt and E. C. Georgii. Collecte: -20.00. - The churches at Turk Lake and Cato, Mich. with guests from Sidney Center. Preachers: ?? Geffert and Heidel. Collecte after deduction: -14. 58. - The Zion congregation at Lawrence, Nebr. preachers: ?? Willens and Cholcher. Collecte after deduction: -26. 84.

On the 12th Sunday, A.D.: St. Lucas Parish at St. Louis, Mo. Preachers: Prof. Fuerbringer and?. Kretschmar. Collecte after deduction: -40.00. - St. Paul's parish at Charter Oak, Iowa. Preacher: Father Von der Au. Collecte: -63. 75. - The congregations of Norborne and Carrollton, Mo. preachers: ?? Duckwitz and J. F. Schmidt. Collecte: -84.00. - The Zion congregation near Holstein, Nebr. preachers: ?? Schubkegel and Hartmann. Collecte after deduction: -53. 30. - The congregation at Lydia, Minn. Preachers: ?? Radecke 8th, Otte and Hagedorn (English). Collecte: -60.00. - The congregation of St. John at Mayville, Wis. Preachers: ?? Albrecht and Sprengeler. Collecte: -44. 27. - The congregation at Denison, Iowa, with the preaching place at Washington Tp. Preachers: ?? Haar and H. Wehking. Collecte: -26 Mar. - The congregation at Easton, Minn. with the two neighboring congregations. Preachers: ?? Grabarkewitz, Maaß and Strölin. Collecte: -25th 41st - The congregation at Kimball, Minn. Preachers: ?? Hubert, Kohlhoff and Endeward. Collecte: -15.00. - The congregation at Sedalia, Mo. with guests. Preachers: ?? P. Müller, Höneß and Bundenthal Jr. Collecte after deduction: -36. 60. - The congregations of Bristol and Terreyville, Conn. with guests from Meriden, Thomaston, New Britain and Southington. Preachers: ?? Spannuth, Köpchen, Th. Gross and Dussel. Collecte: -108.00. - St. Paul's Parish at Serbin, Tex. Preachers: ?? Goose and Bernthal. Collecte: -119. 25.

(continued

Church anniversary and Misstonsfest.

On the 14th of Sunday, A.D., the congregation near Homestead, Iowa, celebrated its 25th anniversary of church dedication and mission feast. Preacher: P. J. Deckmann and C. W. Baumhöfener.

Parish - Anniversary.

On the 12th of Sunday, A.D., the Lutheran congregation of St. Peter's in Town Watertown, Minn. and the surrounding area celebrated its 25th anniversary. The festival preachers were ?? W. Friedrich and H. Kollmorgen. The undersigned read a history of the congregation. Collecte: -16. 22 for Inner Mission. F. H. Kretschmar.

Conferenz - Ads.

The Park Region Specialconference will meet, D. v., from Oct. 11 to 13, at the church of? A. Bartz's at Alexandria, Minn. Works: P. Clöter: paper, "Theses on Unevangelical Practice." P. Agather: "The binding nature of betrothal; what grounds annul the marriage already contracted, and what annul the betrothal." Fr. Muller: "The Doctrine of Profession." Preacher: Andres - Wihlborg. Confessor: Reuter-Reinhardt. Timely registration is requested by the local pastor. I. Holstein, Secr. p. t.

The Fort Wayne Pastoral Conference will meet, D.v., Oct. 11-13 at the church of?? Miller and Lange at Fort Wayne, Ind. early registration is requested. H. Diemer, chairman p. t.

The North and Central Texas Specialconference will gather in Dallas, Texas on October 12 and 13.

H. Hop mann, Secr.

From October 18 to 20, D. v., the New Dork and New England Pastoral Conference will meet at Trinity Parish, Brooklyn (? J. Holthusen). Work:

1. the second petition (? J. H. Sieker). 2. continuation of the work: Roman "justification" and Christian refutation of papist heresies (Prof. W. R. Heintze). Conference preacher: P. G. Runge-?. H. C. Wehrs. Confessor: P. C. I. Renz-?. R. Herbst 8eo. Registration is requested by October 12. Anyone who does not register will be considered as not coming or having found lodgings elsewhere. Information on how to get to the church will be given in the "Pilgrims' House". F. Verwiebe, Secr.

The joint pastoral conference of Sheboygan and Manitowoc Counties will meet, D. v., on the 18th of October, at Manitowoc, at?. Machmueller. Works: Brewer: prayer; Sprengling: Epistle of Jacob; Feiten: Unirte Lehre von der Person Christi. Preachers: Hübner, Wildermuth. Registration necessary. L. G. Dorpat, Secr.

The Southwest Indiana Specialconference will meet October 19 and 20 at? G. Barth in Weites, Ind. G. Mohr.

On October 25 and 26, the Post Oak Conference will meet at ?. R. Oertel in Shiner, Tex. Preacher: Krämer-Berenthal; confessional speaker: Wenzel-Ernst. Timely registration is desired. C. W. Niche.

The mixed pastoral conference ofNorthern Nebraska will meet October 25 and 26 at the home of Father M. Leimer, Beemer, Nebr. Those coming from the West will be picked up from Beemer on the 24th at 2 o'clock, and those coming from the East will be picked up from West Point at 5. 30. Those coming by wagon, state so. Register I Latecomers will get off at Beemer. W. Hüsemann, Secr.

The Southeast Iowa Specialconference will meet, D. v., October 25-27, at the parish of P. Ph. Studt at Luzerne. Registration is desired at once. Fr. Bonovsky, Lake.

To the kind congregations of the Michigan District, for your information.

In order that we do not have to turn down any petition we receive for the support of poor students, we should have about eight hundred dollars available for this academic year. Two hundred and fifty dollars are needed for the first quarter. We therefore sincerely and urgently request regular collections for this fund from our foster children and Detroit, December 16, 1898, The Commission.

Revenue into the Illinois District coffers:

Synod treasury: P. Castens in Gilmer, part of the mission treasury, -5.00 and P. Hallerberg sen. in Quincy from the mission treasury. Synodal treasury of the congregation 10.00. (p. -15.00.) Synod building fund: P. Hallerberg Sr. in Quincy a. the mission and synod fund of the congregation 10.00.

Southern Illinois Inner Mission: Fr. Plehn, South Litchfield, Theil d. Missionfcoll., 2. 75.

For our field preacher: P. Kuehn, Staunton, part of the missionary coll., 5.00 and P. K. Schmidt in Chicago v. N. N. 1.00. (S. -6.00.) Inner Mission: Missionsfcoll. (Theil): P. Lochner in Chicago v. d. Gemm. of South Side 142. 43, P. Castens, Gilmer, 20.00, P. Kühn, Staunton, 30.00, P. Witte, St. Peter, 63. 60, ?. Grörich at Lost Prairie 10.00, P. Bünger at Hamel 41. 85, ?. Feddersen at Bethalto 30.00, P. Biester at West Hammond v. d. St. Joh. parish 17. 50, P. tzeinemann at Belvidere 30. 81, ?. Ruhland at Altamont 35.00, P. Plehn at South Litchfield 40.00, P. Werfelmann v. d. Gemm. at Strasburg & Stewardson 40.00, P. Behrens v. d. Gemm. at La Rose & Varna40.00, ?. Hallerberg Sr. at Quincy 31. 39, Fr. Bergen at Chandlerville 25. 20, Fr. Hempfing at Wenona 20.00, Fr. Schröder v. d. Gemm. at Egypt & Bishop 14.00, Fr. Tappenbeck v. d. Gemm. at Chapin & Neelyville 40.00, Fr. Bode at Ash Grove 48. 38, ?. Beck at Jacksonville 12. 65, P. Gübert at Baldwin 27.01; dch. C. Gollersen, Missionsfcoll. v. d. Bethel-Gem., Chicago, 13. 65, P. Wunder in Chicago v. W. Stephan 1.00, dch. Wm. Balzer in Addison on the missionary books of the congregation, 10. 77 and 5. 37. K. Schmidt in Chicago by N. N. 1.00, P. Haake, part of the Jubilee Coll. of the Congregation in Elk Grove, 25.00, P. Strreter in Proviso by Wm. Wesemann 5.00, P. Meyer v. d. Gem. in Hopkins 7.00, by Chas. Hänsgen by?. Mennicke's Gem. in Rock Island 38. 56, P. W. C. Kohn's Gem. in Chicago 9. 80 & 6. 33, ?. K. Schmidt's of Christine Hein 1. 00. (p. -884. 30.)

Negro School at Salisbury, N. C.: P. Knies of Ella Muller, Welmette, . 25, P. Hempfing, Wenono, by A. Strauch .05 & Hulva Strauch .05. (S. - . 35.)

Negro mission: mission fcoll. (Theil): P. Castens, Gilmer, 10.00, P. Kühn in Staunton 12. 50, P. Grörich in Lost Prairie v. d. Imm.-Gem. 10.00, P. Bünger in Hamel 20. 75, ?. Feddersen in Bethalto 10.00, P. Ruhland, Altamont, 12. 30, ?. Plehn in So. Litchfield 15.00, Fr. Werfelmann v. d. Gemm. in Strasburg and Stewardson 20.00, Fr. Behrens v. d. Gemm. in La Rose and Varna 10.00, Fr. Hallerberg sen. v. s. Gemm. in Quincy 8.00, Fr. Bergen in Chandlerville 10.00, Fr. Hempfing in Wenona 10.00, Fr. Schroeder of the congregation at Egypt and Bishop 10. 22, Fr. Tappenbeck of the congregation at Chapin and Neelyville 8.00, Fr. Bode at Ash Grove 10.00, Fr. Beck at Jacksonville 5.00 and Fr. Gübert at Baldwin 13. 50; Fr. Wunder in Chicago from

A. Mascher 1.00, P. Haake, Theil of Jubilee Coll. d. Gem. in Elk Grove, 12.00, by Chas. Hänsgen by R. Mennicke's Gem. in Rock Island 10.00, P. K. Schmidt in Chicago by Christine Hein 1.00, Mrs. Elis. Hoffman in Jacksonville from her children's piggy bank 1. 50. (P. -220. 77.)

English Mission in Chicago: R.Lochner, Chicago, Theil ver Missionsfcoll. v. d. Gemm. d. Südseite, 56. 96.

Student Dornseif in Winfield, Kans.: P. Dorn in Belleville v. Women's Ass. of Zion Cong. 14. 75 & P. Dorn in Pleasant Ridge of N. N. 5.00. (S. -19. 75.)

English Lutheran School in Madison, Ill: Teacher A. Albers in Eagle Lake a. d. piggy bank of Bl. Carl Bremer 1.05.

English mission: mission fcoll. (Theil): R. Castens at Gilmer 10.00, P. Kuehn at Staunton 12. 50, P. Feddersen at Bethalto 5.00, R. Plehn at So. Litchfield 2. 40, P. Bergen at Chandlerville 5.00, P. Hempfing at Wenona 3.00, R. Tappenbeck v. d. Gemm. at Chapin and Neelyville 8.00, and P. Beck at Jacksonville 5.00. (P. -50. 90.)

Jewish mission: mission fcoll. (Theil): R. Castens, Gilmer, 10.00, R. Kühn in Staunton 5.00, R. Bünger in Hamel 10. 55, 8. Feddersen, Bethalto, 5.00, P. Behrens v. d. Gemm. in La Rose u. Varna 5.00, P. Hempfing in Wenona 3.00, ?. Tappenbeck v. d. Gemm. at Chapin and Neelyville 4.00 u. R. Beck at Jacksonville 2.00. (S. -44.W.)

Emigrant Mission: Fr. Castens in Gilmer, part of the Mission Fund, 5.00 and Fr. Hallerberg Sr. in Quincy, part of the Mission and Synod Fund, 4.00 (p. -9.00).

Heathen mission: mission fcoll. (Part): P. Lochner in Chicago, Theil o. Missionfcoll. d. Gemm. d. South side, 28. 49, ?. Castens at Gilmer 10.00, R. Kühn at Staunton 5.00, R. Feddersen at Bethalto 5.00, R. Ruhland at Altamont 10.00, ?. Behrens v. d. Gemm. at La Rose and Varna 5.00, P. Tappenbeck v. d. Gemm. at Chapin and Neelyville 4.00, P. Bode m Ash Grove 5.00, P. Beck at Jacksonville 5.00 & R. Gübert at Baldwin 13. 50; dch. Chas. Hänsgen at Rock Island v. R. Mennickes Gem. 10.00. (P. -100. 99.)

Support fund: P. Castens in Gilmer, part of the missionary funds, 5.00, P. Ruhland in Altamont from N. N. 1. 15, Coll. from 1?. Güberts Gem. in Sigel 1. 97, P. Hallerberg sen. in Quincy from the missionary and synodal funds of sr. Congregation 25.00, dch. R. J. Fieg in Champaign, Abdmcoll. from St. John's parish, 4. 50, P. Winter in Hampton, thankpsir of a father for the happy return of his son to the church. Return of his son from the war, 5.00, R. Drögemüller of the Arlington Heights Pastoral Conf. 6. 50. (p. -49. 12.)

Students in St. Louis: Fr. Hallerberg, Sr. in Quincy from the Mission and Synod Fund for Herm. Hallerberg 10.00, Fr. Wagner in Chicago from the Women's Assoc. for L. Millies 20.00 and H. Lindner 20.00, 8. W. C. Kohn das. for W. Glawe from the Young Men's Assoc. 2.00 and Women's Assoc. . 25 and for Pöllot from the Women's Association. 4.00. (S. -56. 25.)

Students in Springfield: P. Wunder in Chicago v. Women's Ver. for H. Gehrke 13.00 u. v. P. Brauns in Nashville for F. Brockmann 3.00. (S. -16.00.)

College student in Milwaukee: Fr. Wunder in Chicago for Ad. Häntzschel v. Frauenver. 13.00,R. Clausen in Tuscola, Coll. at Hitzeroth-Blaases Hochz., 3. 20, 8th Succop in Chicago v. Jungfr.-Ver. s. E. Lams 20.00 & R. Meyer 20.00, R. W. C. Kohn das. v. Frauenver. for W. Glawe 14. 75, P. Hempfing in Wenona, The" of Missionfcoll. for Als. Dörffler, 10.00. (p. -80. 95.)

Seminarians in Addison: R. Succop in Chicago v. Women's Ver. for O. Wegner 18.00.

Church building fund of the Jllinois District: P. Lochner in Chicago, part of the missionary tax of the South Side congregation, 56. 96, also R. Heinemann in Belvidere 10.00, R. Castens in Gilmer 11. 20, 1?. Tappenbeck from the congregation at Chapin and Neelyville 8.05; 8 Beck in Jacksonville 5.00. Gemm. at Chapin and Neelyville 8.05, 8 Beck at Jacksonville 5.00; 8. Haake, Theil. d. Jubilee Coll. of the Gem. at Elk Grove, 40.00, R. Engelbrecht of Wwe. N. N. at Chicago 5.00; for the Gem. at Granite City, Ill., 6.00, and for the congreg. at Murphysboro, Ill. 6.00, by P. G. Kühn at Staunton, Theil d. Missionfcoll. (S. -148. 21.)

Deaf and Dumb Institution in North Detroit, Mich.: R. Engelbrecht in Chicago from teacher Treide's pupils 1. 50, dch. R. Bertram at Crystal Lake for Alb. Handrock 5. 26. (p. -6. 76.)

Deaf and dumb mission: mission fcoll. (Theil): P. Castens in Gilmer 5.00, R. Grörich of Imm.-Gem. in Lost Prairie 6.00, R. Bünger in Hamel 10. 55, P. Ruhland in Altamont 10.00, R. Werfelmann v. d. Gemm. in Strasburg and Stewardson 10.00, R. Behrens v. d. Gemm. in Lake Rose and Varna 5. 55, P. Beck in Jacksonville 5.00; Coll. v. R. Feddersen's Gem. at Bethalto 2. 50, R. Lüker at Bethlehem by Aug. Schröder 1.00, & P. W. C. Kohn at Chicago by Conr. Narten 2.00. (pp.-57. 60.)

German Free Church: 8. Hallerberg Sr. in Quincy a. d. Mission and Synod Fund s. Gem. 3.00.

Danish Free Church: Fr. Hallerberg Sr. in Quincy a. d. Missionary and Synodal Fund s. comm. 3.00.

Congregation at Woodstock, Ill. R. Castens at Gilmer, Theil d. Missionsfcoll. 15.00.

Community at Ravenswood, Chicago: R. Brauer, Eagle Lake, Coll. at gold. Hochz. of Jac. Rinker & wife Helene, née Pufcheck, 5.00.

Parish in Snohomish, Wash.: P. Merkel, Missionscoll. d. Gem. in Dieterich, 38. 16.

Orphanage in Addison: Fr. Knies v. Ella Mueller in Welmette. 50.

Orphanage at Des Peres, Mo.: P. Woltmann at Mascoutah v. Women's Ver. 8. 50.

Old folks' home in Arlington Heights: From Chicago: v. d. Gemm. d. ??.: Pres. Succop 30. 75, W. C. Kohn 7. 27, Hölter 23.00, Engelbrecht 19.00, Wagner 15. 50, K. Schmidt 14. 41 & Theo. Kohn 12.00. (p. -121. 93.)

MissioninLondon: R. Werfelmann, Theil d. Missionsfcoll. der Gemm. in Strasburg u. Stewardson, 9.00.

Total: -2059. 35.

Addison, Ill. 24 September 1898.

H. Bartling, Kassirer.

Income to the Western District coffers t

Synodal treasury: Gemm. d. ???. Obermeyer in St. Louis -5.00, Steyer in Loulyma 3.00, Bartels in St. Louis 12. 50. (S. -20. 50.)

Progymnasium in Concordia: P. Griebels Gem. in Perryville 8. 10.

Inner Mission of the District: Fr. Wangerin v. Hrn. and Mrs. N. N. 75.00. Fr. Bernthal of the Women's Ver. 13. 50. k. Zöllner, Coll. a. d. Hochz. Wyneken-Lindert, 10. 25. Bethlehem congreg. in St. Louis 6.00. Mission coll.: Gemm. d.

Kellermann at Little Rock 20.00, Fritz at Pilot Knob 11. 55, Ehlers at Norborne 50.00, Purzner at Egypt Mills 20.00, Heck at Honey Creek 40.00, Rohlfing at Farmington 30.00, Klug at Mt. Pleasant 20.00, Köstering & Mariens, St. Louis, 116. 19, Zschoche at Frohna 110.00, Lauer at Palmyra 64.00, Weseloh at Kimmswick 25.00, Mangelsdorf at Wellsville 10.00. (P. -621. 49.)

Field Preacher's Fund: R. Rohlfing's congreg. in Farmington 2.00.

General Inner Mission: Fr. Zöllner's congreg. in Ellendale, Mission Fcoll., 10.00.

Southern District Inner Mission: R.Lauers Gem. in Palmyra, Mission Fcoll., 5.00.

City Mifsion in St. Louis: R. Klug's congreg. in Mt. Pleasant, Mission Fcoll., 10:00 a.m.

Negro Mission: Fr. Wangerin from Mr. and Mrs. N. N. 50.00, from Miss. Bauer's pupils 1. 15th mission coll. of Gemm. of Kellermann at Little Rock 10.00, Zöllner at Ellendale 10.00, Ehlers at Norborne 20.00, Purzner at Egypt Mills 10.00, Heck at Honey Creek 10.00, Rohlfing at Farmmgton 15.00, Klug at Mt. Pleasant 10.00, Köstering & Mariens at St. Louis 25.00, Zschoche, Frohna, 40.00, Weseloh, Kimmswick, 15.00, Mangelsdorf, Wellsville, 6th 25, Schriefer, Farrar, 5th 76th (p. -228th 16th).

English Mission: mission coll. of gem. of Ehlers, Norborne, 9.00, Rohlfing, Farmington, 14. 70, Zschoche at Frohna 25.00. (S. -48. 70.)

Jewish Mission: R. Ehlers Gem. in Norborne, Mission Fcoll., 5.00.

Heathen Mission: Missionsfcoll. d. Gemm. d. RR. Purzner at Egypt Mills 10.00, Heck at Honey Creek 10.00, Weseloh at Kimmswick 7. 70. (S. -27. 70.)

Deaf and Dumb Mission: Missionsfcoll. d. Gemm. d. Zöllner in Ellendale 10.00, Purzner in Egypt Mills 6. 45, Zschoche, Frohna, 9.00, Schriefer, Farrar, 6. 20. (S. -31. 65.)

Mission to London: R. Zoellner's Gem. at Ellendale, 2. 68. k. Heck's Gem. at Honey Creek 5.00. (S. -7. 68.)

Emigrant Mission in New Dork: 8. Purzner's Gem. in Egypt Mills 2.00.

Orphanage near St. Louis: P. Fritz's Gem. in Bismarck 2. 64. Dch. R. Lehr at New Wells 1. 95. R. Friedrich's Sunday School at Knoxville 5. 23. (p. -9. 82.)

Hospital in St. Louis: P. Rohlfings Gem., Farmington, 1.00.

Students in St. Louis: R. Zschoches Gem., Frohna, for Ad. Vogel 18.00.

Seminarians in Addison: Fr. Röseners Gem., Altenburg, for Fr. Beyer 15.00.

Students in Fort Wayne: P. Rösener's congregation in Altenburg for C. Beyer 18.00, for Arth. Lohmann 18.00, v. Jünglingsver. 10.00. (S. -46.00.)

Students in Milwaukee: Teacher Peters v. Frauenver. for Jac. Müller 5.00.

Studying Orphans: Teacher Schumacher's students 4. 85.

German Free Church: R. Zöllners Gem., Ellendale, 2. 50.

Danish Free Church: ^Zöllners Gem., Ellendale, 2. 50.

Church Building Fund: R. Hecks Congregational, Honey Creek, 5.00, Mission Fcoll., 14. 25. (S. -19. 25.)

R. J. G. Gö hrin ger: R. Zschoches Gem. in Frohna 15. 86.

Community in Morganton: R. Rohlfings Gem., Farmington, 3. 80.

Parish at St. Joseph: R. O. Hanser at St. Louis v. Women's Assoc. 15.00.

St. Louis, Sept. 24, 1898. H. H. Meyer, Cassirer.
2814 8. 14. 8t.

Received for orphanage in Fremont, Nebr:

July 1 to September 1, 1898.

From the orphanage rifle -4. 87. surplus from Petersen . 15. check, Säger-Eichstedt, 35. 94. from H. . 96. found on the fairground . 25th Coll. v. Säger-Eichstedt 5.00. Aug. Heavy f. Clear's children 20.00. Franziska Tamme, Papillion, 1.00. Nick Thede 10.00. Uebertrag vom Neubau v. A. Trapp 45. 78. P. J. F. S. Her, P. U. Ueberschuß, 702. 70. Check v. Kassirer Harms, Bancroft, 178. 71. Miss. Mary Kuehn of the Woman's Club, 7. 30. C. A. Kaempe, Fort Wayne, Ind. 4.00. H. F. Oelschlaeger, Kansas District, 63.06.
W. A. A. Hamann, Kassirer.

For poor students of Southern Nebraska, undersigned, with hearty thanks against kind givers, received the following gifts since April 11: P. A. Merz, ges. on Hochz. Westerbeck-Wendland, -9. 46. R. H. F. Grupe, ges. on the Hochz. Wolthemath-Othmer, 6. 75, and Lillrch-Gottula 2. 65. P. W. Rittamel, ges. a. d. Hochz. Eichstädt-Fritz, 6. 86. 8. F. Grupe, ges. a. d. Hochz. Bartels-Büthe, 13. 40. Cassirer F. Harms 8. 25. ?. H. Prange, s. a. d. Hochz. Hockmeier-Krumme, 5. 00. R. Th. Hartmann 5. 70. The treasury is empty and needs immediate support.
Blue Hill, Nebr. 20 Sept. 1898, C. Schubkegel.

Mr. Meyer and Mr. Weber of Chicago have donated a new harmonium to the training school of our seminary in Addison. We hereby express our heartfelt thanks for this.
I. L. Backhaus.
F. Rechlin.



Undersigned hereby certifies, -7. 85, ges. on the Hochz. of P. M. Haß and E. Geffert at Reedsburg, Wis. to have received. Heartfelt. Thanks and God's blessing to the dear givers!
Addison, Ill. W. Göde.

In my receipt in April of this year. , "Received for new building in Seward," it should still read: parish of P. Mahlers -15.00.
O. E. Bernecker,
Treasurer of the Board of Supervisors.

To have received from the Gem. in Red Bud, Ill., -13. 50, attests with hearty thanks
Concordia College, St. Louis, Mo. M. Love.

Having received from the congregations at Argyle and Freiburg, Mich., -5. 30, certifies with heartfelt thanks
Concordia College, Springfield, Ill. Herm. Reinitz.

SV" The receipt of the cashier Carl Ruppel had to be postponed due to lack of space.

New printed matter.

Thirty-fifth Synodal - Report of the Eastern District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1898. St. Louis, Mo. Concordia Publishing House. 116 pp. Price: 22 Cts.

A very comforting and instructive report. After the synodal address of the Praeses, which proves how our synod from the beginning has had to suffer much opprobrium for the sake of its faithful confession especially from false brethren, the paper treats of the very timely subject: "Of the Sufferings of Christians for the Name of Christ." The following questions are thoroughly and edifyingly answered: What is suffering for the name of Christ? Who are afflicted for the name of Christ? Why do sufferings for the name of Christ affect Christians? How are Christians to conduct themselves in these sufferings? What promises does God give to Christians in such sufferings? Christians who, in a special measure, have to suffer shame, scorn, ridicule, and persecution from the world, from lodge people, from false Christians, etc., for the sake of their faith, will find here rich instruction, rich consolation. The discussions about the work of the so-called Inner Mission are also very interesting. They prove that the Lord's blessing rests in abundance upon this work also in the Eastern States of our country, and obligates us to praise and thanksgiving to God. May the report find wide circulation.
G. M.

Proceedings of the Special Assembly of the Lutheran Synod in Australia, held at Hahndorf, S. A., from Feb. 27 to March 1, 1898. Printed and published by O. Müller in Hochkirch, Victoria. 47 pages. Price: 6 pence.

About this synodal assembly, of which the printed report is now available, the "Lutheraner" already reported some time ago. It was especially important, since the Lutheran doctrine of the election of grace according to Scripture and confession was to be presented at this meeting. This was done, and from Father Hanow's paper on this doctrine it is clear that our brethren in Australia believe and confess in this doctrine quite the same as we do in our Synod. This is cause for hearty rejoicing and thanksgiving to God. In 15 theses the right doctrine of election by grace is set forth, clearly proved from God's Word, and abundantly testified from Lutheran confessing Christians. In addition, the report contains the negotiations concerning a mission to the Gentiles to be established and other matters of the Synod, affords the reader a glimpse into the ecclesiastical conditions there, and also deserves to be kindly received among us as a greeting from brethren far away. The Concordia Publishing House will accept orders.
L. F.

Uevändevte Advessen:

Rsv. L. Lsutrurp, 1029 L. Lroadtva^, I-oui8viIls,
Rsv. ^rtiur T. könnnet, Touatvauda, K. 15.
Rsv. 4. vuebotv, Hlt. Llariou 6o., OrsZ.
Rsv. L. La8srodt,
1812 Laka^etts 8t., ^iamsda, ^larusda 6o., 6al.
Rsv. Ll. LudtloS, 69 IV. 8Üver 8t., Lutte, Llont.
Lev. I. L. Kniet, Klinker, Lreiner 60th, Iowa.
Lev. IV. 6. 8. Luebkert, 152 ^V. 98tb 8t., Kew York, K. V.
Lev. 4. 6. kuecüterlein, ^Ipena, Lliti.
Lev. 3rd P. Rukk, IViloox, Kearne^ 60th, Kebr.
L. IV. Orotbe, kairüeld, 8wükt 60., Llinn.
IV. KoeniA, 8tapieüur8t, Kebr.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay sb cents extra.

To Germany the "Lutheran" is sent by mail, postage paid, for Si.LS.

Letters containing business, orders, cancellations, monies, etc., can be found at the address: Ooneoräin kublisüinx korise, OsSerson ^vs. L. Llanü St." 8t. I-ouis, Llo., to be sent here.

Letters containing information for the paper (articles, advertisements, receipts, changes of address, etc.) should be sent to the editor under the address: "I-utüsransr", vonoordta 8swinarv. In order to be included in the following issue of the journal, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.

Lutsrsd ab the cost OWes ab 8t. I-oui8, Llo., LS 86Coud-clL88 matter.



Herausgegeben von der Deutschen Evangelischen
 Zeitweilig redigirt von dem Sch

Vol. 54

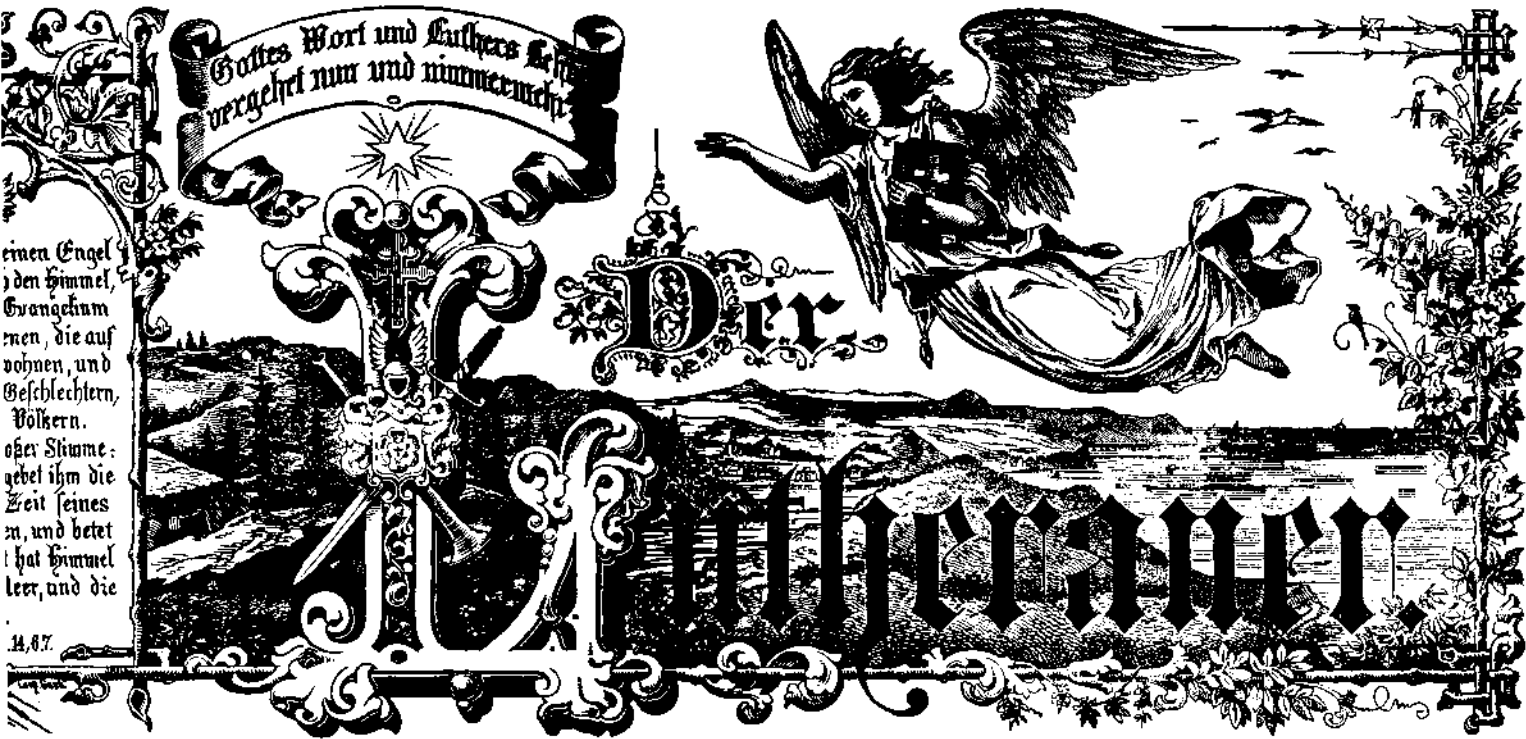
(Submitted.)

In preparation for the Reformation feast.

When the papists want to prove that the church of the Reformation is not the true church, they usually begin like this: "You Lutherans are a new sect. Your church was first founded by Luther. Before him nothing was known of it. Therefore you cannot be the right church. Our church, on the other hand, dates back to apostolic times. She is therefore also the right, true church, the old apostolic church, which the Lord Christ founded; the church apart from which there is no salvation, the only saving church."

Rarely does the wisdom of a papist, when he wants to prove that his church is the right one and ours a false one, rise above the wisdom contained in that assertion. And with what ease, nay, with what impetuosity does not the light of that wisdom drive into the mostly "ignorant" heads and always faithless hearts of such as "become Catholic" in order, as they think, to get hold of a desirable marriage portion or some other earthly advantage! And if such wretches (Revelation 14:9-11) know and understand even less of the papist doctrine than of the Lutheran, the "catholic" (?) church must be the right one, and the Lutheran church, in which they were baptized and confirmed, and to which they pledged allegiance, must be a false church, for that is the old, and this is a new church.

There is no question about it: this assertion of the papists has already made many, even many honest Lutherans, suspicious and confused. And for this reason it is well worth the effort to take a closer look at this assertion of the papists. For if it is true that our church was founded by Luther, then we are not connected with the apostolic church founded by Christ. Then we are simply a sect. Then, as the papists claim, Luther's reformation was not of God but of the devil and an outrage against God. Then Luther's work was not a reformation, that is, a restoration and purification of the church of Christ, but a separation



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., October 18, 1898.

No. 21.

from it, an exit from it. Then we would all have to repent and return to the rule of the pope and the priests. - But what of this assertion? It is just as vain and empty as it is bold. For this is precisely the burning question, the point of controversy, whether the Papal Church or our Church is the old apostolic Church founded by Christ. The Papists claim that they are, and we claim that we are. So it's assertion against assertion, and it all comes down to proof.

The Papists proceed in this case like one who disputes with another about the right of ownership of a thing, and who, in order to prove his right, or rather, instead of proving his right, simply asserts: "I have a right to this thing, for it belongs to me." Surely the other, if the thing were worth having, and if he had not completely fallen on his head and lost all his senses, would say, "My dear fellow, that is just the question, whether you have a right to this thing and whether it belongs to you. If the first is true, the second is also true, and vice versa. You assert both, - I deny both, and assert: I have a right to this thing, and it is mine. If you can prove your assertion, you shall be right. But if thou canst not prove it, and if I can prove my assertion, then thou shalt be wrong, and I shall be right." That would be honest and fair, wouldn't it?

But before we answer that claim of the papists, a few questions. Where is it written that age is a characteristic of the Church? The church whose invisible head dared to exalt himself above God's clear word, to "rightly interpret" (?) it for his members, to cast doubt upon it, and finally to impudently contradict it, and to offer its lies instead of it, - is, however, very old, for the devil founded it already in Paradise, as you can read Gen. 3:1-7. Now tell me, dear reader, which church has a visible leader who has been doing for centuries just as that invisible leader did in Paradise? Our dear Lutheran Church certainly does not, but the Papal Church does.

Church. Another question: Who were those who always insisted to Christ: "We are Abraham's seed, we are the right, because the old church. But you are an innovator, an impostor, a blasphemer, an enemy of the law and of the church of God, a seducer of the people and a rebel head," - and who, against Christ's proofs, which he led from Moses and the prophets, simply repeated their assertion, whose last arguments were stones (Joh. 8, 59.), who finally killed Christ by the Roman authorities, put his disciples under ban, persecuted and killed them as and where they could? It was the teachers and leaders of the Jewish synagogue. It was the scribes and Pharisees, sitting in ecclesiastical offices and estates, who, under the pretext of holding the God-ordained office of teaching and governing in the church, confused, seduced, and incited the people with their lies and statutes of men. Tell me, dear reader, in what church do you find the spirit, arguments, and procedure of that anti-Christ Jewish synagogue? What church persecuted, tortured, martyred, burned, etc., the "heretics" when and where it could? It is the Church which is still the State Church of Spain, and which has hitherto exercised a priestly rule in the Philippian Islands such as could hardly be more terrible - the Church of the Pabst.

But what of the above assertion of the papists? Truly, if they boldly assert that they are Christ's true church, because they are the true church, we will not be moved to lay down our arms, nor will we expect that our assertion that we are the true, ancient church will be believed simply for the sake of our assertion. Rather, we want God, Christ Himself, to tell us which is Christ's true and right church. We only want to draw our attention to one word of Christ now. John 8:31, 32, after Christ had proved that the Jews who did not believe in Him were not Abraham's seed, nor God's people, nor the church, it says: "Then said Jesus unto the Jews which believed on Him: If ye continue in my sayings, then are ye my disciples indeed.

And ye shall know the truth, and the truth shall make you free. Mark well, the Lord does not say, "I will now soon die, rise again, go up to heaven, sit down at the right hand of the Father and withdraw my visible presence from you. But be of good cheer! I leave Petrum as my representative on earth, consecrate him as pope, and thus make him the visible head and sole teacher and governor of my church, for as every kingdom must have a visible head, so also mine. And if you then remain in connection with the Roman episcopate, and regard the Roman bishop, as the heir of Peter's chair, as your spiritual head, and follow him in all things, - then you are and remain my right disciples." - This is about what Christ should have said if the Roman pretensions were right. - But rather He says, "If ye abide in my sayings, then are ye my right disciples." Clearly and distinctly the Lord says it here: The abiding in my speech, in my word, which ye have heard, hear, already know, and believe, is the unmistakable mark of my right and true disciples. Therefore you have no need of any other "infallible teacher," for in my speech, in my word, which you believe, you have me, the one true and infallible teacher myself. Abide therefore in my speech, "and ye shall know the truth," know it daily more, know it vividly, experience it, become aware of it (Joh. 7:17.), and therefore also be able to discern truth from falsehood, and to test the spirits and all doctrine. "And the truth," which ye "know," "shall make you free," not only from the power and dominion of sin in general, but especially from all popish and priestly rule.

The church, therefore, which adheres to Christ's word alone, which in all things abides by Christ's speech, which accepts nothing that is not in accordance with it, much less that is contrary to it, nor allows it to be imposed on it by any authority, whether secular or so-called ecclesiastical, is Christ's true and proper church. It also knows the truth, judges and passes judgment on its own doctrine, and does not put up with the rule of popes and priests.

If you now, dear reader, apply this standard, which Christ Himself here puts into your hand, if you examine according to your Bible the Roman Catholic Church, the other church communions, and your church: *) then you will find that our dear Evangelical Lutheran Church remains in all things with Christ's doctrine or speech, that it has the pure preaching of the Word of God and the lawful administration of the sacraments instituted by God, and that the Roman Catholic Church and all the other churches are sects which more or less depart from Christ's speech, sometimes taking something away from it, sometimes adding something to it. How, then, can our church be a new church, founded only by Luther? It bears the unmistakable mark of the true, right church of Christ. Luther did not preach a new doctrine, but the ancient doctrine, the eternal gospel (Revelation 14:6, 7). He also did not

*) In addition to your Bible and the confessional writings of our church, especially the Augsburg Confession and Luther's Small Catechism, the excellent symbolism of the same Prof. M. Günther, which has now appeared in a third, enlarged edition in our publishing house, will be of excellent service to you.

separated from the original, true church, which was built on the foundation of the apostles and prophets (Eph. 2, 20.), since Jesus Christ is the cornerstone, which Peter confessed in the name of the rest of the disciples, and on which he, like them, was built in faith (Matth. 16, 16-18.). Luther wanted to remain with Christ's words, which he believed, which he recognized as the truth and which made him free, and he alone renounced the fellowship of those, yes, he was actually cast out, banished by those who had fallen away from the old faith, deviated from Christ's words, and did not want to return to them.

What therefore is the Roman Catholic Church, especially after the Council of Trent? It is the Pabst Church, the Church of the Antichrist, which is built on the rejection and cursing of Christ's speech and on nothing but heresies smashed by Luther with God's Word. And what is our Evangelical Lutheran Church? It is the old apostolic church cleansed and purified from the rubble of papist heresies.

Praise and thanks be to God for his grace that we are members of this church, and let this be our vow, which we also renew at the coming Reformation feast: "If I forget thee, O thou my Lutheran Zion, let my right hand be forgotten. Let my tongue cleave to the roof of my mouth, where I remember thee not, where I let thee not be my highest joy." (Cf. Ps. 137:5, 6.)

G. L. jun.

Curriculum vitae of the blessed Prof. C. A. T. Selle.

(Described by himself.)

(Continued.)

11. at the school teachers' college in Addison, Ill.

I served three years at the teachers' college in Fort Wayne. Then it was time to move with the seminary to Addison. The dear congregation there had offered the seminary a permanent home and the synod had accepted this offer. Prof. Fleischmann accepted a pastorate. I was still able to give my eldest daughter Hannchen - her wedding to teacher Steinbach on July 3 (1864). Then, as soon as the tedious packing and shipping of the seminary and private property was taken care of, I left for Addison.

The first accommodation I found with my family was with the dear, faithful teacher Bartling. The area and the population here were not foreign to me: I was already familiar with them from my time in Chicago and Crete. I had also been here twice in recent times, first on behalf of President Wyneken together with Prof. Fleischmann, in order to consult with the local and neighboring congregations regarding the relocation of the seminary, and then on invitation from here to preach the sermon at the laying of the cornerstone of the building. Now the walls were only slightly raised above the ground. Therefore the Institution had to seek temporary lodgings in a very dilapidated larger house formerly used as an inn. At the end of August, my new college, Prof. Lindemann, arrived as the director elected by the Synod, an extremely capable teacher, who also desired with all his heart to practice discipline in an evangelical spirit, but who, as a natural-born teacher, was also a good teacher.

Disciplinarius at times a little too strict. For fifteen years he served the seminary with the utmost conscientiousness. - How miserable we had to make do for the time being, I will not elaborate here, since I have only recently described it in more detail in a speech published in the "Schulblatt", held before the Northwest Teachers' Conference here, at which the latter celebrated the 25th anniversary of the existence of the seminary in Addison. *) Around Christmas we all moved into the new, beautiful building, which at that time consisted only of the large middle building - the actual seminary - and two small wings, which served us as profeffor apartments. Since then, until now (1890), two more large wings, a separate large lecture hall building with a large assembly hall, etc., and also such a fine restaurant building have been built.

In addition to the subjects I had previously taught, with the exception of arithmetic, which Prof. Lindemann took over for the time being, I now also taught the symbols of our church, which Dr. Sihler had dealt with in Fort Wayne, all organ lessons, which had previously been given by Cantor Kunz, all piano lessons and the violin lessons, which until then had been given by Prof. Fleischmann. However, I only gave violin lessons in the lower classes, while I assigned the upper classes to a sponsored seminarian. I had, of necessity, cobbled something together on the violin myself. Thus, the number of lessons I gave increased to 34 per week, which, of course, left me little time for recreation with all the corrections in English. With the expansion of the institution, which gradually grew to about 200, even 240 students, first Prof. Brauer, our capable musician, and then other teachers had to join us, until we now have seven professors working here. Yes, yes, the dear Synod, which fully recognizes the importance of the Christian school as a planting school for the church, has always shown itself generous for the erection of the necessary buildings and for the procurement of the necessary teachers and teaching materials! So I had to gradually give up several subjects: Organ, violin, piano, temporarily geography, biblical history, singing and arithmetic, which was especially difficult for me with the latter two, since I had taken them with particular pleasure. On the other hand, with increased classes in the other subjects, to which were then added catechism selections and later also again arithmetic, I had to give up the organ.

The number of lessons in the lower classes has increased considerably. My dear colleagues, however, are almost anxious that I should not be overburdened as an old boy, and prefer to take so many heavier burdens on their own shoulders. The mutual relationship in the teaching staff has never been such that the institution would have been substantially damaged by it, then, on the whole, it has been as good as can be hoped for with us sinful people, indeed, for a number of years it has often been wonderfully excellent for me. We owe this in particular to our dear, excellent Director Krauß. I also benefit from the fact that two of my present colleagues, Backhaus and Hamann, were formerly my students, who now compete with the others in demonstrating their love for me and especially in bearing my infirmities and weaknesses. -

A particularly distressing time for the seminary was the year 1879. Dr. Dümmling was already,

*) Cf. "Ev.-luth. Schulblatt", 24, 267.

to our great regret, left our circle some time ago, following a call to our high school in Fort Wayne. Then blow after blow hit our dear institution. On January 3, Fr. Francke, who, as pastor of the local congregation and also president of the seminary, had faithfully taken care of it for the 15 years we had been here, died. Quite suddenly, to the eternal harvest of joy, Director Lindemann followed him on January 15, torn from his fullest work by a heart attack. Prof. Große took over the directorship for the time being, but soon followed a call as pastor of our congregation in Addison. Thus our institution was quite deserted, and with an anxious heart I saw nothing but deepest darkness for its future. For seven months I had to administer the directorate, with anxieties and hot supplications to the Lord. And he helped wonderfully, the faithful Lord, so that hardly ever else has such a good spirit of the pupils come to light among us as just then. But then also came a time of special refreshment! Not only did we gain in Prof. Brohm, who until then had been at the college of the Wisconsin Synod in Watertown, Wis., an excellent force, which also stands in the first line in the present (1890) struggles for the preservation of our parochial schools against the nativist enemies of the same; but in Director Krauß, who had already been at one of our congregations in Wisconsin, but who was last pastor of a separate congregation in Baden, the gracious God gave us a leader of the institution, as we could not wish for a better one. Dear Prof. König took the place of the capable and conscientious Prof. Häntzschel, who died in 1890.

I was also allowed to serve the kingdom of our God many times through preaching during the whole time I was here. Not only did I have to fill in here and there, especially in neighboring Chicago, as well as preach at mission festivals, church anniversaries, school dedications, teacher inductions, teacher conferences, etc., but in many cases I also had to serve individual congregations regularly for longer periods of time. Thus I preached to my dear St. Paul's congregation in Chicago during ? I also preached to the Trinity congregation there as a vacation preacher every Sunday and festival for seven months, as well as to St. Peter's congregation every Sunday, first as assistant pastor to the sick Lehmann and then, after his blessed departure, as a vacation preacher for 1¹ years. Immediately after that I took over the position of assistant pastor of the large St. Matthew's parish and was thus at the side of the dear Father Engelbrecht for 2 years. I was also allowed to serve rural congregations for longer periods of time, such as the one here as assistant pastor to the sick Father Francke for six months and the one in Rodenberg as a vacation pastor for seven months. Independently and fully I pastored the congregation I founded in Wheaton for five years and then always on the same day with it the congregation I also organized in Turners Junction for two years. Then followed York Centre for a good year, and after that the church I planted in Genoa for two years, and finally Sycamore with it for eight months. I gave regular Confirmation classes in York Centre and Genoa on Sundays and Sunday afternoons, and every day for weeks during the holidays. The most difficult congregational meetings were held in Rodenberg and especially numerous and hot in the St. Petri congregation. Often it was a matter of

Because of great physical and other weaknesses, there were great trials and struggles, but God always graciously helped us through.

In general I never lacked for work. Although I had happily gotten rid of the Secretariat of the Western District of our Synod, to which Illinois also belonged at that time, after having held it for seven years, I had the editorship of the "Schulblatt" in collaboration with Prof. Lindemann for many years. For this purpose I had to write a guide for the teaching of the 21 doctrinal articles of the Augsburg Confession, to deliver a paper on the office of the pastor as a school supervisor, etc. As Vice-President of the Addison Orphanage founded in October 1873, which I still am today (1892), I had to devote a lot of time to it, especially as long as Blessed Francke, who was mostly suffering, held the office of President. But I may confidently say that in all this the work at the seminary always remained the main thing for me and was never neglected.

In the year 1868, if I am not mistaken, I was sent to Isabella County, Mich. for the inspection of our Indian Mission, in company with... Beyer. My report, which I had confirmed by the missionary himself, unfortunately had to turn out in such a way that the Synod thereupon let this station go in.

An event that deeply affected my emotional life was the terrible fire in the city of Chicago in 1871, which also severely affected a large number of my best friends. One of the hardest hit was my dear old St. Paul's parish. Not only had its large, lovely house of worship disappeared, had its spacious school buildings vanished: not a single house of a parishioner was left! It was heartbreaking to me when, the day after the fire, on October 10, I found Father Wunder, covered in soot and dust, wandering around the site of the fire, which hardly revealed the existence of a street here and there, and he addressed me with the words: "Selle, I have been searching around for hours to see if I can still find one of my parishioners; but it is in vain! But God helped above pleading and understanding. Little by little the members were reunited, praising God that He had mercifully preserved all their lives, while so many others had perished miserably. The active love of the brothers in faith in other circles took care of them. They did not distribute the money among themselves, in spite of their bitter poverty, but used it for the reestablishment of their church. First of all, they built a schoolhouse, which for the time being was also used for church services, and the next year I was allowed to preach the main sermon in the new, beautiful church.

(To be continued.)

Eleventh Report of the Commission on Negro Mission of the Evangelical Lutheran Synodal Conference of North America.
(For the period from August 1896 to July 1898.)

We may be permitted to take up the report on the work of our negro mission in the last two years, which we are to present to the honorable Synodal Conference at this meeting, in the words of our Saviour, when he says in Matth. 13: "The kingdom of heaven is like leaven,

which a woman took, and mixed it among three bushels of flour, until it was all leavened."

By the kingdom of heaven in these words the Saviour understands his faithful, that is, the holy Christian church or the congregation of God's people who, having been born again through faith in Jesus, are the only ones among all the people on earth who are able and willing to do good works, especially such works as lead people to Christ and their salvation.

Our parables stand in the series of seven parables in which the Saviour paints before our eyes the form of his kingdom on earth from its foundation to its consummation on the last day. Five of them describe the planting of His Church, its miraculous expansion, its outwardly small appearance, which is annoying to the world, and its hidden, inner power and glory. These are the parables of the seed in four kinds of ground, of the wheat and the tares, of a net of good and bad fish, of the mustard seed and of the leaven. With the last two parables of the treasure in the field and the merchant's pearl, he points to the wonderful glory and happiness of those who are members of his heavenly kingdom. Through all seven parables, however, a characteristic trait runs: the outward appearance of the kingdom of heaven is inconspicuous, small, even contemptible before the eyes of reason and the world. Its glory is invisible and hidden, revealed only to the enlightened eye of faith. For as long as the Church of Christ has her abode in the kingdom of the prince of this world, she also bears the likeness of her Master in the state of humiliation. Just as the world and reason scornfully judged him, "There is no form that could please us," so John, in his divine enlightenment, joyfully exclaimed, "We beheld his glory, the glory of the only begotten Son of the Father, full of grace and truth," so it is with Christ's heavenly kingdom on earth. To a "leaven" the Lord compares it in the words quoted. Could he make a less, we would say more contemptible comparison? What is a little leaven? It is still more insignificant, less than the seed. It has life in it, though it must die before it can bear fruit. But the leaven is really something that has already decayed, that has fallen into death. And how is the kingdom of heaven like unto it? Yes, so says the Lord, and thus he presents to us a picture of the church, as well as of its individual members, that is only too true, and at the same time deeply humbling. For indeed the church in this world often appears to be very small. There are few wise, rich, powerful people of the earth who belong to it, but mostly the poor and despised. She appears as a wretched and forsaken one, over whom all weathers pass, who every day faces her final ruin. She is often covered with sin and sorrow, as with floods of water. But so it is also with the individual Christian. Even of his divine glory there is often little to be seen. He is called God's child, and yet he is and remains a sinner in himself, and his last place on earth is also death and the grave. The world scornfully cries out to him, "What, are you Christians better than we? You are sinners like us, and death and the grave swallow you up in the end just like us! Yes, indeed, the image of the leaven applies to the Church and her

limbs. Outwardly we bear the wages of sin, death, as does the world. But it is only in appearance. Just as leaven contains within itself the powers of life and, leavening the flour, creates delicious bread full of nourishment, strength, and life, so it is with the heavenly leaven of the church of Christ on earth. What appears to be her death is the revelation of her life and blessedness, and the grave is the body's resting place to the resurrection into glory. Yes, Christ's kingdom on earth knows nothing of death, grave, hell, and damnation to fear; only of grace, righteousness, salvation, heaven, life, and eternal blessedness. His members are already partakers of divine glory. But it will not be fully revealed to the world until its Lord and Master is revealed in his glory on the last day. Now it is still hidden. But even here, as with her Master in his state of humiliation, she sometimes breaks forth in brightly shining rays and reveals herself as the divine leaven, which leavened the world, renewed it, improved it, and won souls for heaven, even though the world resisted it with all its might. The fulfillment of the words of our parable is before our eyes. Twelve men, unlearned and of the lowest estate, the Lord of glory sends out into the world, without weapons or arms, armed only with his spirit and his word; The world received them with deadly hostility, persecuting them like wild beasts from city to city, from country to country, but behold, they proved to be the heavenly leaven, full of divine power and eternal life, who leavened the world and planted a kingdom of heaven among men, in which sinners come to grace and salvation, to peace and blessedness, so that even the hostile world must see it with wonder and amazement.

The fulfillment of the words of our parable can also be seen in our negro mission, since its founding 21 years ago, but especially in the last two years, about which we have to report to the venerable Synodal Conference. Its beginning was sour, that is, inconspicuous and contemptible, and its progress has remained so to the present day. Not only the world, which is hostile to God, looks with anger on this work of God and asks contemptuously: What is this mischief? Also from the mouths of Christians one hears the proud speech: I am not enthusiastic about the negro mission. It is a superfluously good work! - And these are not mere words. Our missionaries experience them as facts. They and their wives are outcasts, outlaws, for the sake of their divine office to the negroes of the better, that is, the more noble population of the South. The hotels refuse them a seat at their table, a bed to sleep in. No friendly greeting is accorded their wives in the street. In addition, there are ailments, sin and death also on this work of God, and the last two years also tell of them. The shameful apostasy of Missionary Meyer in Salisbury from the truth to the abominable error of the Baptists took place shortly before the last meeting of the venerable Synodal Conference, and its evil consequences have not yet been extinguished. Immediately before the same meeting death had robbed our oldest missionary, Bakke, so faithfully tried in devoted service, of his faithful companion in life, and today we must report that a few days ago the same

also his only child, the almost 18-year-old daughter, was snatched away by death. Lonely and alone he now stands in his hard work with almost broken health. The Mission suffered another heavy loss by the death of the negro student Im. Burthlong. He was about to take his theological examination in the seminary at Springfield. During his studies he had been faithfully engaged in the work of the Negro station there; the Negroes had great confidence in him. It was the intention that he should take charge of this station, and it was with high hopes of a blessed ministry there that we looked to the future for this church, twice before deceived by unfaithful missionaries. The abundant talents, the faithful diligence, the sincere life of faith of this man entitled us to the highest hopes. But different were God's thoughts. Galloping consumption carried him off in a short time. A second negro student in this seminary, up to now blameless, well gifted, diligent, fell and was lost to the preaching ministry. Finally, we must remember with great sorrow an irreplaceable loss to our mission. Our second oldest, highly gifted and faithful missionary, A. Burgdorf, has finally had to give up the missionary service that had become so dear to him because of his weakened health and accept a call to a white congregation. Lastly, we remember the heavy financial pressure which, through God's fate, has been upon our country for some years now, and which, as in all works for the Kingdom of God, is also having a doubly sensitive effect on our negro mission. The income of the last two years was \$7400.00 less than in the previous two years. Therefore, in spite of the most urgent appeals, we could not only not think of an expansion of our mission area nor of an increase of our missionaries, but rather had to reduce our work. We dismissed Missionary Kuss to a white congregation, since Missionary Lankenau had declared himself willing to serve both stations, St. Paul and Mount Zion. Teacher Niewedde we transferred from Bethlehem to the upper goblet of St. Paul, and Missionary Koßmann took over the lower goblet of his school, while Teacher Rischow is at the upper goblet. In this way we have saved two laborers in New Orleans. Nevertheless, we must close our treasury with a debt of \$5300.00.*)

Yes, the kingdom of heaven of our negro mission is like "leaven." Without form nor beauty before the world, vexing to reason through sin and weakness, and an existence that seems more dying than living. And yet a leaven of God, and therefore full of strength, life, and glory. Only to reason is this glory hidden. The open eye of faith sees with holy wonder the blessed power of the divine leaven, how it renews a dying race and leads it out of death to life, how it lifts a people frozen in sins and vices, made dull by the cruelty of so-called Christians, out of its sins, out of its deep, dark misery of death, and into the light of the children of God, making it a holy people and nation.

*) Due to an oversight, the debt was stated at \$8700.00 at the conference. This was the amount that had been borrowed; however, \$3400.00 of that has been paid back. Praise God!

of ownership, which now proclaims with us the virtues of him who also called them from darkness to the marvelous light of eternal life.

Yes, such is the blessed effect and fruit of our missionary work among the Negroes. If we wander in the Spirit over the territory of these people, we will be filled with joyful praise and thanksgiving to God our Savior.

(Conclusion follows.)

(Submitted.)

Our mission church in London, England.

Since I had the privilege of visiting our youngest mission congregation in London during my journey through England and Ireland this year, I will take the liberty of sharing with our esteemed "Lutheran" readers a few things about this foster child that has already become dear to us. With heartfelt joy I was welcomed by Brother Schulze, the pastor and missionary in London, which joy was all the greater since I was the first pastor since the missionary took office to call on him from America and was able to assure him verbally that we warmly share in his work and efforts, in his successes and visible blessings from the Lord. We pastors in America, who so often have the opportunity to avail ourselves of the consolation and counsel of the brethren at the conferences, who are able to present every difficult case to others for evaluation before it is decided, can scarcely imagine what it is like for one who must do without one of these year after year. There is much talk and writing about tears of joy, but here I saw them, and they made a deep impression on me. Very soon I also became acquainted with the mission assistant in the form of Mrs. Schulze, who, in spite of being far away from home and living alone, in spite of physical weakness and housework, joyfully performs her functions as an organist (in three different services every Sunday), as a singing and Sunday school teacher in a self-sacrificing manner. I also got to know several leaders and co-founders of the congregation. From them I learned how wonderfully God had proceeded to gather a small group of faithful confessors here. A man from the Saxon Free Church had come to London and had worked there as a teacher in a private school. Some Germans seeking the truth, who at that time still belonged to a fanatical association, became acquainted with him. They made it their business to bring this teacher to their religious viewpoint, and were so serious about it that they tried to do so by praying and sighing to God. And behold! God heard their prayer and helped in his way, namely, that this teacher became the instrument that they were led from one truth to another, left the unbelieving association, and became Lutherans, who now, for their part, could not refrain from working so that others also found the Lord.

On the Sunday which I spent in London, the pastor first attended to the children, of whom a goodly number had gathered at the feet of Jesus. Soon the simple hall was filled with adults, and the main service began in the simple manner which is so common in our country.



I've been practicing in the sermon seats. The singing of even our more difficult chorales went quite surprisingly well. Then followed the sermon on the Gospel of the 4th Sunday after Trinity. A sermon which, after the watery and impure sermons I had heard here and there in Germany in the so-called Lutheran Landeskirche of Hesse, was a real spiritual rest for me. A sermon which offered such teaching, such comfort and such exhortation as always spring from the fountain of the pure Word of God and are a refreshment to the hungry and thirsty, which truly refreshes. The pastor had scarcely time to take a hasty meal; then we went to Tottenham, the second mission station, which had been established with God's help. Here, too, the children were taught first, then it was the turn of the adults, to whom, at Father Schulze's special request, I presented the Lutheran doctrine of justification. In the evening at half past seven o'clock there was another service in the first congregation. The small, unfortunately somewhat dull hall was filled, and I was allowed to preach the Word of God to our dear fellow believers there, and I must say: I have never had a more attentive audience. Yes, in all of them, even when talking to the individual men and women, a lively spiritual life can be felt, a godly zeal to grasp the truth, which unfortunately is often extinguished among us. After the service I then conveyed the greetings that had been given to me orally by many brothers, but in writing by Praeses Brand. I assured the brothers that we had heard of their faith, of their love, of their zeal for the Kingdom of God, that we not only heartily wished for the continuation of their mission and desired it from the Lord, but that we would also without a doubt lend a hand to help spread their mission. A teacher has already been appointed, and prayers to the Lord go up daily from their midst that God may send them the right man. Since Father Schulze had already traveled a few days earlier to the synod in Dresden, I took his place on the 6th Sunday after Trinity, preached in Tottenham about baptism, in London about prayer, and became all the more convinced that God wants to build his field and vineyard here. The greatest help to these brethren would be if we would help to give this mission its own home. For not only does the pension in the big city devour large sums of money every year, but also the place is not very conveniently situated, since the Germans who want to go there on pilgrimage from the capital have to make their way through infamous streets, which is not so much a problem for the Londoner, but is quite terrible for the German. If, therefore, our hearts could be warmed to such thorough help, it is likely that the mission would soon be able to sustain itself; for the people do what they can, and do it gladly, without grumbling. God grant that this presentation may help to promote our interest in this work. W. v. Sch.

What pasture is to cattle, what a house is to a man, what a nest is to a bird, what a rock is to a chamois, and what a stream is to a fish, that is the holy Scriptures to believing souls.

(Luther.)

To the ecclesiastical chronicle.

America.

Missionary zeal. At no time have we heard and read so many complaints in our Synod that missionary zeal is on the wane as is now the case. That Christians are in danger of slackening in their first love and zeal for all that is good, and therefore also for the work of missions, is taught us by the Scriptures and by the experience of all ages. And what is the cause of such slackness in missionary zeal? Primarily in the fact that Christians do not quite understand what the work of missions is all about. If a Lutheran Christian takes to heart: 1. that missionary work is not a work of his own choosing, but a work earnestly and expressly commanded by God and our Saviour, Marc. 16:15; 2. that of all the good and great works of Christians in God's sight, the work of missions is the greatest, because it has the salvation of immortal souls and the extension of the kingdom of God directly in view; 3. That it is also the most necessary of all Christian works, because it aims at the one thing that is necessary, which no man can procure for himself, but which God alone can supply through his word and the ministry of his Christians; 4. That God has made the faithful Lutheran church especially capable of this work before all other church communities, by equipping it not only with the necessary means and men, but also with the truths that are pure, pure, and alone saving; 5. That this work of the mission always and everywhere bears glorious and certain fruit, even where we see and feel nothing of it, Isa. 55, 11.; 6. That finally God has promised, as to all good works, so especially also to this work of the mission a glorious reward of grace, for those who have led many to righteousness will shine like the stars forever and ever, Dan. 12:3, - if a Christian thinks about this and takes it to heart, it is impossible for him to slacken and grow weary in his missionary zeal; on the contrary, it will be in his heart: "For the mission I will pray, give, speak and work as long as God gives me breath, and in this, God willing, I will not grow weary.

Concerning the mission **work**, we read in the Synodal Report of the Michigan District: "Finally, the Commission made the following proposal to the Synod, that the honorable Synod should authorize the Mission Commission to send a pastor of one of our mission congregations, whom they consider capable of doing so, for two or three summer months with the consent of his congregation to such places as the Commission shall designate for him. If two could be sent out after the apostolic example, it might be better still. Such an attempt would certainly be worth the effort, and would not cause any particular burden on the treasury. God wants to do much through us, but he wants to do it with us, so we must not be idle and lazy, but eager and diligent. Synod encouraged the Missionary Commission to proceed in the manner it had indicated." - In other districts, too, this way should open new doors to the missionary work in which we must not grow weary. F. B.

Backsliding threatens the schools of the Evangelical (Uniate) Synod of North America. At its "General Conference" in Quincy, Ill. the "Central School Board" reported for the years 1895 to 1898 that "the Synod will soon be faced with the alternative: Christian parochial schools or - none." If it judged "the synodal school spirit" correctly, it would seem that interest in the school matter was on the wane. The reason given is: "The laborious, wearing work which the Christian school requires, the sacrifice of time and money which it demands, is what is destroying interest in it in many places. Also the means and

ways chosen to exchange them with a more convenient, cheaper substitute, and the materialistic spirit of the age have made them unpopular." - "If the Synod approves this exchange quite a few Synodal congregations have already gone along with it - we need not be surprised if in the new century things go downhill on this track with giant strides." Then it is reported that the Synod has almost 900 preachers and 1200 congregations, but not 150 teachers, "that is, one teacher for every eight congregations." Among the 30 registered for the Proseminar this year, there were "only two teacher candidates". The authorities say: "What a ratio!" - That's not the case here. God be praised for that. Also, our teachers stand differently to our synod than the uninitiated within theirs. But we rejoice with trembling over the better existence of our schools, because of course the enemy of truly Christian schools cannot stand idly and cheerfully by. May the gracious and merciful God grant that all our congregations may have a true love and desire for their parochial school and faithfully pray that God may preserve, multiply and bless it! But God also preserve our congregations, that they do not think of and fall for "more convenient, cheaper substitutes" as a substitute for the parochial school, but strive joyfully to support it with all necessary sacrifices! W.

The Mormons have now, contrary to expectation, retained the old order and elected Lorenzo Snow as "Prophet, Seer and Revelator" in place of their recently deceased President Wilford Woodruff. Snow has been a tireless missionary of the Mormon sect for thirty years, has also been found guilty of polygamy in 1886, and has been imprisoned, though he could have escaped this punishment if he had promised to render obedience to the law passed by the United States against polygamy. He is now in his 84th year, and is not likely to remain long at the head. Then there will probably be a struggle for supremacy between the two oldest "Mormon apostles," Richards and Can-, who are already contending for dominion.

That a "baptism of a ship" is a mockery of sacred things is recognized even by those papers which otherwise pay homage to very free views. Thus the "Independent" recently said, on a well-known occasion, that it did not want to get involved in the dispute as to whether a warship should be "christened" with water or with wine. He considered both ways a "blasphemous travesty" of a sacred sacrament. Baptism, he said, was for human beings, and not for all sorts of objects, such as bells, ships, etc., least of all a warship. Quite so. L. F.

God is not mocked.

It was a beautiful summer evening and Sunday to boot. It was a splendid place to sit under the large linden tree that stands in the middle of Michael Kersten's yard. He himself was there, and his good wife; the venerable grandfather, who had handed over the inn to his son ten years ago, was not absent; and several neighbors had joined in according to their custom. This time, however, the conversation between the men was a very serious one. It was not about livestock and the harvest, but about the deceit and fraud of the world, how faithfulness and truthfulness were on the wane, and how a man's word no longer applied everywhere. That they spoke in this way was for a special reason. A man from the next village had run to court in an unjust case, had taken a false oath, and was now to be imprisoned for several years. A few days ago his sentence was pronounced. "Do you know, children," said the grandfather, "why the

Is the truth disregarded today, and even the sacred oath desecrated? Because many have forgotten our Lord and are not afraid of his wrath. But the Eternal is still there and will not let anyone go unpunished who takes his name in vain. Neither is there any respect of person before him, whether king or peasant, whether earl or beggar. Will ye hear how it fared with a noble lord of old, who presumed to deceive the All-Knowing by intrigues of malice?" All agreed to listen, and the grandfather, who kept many a story in his memory, began again: "You know that not far from the Silesian border there is a town called Rawitsch. You all know the name. There once lived a count, who was a good, pious lord, and kept his subjects humane and mild. But on the other side, in Silesia, there was another count, the Trachenberger. A dispute arose between these two lords over woods and fields, for the Silesian claimed as his own a large tract of land, which the Count of Rawitsch declared to be his rightful possession. Much was written and negotiated, but there was no end to the feud. At last the authorities decreed that an oath should be taken to determine to whom the disputed territory belonged. The Count of Rawitsch said: 'So let the Trachenberger swear that the land, as far as he contested it to me, is his own. If he can do it with a good conscience, then I will gladly leave the profit to him, for I am heartily tired of two neighbors living in discord with each other/ The court appointed an hour in the morning for the meeting. The oath was to take place where, according to Trachenberger's statement, the border should be. In the night before the announced morning the count of Silesia had a secret work done. He gave orders that a sack of earth from his inherited land be poured out at the place he had designated; moreover, he induced three peasants subject to him by money to fill their shoes with earth from their fields and to do on the morrow what he demanded of them. Thus all came together for the decision, even the noble lords of the court had appeared. Then the Trachenberger stood on the spot which had been filled with earth according to his instructions and solemnly swore that he was standing there on Trachenberger soil. Likewise, the peasants, trusting in the contents of their shoes, swore that they were standing on Silesian soil. Thus the feud was settled, for the oath puts an end to all strife, as the Scriptures say. The land claimed was granted to the Grasen of Trachenberg; the Count of Rawitsch conciliatorily extended his hand to him, and gave him the escort for another distance on his way back. They talked of this and that, as if no quarrel had ever been between them. Suddenly the victorious Trachenberger exclaimed in anguish: 'What is this? It is dark before my eyes/ Darkness had descended upon him, he was blinded! Then God's judgment was revealed to his companion. He turned his horse and rode back shaken; but at the place where the deceitful oath had been made, he had a pillar erected in memory, which can be seen there to this day.'" Thus the venerable grandfather related with earnestness, and added: "It may well be that many a perjurer escapes punishment on earth, but in eternity the righteous judge will settle accounts with them Do not be deceived, God is not mocked; what a man sows, that he will reap." The others nodded in silence, and it was as if a silent prayer were being held under the lime-tree.

(Journal of the Historical Society for the Province of Posen, 1893.)

Flesh and blood does not leave it, but weakens and dampens faith at all times. (Luther.)

Ordinations and introductions.

On the 14th of Sunday, A.D., Cand. A. Buesching, by order of Hon. J. G. Wegener, President, was ordained and introduced in his congregation at Clifton, Tex. by D. W. Langelett. Address; Rev. LueseüinA, Roakdox 117, CUÜcw, lex.

In accordance with orders received, Cand. F. G. Win ges ordained & introduced at Lebanon Parish, Saldier Creek, Nebr. on the 14th of Sunday, N. Trin. and at Ardmore, S. Dak. on the following Monday, by A. C. Wunderlich. Adreffe: Rev. R. 6th 1VinA68, Lox 202, Crawlorcl, vaw "8 Co, Nebr.

On the 15th of Sunday, A.D., Cand. August Würstlin was ordained and installed at Canarsie (Brooklyn, N. A.) by order of the Honorable Presidency, assisted by H. C. Lühr and E. H. Isler and installed by August Emil Frey. Adreffe: Rev. 1Vuer8tlin, Canarwe, n. 15.

By order of the Venerable President Zürrer, on 16 Sonnt, n. Trin. Cand. Val. Walther ordained and introduced in his congregation at Mallard, Iowa, by W. Mallon. Adreffe: Rev. Val. IValtber, Rox 206, Rrwett8bnrA, Iowa.

By order of the Honorable President Hafner, Cand. Joh. Lill on the 17th of Sonnt, n. Trin. in the parish near Huntsville, Kans. ordained and introduced by S. Voß. Adreffe: Rev. 3ob. Rill, klevna, Reno Co, Ran8.

By order of the Honorable President of the Minnesota and Dakota Districts, R. Geo. Steuber introduced at West Duluth on the 13th Sunday, n. Trin. and at Barnum and Wrenshall on the 14th Sunday, n. Trin. by Bro. Randt. Adreffe: rev. 6eo. 8teuber, iVo8t vulutk, 8t. Roui8 Co, Llinn.

By order of Hon. Praeses Rösener, L. C. Lehman n was introduced in the midst of the congregation in Japan, Mo. on the 14th of Sun. n. Trin. by A. W. Wilk. Adreffe: Rev. R. RebWLNN, 3apan, Rranklin Co.,lVlo.

By order of Hon. G. J. Wegener, President, R. lu lius Tegeler was ordained and introduced by C. A. Wäch. at St. Paul's Lutheran Church, Austin, Tex. on the 16th of Sunday, A.D. Trin. Adreffe: Rev. ll. tegeler, 810 R. 16tb 8t., ^U8tin, lex.

By order of Hon. Pfotenhauer, Rev. F. W. Daberkow was introduced to his congregations in Swanville township and in the Village Swanville, Minn. on the 17th of Sonnt, n. Trin. by W. F. Hitzemann. Address: Rev. R. VC Oaberkow, 8wanviLe, Llorri8on Co, Ninn.

By order of Hon. President Strasen, R. H. Baumann was introduced to his congregation at Regina, Wis. on the 17th of Sunday, n. Trin. by A. O. Engel. Adreffe: Rev. R. Lauwann, ReAina, 8bawano Co., 1Vi8.

By order of the Hon. President Pfotenhauer, L. W. H. Rörig was installed on the 17th of Sunday, Trin. Morning in the South Parish, Hutchinson Co. and Afternoon in the North Parish, Hanson Co, S. Dak. introduced by Wm. Marth. Address: Rev. IV. R. RoerlA, Alexander, 8th Dak'.

On the 17th of Sun. n. Trin. R. E. Deffner was introduced into his congregation at Hamilton, Tex. by H. Huge. Adreffe: Rev. L. Dekkner, RawUton, llawilton Co. lex.

Kivüiernwertiuksen.

On the 17th of Sunday, A.D., the Lutheran congregation of St. Peter's, in Town Aston, Minn. consecrated their newly built church to the service of God. The size of the building, exclusive of spire and altar niche, is 34 X 56 X18 feet; spire height: 100 feet. The festival preachers were RL. W. v. Schenk forenoon and C. Gausewitz, Jr. president of the Hon. Minnesota Synod, in the afternoon. F. Schoknecht.

On the 17th of Sunday, A.D., the Lutheran Zion congregation dedicated their newly built church (28X45 feet) at Offerle, Kans. to the service of the Lord. Louis Cschbach.

Srhrreinwerhurr.

On Sunday, the 17th, the Lutheran congregation of St. Paul's in Albee, S. Dak. consecrated their newly built school (18 x 30 feet) to the service of God. Celebratory preachers: Praeses Pfotenhauer and R. Paul Beck. Herm. Nitzschke.

Mission Festivals.

On the 9th Sunday, A.D.: St. Matthew's parish at Pawtucket, R. J. , and the missionary parish at Berkeley. Preachers: LL. Winter and Ohlinger. Collecte: -30.00.

On the 10th of Sunday, A.D.: The congregation at Ruth and Forestville, Mich. Preachers: RR. Rehn and Tribe. Collecte: -46.00. - The Trinity congregation at Niagara Falls, N. APreacher: RR. Scholz and Restin. Collecte: -27. 37. - The



Congregation to Lyons, Iowa, with guests from Center Grove and Fulton. Preachers: ??, Brammer, Bröcker and Steege. Collecte after deduction: -52.00.

On the 11th Sunday, A.D.: The congregations of Alma, Corder, Higginsville and Blackburn at Corder, Mo. Preacher: Dir. Käppel, ??, Brink, Bullinger, and Flour (English). Collecte: -99. 98.

On the 12th Sunday, A.D.: St. Paul's Parish in Ohio Tp, Richardson Co, Nebr. Preachers: ??, Lentsch and Gänßle. Collecte after deduction: -27. 30. - The congregation at High Forest, Minn. with guests from Waltham, Sargeant and Stewartville. Preachers: ??, Drews and Kirmis. Collecte after deduction: -26. 50. - The congregations of kk. H. Henkel and B. Lange in Julietta, Ind. preachers: ??, Gisse and Kaiser (and Engl.). Collecte after deduction: -95.00. - The congregation at Farmers Retreat, Ind. with guests from Bear Creek and Cold Springs. Preachers: cl?, Ph. Schmidt and Kaiser. Collecte after deduction: -83.05. - The congregation at Daykin, Nebr. with guests from the congregations of ??, Hartmann and Strube. Collecte: -63. 25.

On the 13th of Sunday, A.D.: The Christ Church at Bismarck Tp, Nebr. preachers: k?, v. Gemmingen and Winter. Collecte after deduction: -104. 22nd - The congregation at South Litchfield, Ill. Preachers: lkk. G. Koch and Weisbrodt. Collecte: -60. 35th - The congregations of Dlk. Purzner and Rehahn. Preachers: Lehr, Langehennig and Lobeck. Collecte: -49. 20th - St. John's congregation at Elmore, Minn. Collecte: -52. 76th - Trinity congregation at Waltham, Minn. with guests from High Forest, Sutton and Claremont. Preachers: kD. Rumsch, Martin, and Pohley (English). Collecte: -66. 23rd - The congregations of DD. Jung and Baumgärtner. Preachers: Dk. Möllering and Butzke. Collecte after deduction: -55.00. - The congregation at Alcester, S. Dak. Preachers: kk. Oberheu and Wieting. Collecte: -45.00. - The parish at Dorchester, Wis. Preachers: dk. Kössel and Burkholz. Collecte: -33. 42. - The parish at Pender, Nebr. preachers: Dk. Gutknecht and Oelschläger. Collecte: -26. 50. - The churches at Arcadia and Tipton, Ind. preachers:

Werfelmann and Jensen (Engl.). Collecte after deduction: -43. 95. (Rained.) - The churches at Chenoa, Ill. Preachers: DD. Kirchner and P. Schmidt. Collecte: -54. 32. - The churches at Egypt and Bishop, Ill. Preachers: ?k. Hohenstein and Jacobs. Collecte: -29. 37. - The four churches at Fort Wayne, Ind. preachers: kD. Bahn, Jüngel 8 "n. and Miller (Engl.). Collecte: -675. 35. - The two churches at Onaga, Kans. Preachers: Wagner and Telle. Collecte: -40. 45. - The churches at Brazilton and at Pittsburg, Kans. Preachers: kk. Streckfuß and Hansen. Collecte after deduction: -29.00. - St. Paul's parish at Wittenberg, Wis. with the parishes at Tigerton, Riverside, Birnamwood and Norrie. Preachers: ??, Ebert Jr, Naumann and List (English). Collecte: -40.00. - The congregations at Longtown and Uniontown, Mo. preachers: Troughs. müller and Gaßner. Collecte: -115. 70th - The congregation at Shawano, Wis. Preachers: dk. Grimm and Fuhrmann. Collecte after deduction: -41. 50. - St. John's congregation at Fall Creek, Wis. with guests from neighboring congregations. Preachers: Dk. Gutekunst, Frederick, Rathjen, Jr. and citizens. Collecte: -104.04. - The congregation at Hanover, Iowa. Preachers: Dk. Ch. Wehking and Aron. Collecte: -82, 75th - The congregations at Pine City and Rush Lake, Minn. Preachers: DD. Horst and Abel. Collecte: -22. 18.

On the 14th of Sunday, A.D.: St. John's parish at West Hammond, Ill. Preachers: DD. C. Schroeder and Ch. Keller. Collecte after deduction: -17. 50. - St. Paul's congregation at Neu Gehlenbeck, Ill. Preachers: Herrmann and Jben. Collecte: -83. 35. - The congregations at Bethalto and Dorsey, Ill. Preachers: DD. Jben and Herrmann. Collecte after deduction: -55.00. - The Immanuel congregation at Lost Prairie, Ill. Preachers: 88th Wangerin, Sr. and Kistemann. Collecte after deduction: -26.00. - St. Peter's parish at Lebanon, Wis. Preachers: Fr. Th. Hoffmann and Prof. Huth. Collecte: -68. 30. - St. Paul's parish at Chapin, Ill. with the congregation at Neelyville. Preacher: Schwandt, Eberhardt and Drewes (Engl.). Collecte: -75.05. - The Zion and Immanuel churches at Tawas City, Mich. Preachers: kk. Wuggazer and Karrer (and Engl.). Collecte: -53. 59. - The EbenEzer congregation at Giddings, Tex. Preachers: Buchschacher and Oertel. Collecte after deduction: -47. 50. - The Zion congregation at Plainview, Nebr. preachers: l'k. J. P. Mueller and Ollenburg. Collecte: -35. 24. - The congregation at Krämer, Nebr. preacher: Baum. gärtner and Möllering. Collecte because rained out, only -27. 70th - Concordia, Emma and Sweet Springs churches, Mo. preacher: Db. C. C. Schmidt and Flour. Collecte after deduction: -44. 32. - The Zion congregation at Clinton, La. Preachers: kk. Lankenau and Niermann. Collecte after deduction: -9. 70. - The congregation at Gray, Iowa. Preachers: kk.



F. Ehlers and Krog. Collecte: -56. 53rd - The congregation at North East, Pa. Preachers: kk. Dubpernell and John. Collecte: -27. 50. - The Immanuel's congregation at Conley, Nebr. preachers: kk. Bullinger and Krenzien (Engl.). Collecte after deduction: -13. 39. - The Zion congregation at Lincoln, Ill. preachers: prof. Wessel and P. Holst. Collecte: -63. 19.- The congregations at Strasburg and Stewardson, Ill. Preachers: kk. Brunn, Landeck and Walter. Collecte after deduction: -79.00. - The congregation at Altamont, Ill. Preachers: kk. Brauns and Schwermann. Collecte after deduction: -67. 30. - The congregation at Rochester, Minn. Preachers: kk. Schulz, Lange, and Linnevold(Engl.). Collecte:-58. 75.

(To be continued.)

Community cuvlläurn and mission feast.

On the 16th Sunday after Trinity the congregation at Eisleben, Mo., celebrated its 50th anniversary, connected with a mission festival. The festival preachers were: Langehennig, Lobeck and A. Wagner (English). Collecte: -54.00. C. Schrader.

Conferenz displays.

The mixed pastoral conference of Northern Nebraska will meet October 25 and 26 at the home of Father M. Leimer, Beemer, Nebr. Those coming from the west will be picked up from Beemer on the 24th at 2 o'clock, and those coming from the east will be picked up from West Point at 5. 30. Those coming by wagon, state so. Sign up. Late arrivals will disembark at Beemer.

W. Hüsemann, Secr.

On the 25th and 26th of October the Minn etonka Conference will meet at St. Peter's parish in Town Aston. Work: "Home Visits," P. R. v. Niebelschütz; "Scripture Principle," k. G. Rosenwinkel; "Thätiger Gehorsam Christi nach den zehn Geboten," P. E. Rolf fuu.; Sermon: kk. Köhler (Kolde); confessional address: kk. Kollmorgen (Kretschmar). Pick up from Lake Elmo on Monday afternoon. When registering, which is wanted soon, please state what time you will get to St. Paul. F. Schoknecht.

Southeastern Minnesota Special Conference on October 25 and 26 at Fr. Martin's. Papers: P. Dubberstein: Sanctification in the narrow sense, P. Zitzmann: Exegesis on Matth. 5, 33. sf. P. Otte: Sermon on the criticism of the Gospel on Trinity Sunday; read aloud, P. Kuntz: Marriage question. Preacher: Fr. Meyer - Fr. Nickels. Confessor: k. Dubberstein - Fr. Ferber. The kastor loei gives the following travel instructions: the brethren from the northwest travel to Sargeant via Dodge Centre; those from the northeast to Stewartville; those from the southeast to Grand Meadow. Pick up on October 24: at Sargeant Z12 L. m., at Stewartville \$6 v. m., at Grand Meadow 11 m. Application desired.

Herman Meyer, Secr.

The Denison Specialconference will meet at the church of the Rev. J. P. Guenther at Boone, Iowa, October 25-27. Preacher: kk. Von der Au - Aron. Confessional speaker: Brandes - Discher. Works: Müller: catechesis on the X. Article of the Augsburg Confession. Lorraine: Exegesis on the Epistle on 21 Sonnt, n. Trin. Eph. 6, 10-17. Brandes: Sermon study on the Gospel on 21 Sonnt, n. Trin. Joh. 4, 47-54. Berner: Sermon on the same Gospel. Early registration is requested from the local pastor. A. Berner, Secr.

The fall sessions of the Baltimore District Conference will be held November 9-11 at Fr. Abbetmeyer's church in Baltimore. (Mixed conference on Friday afternoon.) Sign up! W. Schaller, Secr.

The Northern Illinois Pastoral Conference will meet, s. G. w., Nov. 15-17, at the parish of the Rev. M. Great at Harlem. Work: Evangelical practice; spiritualism; the natural knowledge of God. - The local pastor requests early registration. E. Zapf.

Thanks.

We hereby express our heartfelt thanks to all the dear congregations and fellow believers who have so generously given us gifts of love in our distressed situation. May God bless them and be their abundant retributor!

On behalf of St. Paul's Parish in Brazil, Ind...:

Joh. Schmidt, C.
Steinsberger, Heinrich
Tiefel, Adam Metz,

> Board of

Heinrich Overbeck,

G. Ziegler, k.

For your consideration.

From this year's report of the Middle District, after the manuscript had left the Secretary's hand, a remark to the following effect has been omitted by an oversight:

"The foregoing minutes, while maintaining an uninterrupted train of thought, reproduce in excerpt the paper presented to the Synod, as well as all the speeches of the Synod members on the subject. The Synod did not agree to the wish expressed several times to print the entire paper, since otherwise the report would become very voluminous and thus costly; it ordered, however, that the manuscript of the speaker be taken into account as much as possible in the preparation of the Synodal Report and voted to the speaker, k. Geo. Link, Jr., "the warmest thanks for his presentation, which he has prepared with great diligence and skill.

By omitting such a note, not only has the name of the worthy speaker been left out of the report, but something is also missing that should serve for the proper assessment of the brevity and other arrangement of the minutes of the doctrinal proceedings. R. D. Biedermann, Secr.

Notice.

Da Herrk. O. List has resigned as treasurer of the "Martin Luther Orphanage" at Wittenberg, Wis., it is requested that any funds for the orphanage be sent for the time being to the orphan's father, Mr. P. F. L. Karth, Wittenberg, Wis-.

C. A. Bretscher, President of the Institute.

Incoming to the Coffee of Canada District: (From November 1, 1897, to August 30, 1898.)

Inner Mission: Fr. Vorberg, abdmcoll. at Floradale, -3. 92, Bro. H. Neuert, Sr. at Linwood, 1.00. Fr. Bruer, harvest festival coll. at Carrick, 13. 11. Fr. Moll, high coll. at Jach Mindach, Ottawa, 1. 65. Fr. Frosch, thank offering from Bro. John Nuppel, Elmira, 1.00, desgl. from Bro. A. Hedrich, Berlin, 1.00. k. Battenberg, Harvest Festival coll. at Wallace, 12. 40, desgl. from d. offering cafe at Grey 1.00. Fr. Frosch, Abdmcoll. at Elmira, 11.00. Fr. Moll, Hochzcoll. at Wenzlaff-Brunke, Ottawa, 1. 75. k. Krafft by G. Däschner, Fisherville, 2.00, N. N., Tavistock, 1.00. P. Frosch, Abdmcoll. at Elmira, 8.00. P. Battenberg, Coll. at Wallace, 5. 80, Reiner at Wellesley 10.00. P. Vorberg, Coll. at Floradale, 3. 85. P. Wahl, Coll. at Tavistock, 6. 25, dgl. from Sunday School 1.00. P. Bruer from Christian Binkle at Howick 2.00. P. Bruer 1.00. P. Böse, Easter Coll. at Berlin, 11. 10, dgl. at Petersburg 2. 65. P. Frosch, Easter Coll. at Elmira, 12. 52, Dstercoll. at Pools 4. 20. P. Dorn, Easter Coll. at Stonebridge, 5. 41, dgl. at Humberstone 7. 50, v. N. N. that . 59. p. Eix, Easter coll. at Stratford, 6. 76. p. Kanold, dgl. at Augsburg, 2. 70, dgl. at Silver Lake 1. 52. p. Wente, Confirmation coll. at Germanicus, 7. 85. p. Bruer, Easter coll. at Normanby, l8.00. p. Oldenburg, dgl. at Wartburg, 8.00. k. Eifert at Dafnwood, 11. 30. P. Lochner at Wellesley, 14. 26. Desgl. P. Battenberg at Wallace, 8. 65, dgl. at Grey, 2. 10. k. Sander at Jordan 5.00. P. Wahl, subsequently of Tavistock, . 25. P. Vorberg, Abdmcoll. at Linwood, 2. 23. Char Friday coll. at Floradale 5. 26. P. Weinbach, Pentecost coll. at Sebringville, 5 p.m., abmcoll. at Elmira 10. 39. Fr. Zimmermann, Hochzcoll. at Saar-Biesenthal, Pembroke, 3 70. Fr. Vorberg, missioncoll. at Floradale, 20. 26. P. Bruer, part of missionary coll. at Howick, 35.00. P. Böse, part of missionary coll. at Berlin, 10.00. P. Lochner, part of missionary coll. at PooleWellesley, 25.00. P. Battenberg, missionary coll. at Kurtzville, 22.00. P. Vorberg v. H. Neuert at Linwood 1.00, abbmcoll. at Salem 1. 65. P. Battenberg, coll. of the congregation at Grey, 2.00.

Student café: Fr. Bruer, harvest collection in Howick, 21. 38, high collection at Joh. Ries in Howick 4. 70. Fr. Weinbach, harvest collection in Sebringville, 25.00. Fr. Frosch from the Women's Association in Elmira for M. Frosch 5.00, etc. to the school treasury in Elmira 6. 65, etc. Gratitude offering from Mrs. J. H. Ruppel for M. Frosch 1.00, from G. Helm in Pools . 50, P. Bruer, Hochzcoll. at SeifertWeber in Carrick, 4. 25, P. Frosch, ditto at Jackson-Hergert in Elmira for M. Frosch and L. Andrees, 5. 70, P. Lochner, ditto. at Ziegler Hammer in Wellesley, 3. 25. P. Eix, Coll. of the Gem. in Stratford, 4 51. P. Moll, Hochzcoll. at KritschStoffke in Ottawa, 3.00. P. Landsky, dgl. at Kühner-Ahrens in Mitchell, 3.05. P. Battenberg, dgl. at Nickel-Schade in Wallace, 2. 50, dgl. at Schade-Fries in Wallace 2. 91. of Mrs. Claß, Floradale, 1.00. P. Bruer 2.00. P. Zimmermann, Coll. in Pembroke, 5. 34, dgl. in Alice 3. 20, dgl. in Petawawa 1. 46. P. Weinbach, Easter Coll. in Sebringville, 24.00. k. Germeroth, dgl. at Chapman, 2nd 29th, dgl. at Magnetawan 1st 00th. k. Bruer, Easter coll. at Howick, 12. 43. i". Lochner v. Ottmann at Wellesley 1. 50. p. Dorn, Coll. at Humberstone, 8. 25, dgl. at Stonebridge 6. 10. p. Böse, Pentecost Coll. at Berlin, 8. 15. k. Oldenburg, dgl. at Wartburg, 4. 00. P. Eix, dgl. at Stratsord, 4. 68. P. Vorberg, dgl. at Floradale, 4. 96, at Linwood 2. 90. P. Kanold, Coll. at Augsburg, 2. 90, dgl. at Silver Lake . 80. P. Moll, Coll. at Ottawa, 9. 00. P. Lochner of G. Helm . 50. P. Krafft by Carl Schumacher, 1.00. Lochner, Coll. at Poole, 4. 15, at Wellesley, 6. 55. P. Eix by N. N. at Sebringville, 10.00. P. Bruer, Theil d. Missionfcoll. at Howick, 28. 86. P. Böfe, the like. at Berlin, 10.00. P. Saar, Confirmation Coll. at Palmer Rapids, 2.00. P. Eifert, Coll. at Dashwood, 8. 58. P. Wahl, Coll. at Tavistock, 5.00. P. Lochner, Part of Mission Coll. at Poole & Wellesley, 9.00. k. Battenberg, dgl. at Kurtzville, 5.00, dgl. coll. at Grey 2.00.

(Conclusion follows.)

Carl Ruppel, Kassirer.

Incoming to Illinois District Coffee:

Synodal Fund: Coll. by the Gemm. through their kk.: Feddersen in Homewood -9.00, Hieber in Riverdale 9. 10, Mariens in Danville 13. 50, Gesterling in Wartburg v. d. Gem. zum hl. Kreuz 2. 91, Gerken in Demon 2.00, Brockmann in Hoffmann, Erntedanksestcoll, 12.00, Müller in Schaumburg desgl. 36.00 and Landeck in St. Paul 11.00. (p. -95 51.)

Inner Mission: Missionsfcoll. (Part): By the kk. Plough in Chenoa 30.00, Staats in Lindenwood 37. 15, Schulz v. d. Gemm. in Orland and Tinley Park 10.00, Heidelberger in Vera 10. 73, Koch in Petersburg 16. 14 and Newmansville 10. 22, Bergen in Steeleville 40.00, Heyne v. d. both Gemm. in Decatur 45.00, Oetting in Golden 70. 70, Hohenstein v. d. Dreieinigk.congregation in Peoria and branch congregation in Jubilee Tp. 50.00, Gesterling in Wartburg from the congregation of the Holy Cross 15. 90, K. Schmidt in Chicago 60.00, Mende in Welton 8 00, Kistemann from the Imm.Gem. in Shiloh Hill 7. 75, Wolter in Mattoon 10.00, Berg in Beardstown 40.00 and Dorn in Belleville 75.00; by H. A. Sievers of P. Voits Gem. in Braunschweig 45.00, by teacher H. Albrecht of the Gemm. in Collinsville and Pleafant Rldge 40. 67, by R. Fieg of St. Joh.Gem. in Champaign 40. 00. by P. Lochner's Gem. in Chicago 6. 55, by N. N. in Broadlands . 50, P. Bergen in Chandlerville by Heinrich Crone 5.00, P. Grosse in Addison by Wwe. Eickhoff 1.00, k. I. E. A. Mueller in Chicago by Anna Zimmermann 2.00, k. Frederking the. by Mrs. G. Hackenbrock 1.00, and P. Frese in Eowling by the comm. 3. 15. (P. -68l. 46.)

For our field preacher: Fr. Rösel's congregation in Burlington 3.00, Fr. Wagner in Chicago (C F. 1.0!), Fr. Engelbrecht's congregation of the Women's Association. 10.00, P. Berg in Beardstown, Theil d. Missionsfcoll. 5.00, P. Dorn in Belleville desgl. 5.00 u. v. k. Müller's congregation in Ehester 10.00. (S. -31.00.)

Negro mission: mission fcoll. (Part): By the Kk. of their congregations: Plow in Chenoa 12. 22, Bergen in Steeleville 10.00, Heyne of the two congregations in Decatur 15.00, Oetting in Golden 15.00, Hohenstein of the Triune congregation in Peoria and Filial congregation in Jubilee Tp. 10.00, K. Schmidt in Chicago 15.00, Mende in Welton . 75, Wolter in Mattoon 5.00, Berg in Beardstown 20.00 & Dorn in Belleville 15.00; by H. Ä. Sievers of P. Voit's congregation in Brunswick 20.00, by R. Fieg in Champaign 10.00. P. Große in Oak Park of the Jungfr.Kränzchen 3. 60 & by N. N. 1.00, by J. W. Diersen in Lrete by N. N. (found in the Klingelb.) . 50, and P. Pfothenhauer in Lemont, Missionary Hours Coll., 4. 75. (p. -157. 82.)

English Mission in Chicago: Fr. Staats inLindenwooo, part d. Missionfcoll., 5.00.

English mission: mission fcoll. (Part): P. Pflug at Chenoa 12.00, P. Bergen at Steeleville 4. 75, P. Heyne v. d. both congregations at Decatur 15.00, P. Hohenstein v. d. Trinity congregation at Peoria and Filial congregation at Jubilee Tp. 5.00, k. Wolter at Mattoon 5.00, P. Berg at Beardstown 15.00 u. k. Dorn in Belleville 15.00. (p. -71. 75.)

Jewish mission: mission fcoll. (part): By the church: Oetting in Golden 5.00, P. Hohenstein of the Holy Trinity congregation in Peoria and branch congregation in Jubilee Tp. 4. 28, Gesterling in Wartburg of the Holy Cross congregation 5. 30, K. Schmidt in Chicago 5. 21, Mende in Welton. 75 & by R. Fieg of St. John's congregation in Champaign 6.00. (p. -26. 54.)

Emigrant mission in New York: P. Hohenstein, part of the missionary coll. of the Trinity congregation in Peoria and branch congregation in Jubilee, 5.00.

Emigrant mission: mission fcoll. (Part): By k. Oetting in Golden 5.00 and Fr. Gesterling in Wartburg v. d. Gem. zum hl. Kreuz 5. 30. (p. -10. 30.)

Heathen mission: mission fcoll. (Theil): Dch. H. A. Sievers by P. Voit's congregation in Brunswick 20.00, P. Heyne by the two congregations in Decatur 6. 40, by P. Oetting in Golden 10.00, by R. Fieg by St. John's congregation in Champaign 6.00; k. Wagner in Chicago by M. F. 1.00 & teacher Schäfer the. by s. pupils. 1. 54. (S. -44. 94.)

Support class: P. H. W. Rabe in Warsaw from N. Äi. 1.00, P. Große in Oak Park from the mixed Conf. Proviso & vicinity 11. 55, teacher Fr. Rieck from the Chicago Teachers' Conf. 33.00, P. Budach from the Chicago Pastoral Conf. 19. 65, k. Gruener from the Fox River Conf. 7.00, P. Brunn from the First Pastoral Conf. 12.00 & from P. Dorn in Pleafant Rldge 2.00. (p. -86. 20.)

For misfion to be erected in Cuba: by k. Dorn in Pleafant Ridge 1.00.

Students in St. Louis: By H. F. Rathev. P. Feddersen's Gem. in Homewood for H. J. Oetjen 25.00, P. Lochner in Chicago for Dan. Pöllot v. Frauenver. 10.00 a.m. & Young People's Rev. 10.00, by J. W. Dierfen for Alb. Hübner a. d. Klingelb. d. Gem. 25.00 u. P. Hohenstein für Alb. Dallmann v. d. Dreieinigkeits-Gem. 5.00. (S. -75.00.)

Wafchkasfe in Springfield: Dch. Prof. J. S. Simon v. Mrs. F. Sell from P. Luecke's Gem. in Springfield 2.00.

Students in Springfield: Fr. Fricke of Women's Ass. of Imm. Cong. in Batavia 5.00, by R. Fieg, Evensong Coll. of St. John's Cong. in Champaign, 6. 25, Fr. Lochner in Chicago of Disciples' Ass. for Blödel 5.00. (S. -16. 25.)

Albert Wahl in Fort Wayne: Fr. Great in Oak Park v. Jungfrver. 10.00.

College household in Milwaukee: P. J. E. A. Mueller's Gem. in Chicago 16. 65.

College students in Milwaukee: Fr. K. Schmidt in Chicago for Gehrs, Kaub & Metzger v. Frauenver. 10.00 & Maidenver. 25.00, Coll. at Kottke-Nremann's Hochz. in Buckley for Th. Blanken 9.00 and P. Bode's Gem. in Ash Grove 7.00. (S. -51.00.)

Seminarians in Addison: Fr. Fricke from the Women's Association of the Imm. congregation in Batavia 5.00 for poor students and from the Trinity congregation in West Chicago for Bachert 8.00, Fr. Engelbrecht in Chicago from the Disciples' Association for L. Sippel 10.00. (p. -23.00.)

Herm. Kowert in Concordia, Mo.: P. Oetting in Golden, Theil d. Missionsfcoll., 10.00.

Church Building Fund of the Illinois District: By the kk. of their Gemm.: Wagner in Chicago 17. 50, Lueck in Chicago 10. 75, Brauns in Nashville 4. 51 & Oetting in Golden

7. 24; for the congregation at Murphysboro, Ill. by Rev. L. W. Dorn, part of missionary coll., 15.00 and Rev. Berg at Beardstown, part of missionary coll. 15.00. (p. -70.00.)

Deaf and Dumb Institution in North Detroit, Mich.: k. Rabe in Warsaw by Mrs. C. Buckert 1.00 and P. A. Reinke in Chicago by Jac. Schwartz 5.00. (S. -6.00.)

Mission to the deaf and dumb: P. Piehlerin Genoav. Frauenverein der Dreieinigk.-Gem. 10.00, P. Lochners Gem. in Chicago 27. 83, P. Lüker in Bethlehem from Mrs. Fr. Wolf 1.00, Lehrer H. Albrecht, Theil d. Missionscoll. d. Gemm. in Collinsville u. Pleasant Ridge, 20. 33, P. A. Reinke in Chicago . 50, found in bell-bag by N. N., u. N. 1.00; furthermore Missionsfcoll. (Theil): By Fr. Hohenstein of the Holy Trinity congregation in Peoria and branch congregation in Jubilee Tp. 10.00, Fr. Gesterling in Wartburg of the Holy Cross congregation 5. 30, by Fr. K. Schmidt in Chicago 25.00; Fr. Pfothenhauer in Lemont, Mission Hours Coll., 2. 25. (p. -103. 21.)

I'. Herrmann in Assiniboia, Can.: P. Pfothenhauer in Lemont 1.00.

German and Saxon Free Church: by W. Balzer, Coll. of P. Great Gem. in Addison, 44. 10, P. A. Reinke in Chicago by Jac. Schwartz 5.00, P. Wolter in Mattoon, Theil d. Missionsfcoll. 1.00. (S. -50. 10.)

Danish Free Church: P. Wolter in Mattoon, Theil der Missionsfcoll., 1.00.

Mission in Germany: P. Dorn in Belleville, Theil d. Missionsfcoll., 5. 53.

Home for the aged in Arlington Heights: Through H. C. Zuttermeister in Chicago: from H. F. C. Dovenmuehle's estate 105.00, from Lillie Diener's estate 25.00, from Geo. Wickow 10.00, Mrs. Ch. H. Puscheck 5.00, Coll. at the Old People's Home 526.05 and Ueberschulß v. d. P. k. Pure etc. 794. 11; Coll. of the Gemm. in Chicago by the kU.: Leeb 9. 50, Lochner 10. 60, A. Reinke 31. 55, Werfelmann 11.00, Merbitz 6. 81, J. E. A. Müller 16. 35 and Dietz 7.00; P. Zahn in Quincy by the Gem. 3. 65. (S. -1561. 62.)

Orphanage at Addison: 52. 62 and 357. 84. (pp. -410. 46.) (*8. Treasurer G. Ritzmann acknowledges individual items).

Mission in London: 8th State at Lindenwood, part of Mission Fcoll., 5.00. Total: -3637. 34.

dLL. In No. 19 of the "Lutheraner" it should read at the end: From Mrs. Bornscheuer 1.00 (not 5.00).

Addison, Ill., Oct. 7, 1898. H. Bartling, Cassirer.

Incorporated into the Michigan District Caste:
(September.)

Synod treasury: 8th Hueglis Gem. -17.07, Caledonia 7th 36, Ludington 4th 00, 8th Gugs Gem. 4th 64, Utica (8th Wilson) 8th 27, 8th Hagens Gem. 2nd 72. (S. -44.06.)

General Inner Mission: ReedCity8. 30,Ludington 5. 71st (S.-14 Jan.)

Heathen Mission: Saginaw W. S. v. N. N. 12. 50; Mission Coll.: Leland & Good Harbor 5.00, Hemlock & other Gemm. 6.00, Cadillac, Sherman and Lake City 2nd 52, Fowler 1st 50, Petersburg 7th 50, Steiner 3rd 82, Tawas City, 13th 33, Riley 2nd 00. (S. -54th 17.)

General English Mission: Saginaw W. S. v. Mrs. Jul. Brown. 50, Riley, Missionsfcoll., 1.00. (p. -1. 50.)

Deaf and Dumb Mission: 8th H. Frincke of N. N. 1.00; Mission Coll.: Reed City and Big Rapids 3. 50, Riley 1.00, Monroe 10.00. (S. -15. 50.)

German Free Church: Bay City 3. 65.

Danish Free Church: Cadillac, Sherman & Lake City, Missionsfcoll., 2nd 52nd, Bay City 7th 35th (p. -9th 87th).

Saxon Free Church: Cadillac, Sherman & Lake City, Missionsfcoll., 2. 52, Town Taylor v. N. N. 5.00. (S. -7. 52.)

Negro Mission: Mission Coll.: Leland & Good Harbor 5.00, Reed City & Big Rapids 7.09, Hemlock & other Gemm. 5.00, Cadillac, Sherman & Lake City 2nd 52, Fowler 3rd 50, Petersburg 7th 50, 8th Smukals Gem. 8th 50, Steiner 5th 00, Riley 2nd 12, Monroe 20th 00; 8th Arndt by Mich. Forester 1.00, Amelith 7. 50, Saginaw O. S. Missionver. 5.00, Tawas City 15.00, Arcadia 4. 70, Saginaw W. S. by Mrs. Fr. Brasem 2.00, by W. L. B. 1.00, Maple Grove 3. 50. (S. -105. 93.)

Salisbury: Saginaw W. S. of Mrs. Jul. Brown . 50, Teacher Estel by Max Mathiak . 10. (S. - . 60.)

Jewish Mission: mission coll.: Leland & Good Harbor 1st 25, Reed City & Big Rapids 7th 09, Cadillac, Sherman & Lake City 2nd 52, Fowler 1st 50, Petersburg 7th 50, Steiner 2nd 00, Riley 1st 00; Saginaw W. S. v. N. N. 12th 50, Bay City 3rd 65th (S. -39.01.)

Emigrant Mission inBaltimore: ReedCityu.Big Rapids, Missionfcoll., 3. 54.

Emigrant Mission to New Dork: Reed City & Big Rapids, Mission Coll, 3. 55.

InnerMission: Mission Coll.: Leland & Good Harbor 8 p.m., Reed City & Big Rapids 28th 37, Hemlock & others comm. 50.00, Cadillac, Sherman & Lake City 10.00, Fowler 12.00, Petersburg 29. 50, P. Smukal's Gem. 20.00, Steiner 13.00, St. Louis, 8th 89, Riley 15.00, Monroe 31.03, Sturgis 20.00; Big Rapids 2nd 54, Saginaw W. S. v. N. N. 12. 50, Wyandotte 2nd 46, 8th Arendt v. Mich. Forester 2.00, Roseville 7. 82, Richville 8. 66, Belknap, Jubelcoll., 19.00, Lenox 6. 10, Lansing 5. 83. (S. -324. 70.)

Relief Fund: P. Franks Branch 1.09, Saginaw W. S. v. N. N. 12. 50, Sand Beach 6.00, Amelith 5. 86, 8. Wilson v. Fr.-Ver. 13. 25, Saginaw O. S. v. N. N. . 50, Steiner 6. 34, 8th Mayer v. Wwe. S. 2.00, 8th H. Frincke v. F- P- -50, Montague 5. 60, 8th J. L. Hahn 2.00. (S. -55. 64.)

North Detroit deaf and dumb institution: Lisbon 9. 87, 8. Andres' school k. . 28, 8. Dreyer, Hochz. SchluckebierKühnemund, 6. 50. (p. -16. 65.)

AltenheiminMonroe: Wyandotte 4th 20, Monroe (Sept.) 5.00, Stermer (June, July) 8.00, 8th Tresselt's Gem. (July to Sept.) 6.00, 8th Gugel's Gem. 6.00, Monroe (Oct.) 5.00, k. Schatz's Gem. (July to Sept.) 12.00. (S. -46th 20.)

English Mission in Michigan: Missionfcoll.: Le land & Good Harbor 5.00, Reed City & Big Rapids 3. 59,

Hemlock et al. Gemm. 10.00, Fowler 1.00, Petersburg 7. 50, 8th Smukals Gem. 10.00, Sturgis 8.05. (S. -45th 14.)

Michigan poor students: Wyandotte 3rd 76th, Amelith 5.06, Hadley 3rd 65th, Ludington 4.00, 8th Dümpling v. Mrs. N.N. 10.00. (S.-26th 47th).

St. Louis students: 8th Treasure' Fr.-Ver. for F. Rutkowsky 5.00, for W. Moll 5.00, Saginaw W. S. Fr.-Ver. for J. Salvner 10.00. (S. -20.00.)

Students at Addison: Comm. Saginaw W. S. for O. Duclos 12. 50, forR. Wissmueller 12. 50, Fr.-Ver. das. for the former 5.00, for the latter 2. 50. (S. -32. 50.)

Students at Fort Wayne: For Theo. Andres: 8th Andres' Fr.-Ver. 10.00, 8th Andres v. Mrs. Chr. Sperr Sr. 1.00, v. M. Hoffmann. 25, v. Mrs. Hoffmann . 25, v. Mrs. Geo. Fiedler. 50. (S.-12.00.)

Milwaukee students: 8th Mayer, MuehlfeldFischer wedding for E. Walther, 5.00.

Orphanage in Wittenberg: P. H. Frincke v. N. N. 1.00.

Orphanage at Addison: teacher Auch's school k. 1. 30, teacher Richert's school k. 8.00. (S. -9. 30.)

Parish at St. Clair: Jda 14.00, Millers7. 72, Hemlock 3. 80, Unionville 5. 75, Saginaw W. S. 38. 80, 8th Dümplings Gem. 12. 57, Saginaw W. S. v. Joh. Friedlein Sr. 1.00. (S. -83. 64.)

Parish at Port Huron: Hadley 5th 50th, Beaver 7th 90th, 8th Schatz' Parish 9th 71st, St. Clair (St. Peter's Parish) 2nd 30th, Arcadia 10th 30th, 'enona, 4th 90th, 8th Hagens Parish 8th 71st (S. -59th 41st).

Bay City community: Hemlock 5. 10.

Morganton Township, N. C.: 8. Hagens Township 4.00.

Alexandria Parish, Va: 8. Treasure' Gem. 3. 26.

Michigan District Church Building Fund: Sebewaing 20.00.

Kinderfreund Society: 8. andres v. s. school children . 41.

For the field preacher: 8th G. A. Bernthal v. Jungm.Ver. 3.00.

Total: -1076. 33.

Detroit, Mich. October 1, 1898. G. Wendt, Cassirer.

572 'iVeled

Incorporated into the Minnesota and Dakota District Caste:
(From August 1 to September 1, 1898.)

Synodical treasury: P. Lange's Gem. at Hay Creek -8. 35. k. Kuntz's Gem. at Stockton 2.00. P. Joh. v. Brandt 2. 50. (S. -12. 85.)

Free Church in Saxony: P. Lange's congregation at Hay Creek 4. 62. P. v. Niebelschütz's congregation at St. Paul 5. 82. (p. -10. 44.)

Danish Free Church: ^LangesGem. anHayCreek5. 84.

Field Preachers' Fund: gem. of kk.: Kollmorgen in tzelvetia 8.05, Maaß at Blue Earth City 10.00, Uhlmann in Howard, S. D., 2. 55, Alb. Brewer at Freeman 12.00, at Heilbronn 8.00. Fr. Uhlmann's preaching place in Lake Co, S. D, 2. 32, in Jerauld Co, S. D., 1. 25. Pres. Pfothenhauer of Buckentin at Hamburg . 50. (S. -44. 67.)

Collegelots in St. Paul: Fr. Böttcher's congregation in Freedom Aug. 17, Fr. Achenbach's congregation in Minneapolis 2.00. (S. -Aug. 19)

Support fund: Fr. Maass' parish at Blue Earth City 4. 25. Fr. Friedrich's parish in Waconia 10.00. Fr. Oberheu by Mrs. Thress 3.00. Fr. Rocker, gold. Hochz. at father and mother Wendt, silb. Wedding anniversary with Jul. F. and wife, 7.00. (S. -24. 25.)

Pupils in St. Paul: Fr. Kuntz, high priest with Ad. Kastner and Rosa Lefebre in Silo, 10.00. Fr. Albrecht, high mass at Judisch-Jagon in Fairfield, 8. 50. (S. -18. 50.)

Students in Springfield: P. Richter in Unity for Max Friedrich 5.00, for Helmstetter 5.00. (S. -10.00.)

Poor Students: Fr. Koehler's Gem. in Mountville 6. 82.

Mission to the Jews: Fr. Hertwig from Mrs. Albertine Fenske . 50. Fr. Alb. Brauer's Gem. in Freeman, S. D., 12. 33, in Heilbronn 6. 68. (S. -19. 51.)

Deaf and Dumb Mission: Fr. Hertwig's congregation at Gaylord 4.03. Fr. Oberheu's congregation at Wentworth 7. 40, by Mrs. Thieß 2.00. Fr. Schoknecht's congregation at Valley Creek 4. 68. (S. -18. 11.)

Negro Mission: Fr. Weerts' congregation in Leaf Valley 3.00. ?. I Brauer's congregation in Hart 3. 30. Fr. H. Schulz's congregation in Faribault 10.00. (S. -28. 30.)

Heathen Mission: Fr. Weerts' Gem. in Leaf Valley 12.00. k. J. Brauer's Gem. in Hart 3.00. (S. -15.00.)

Interior Mission: gem. ofBrasch, Brewster, Minn. 14th 10, Pasche, Butte, Nebr, 6.06, Bartz, Lake Amelia and English Grove, 8. 50, Ferber, Belvidere, 4.00, Klingbeil at Howard Lake 5. 25, Maaß at Blue Earth City 11. 75, Kirmis, Potsdam, 6.00, Schedler, Fisher, 3. 50, Geith, Landestreu, Hoffenthal, Berezina and Assiniboia, Canada, 10.00, v. Schenk, St. Paul, 44. 43, Roecker, Springfield, 2. 35, Schulz, Faribault, 59.04, Andres, Rabbit Lake, 14. 89, Meuschke at North Branch 14.00. Mission coll. d. Gemm. d. kk.: Rumsch, Claremont, Minn, 52.00, F. W. Potratz, Willow City, N. D., 21st 60, Lübke, Rudolph & Mansfield, 33.00, Walther & Bruß at St. Paul 116.00, Friedrich, Waconia, 66th 67, Weerts, Leaf Valley, 25.00, Wm. Meyer, Millard, 3. 60, J. Brauer, Hart, 45.00, Rosenwinkel, Woodbury, 56. 70, Neeb, Detroit City, 9. 50, Albrecht, Fairfield, Shible & Horton, 75. 45. P. v. Niebelschütz v. etl. Glied, sr. Gem. at St. Paul, 2. 25. (P. -710. 64.)

St. Paul, Minn, Sept. 1, 1898.

Theo. H. Menk, Kassirer.

Incoming to the Middle District caste:

Synodical treasury: comm. of kk.: Schleicher, Lanesville, -8. 60, Franke at Fort Wayne 7. 58, Jensen, Arcadia, 5. 20, Kleist, New Haven, by Jos. Brudi 6. 35, Fischer, Freedom Tshp., 25th 25, Timmenstein, Logansport, by H. W. Hoppe 9th 00, Diederich, Hoagland, 4th 80, Kaiser, Huntington, Communion Coll. 5th 42, Markworth, White Creek, 5th 00, Westerkamp, Cleveland, 14th 25, Horst, Toledo, by Henry Martin 2nd 50,



Wyneken, Convoy, 2 communion scrolls, 5. 35. Scheips, Peru, 8.00. (p. -107. 30.)

InnerMission: Gemm. d. kk.: Heinze, Decatur, 6. 19, Schumann, Salomonis, 1. 50, Müller, Farmers Retreat, 30.00, Michael, Vöglein, by H. Stellhorn 14. 28, Kieß, Wapakoneta, Abendmahlsroll, 8. 31, Tirmenstein, Logansport, by H. W. Hoppe 30.00, Link, LaPorte, by L. Schumm 60.00, Schumm, La Fayette, 50.00, Zorn, Cleveland, by J. H. Melcher 150.00, Scheips, Peru, 20.00. Missionsfcoll. d. Gemm. d. kk.: Diederich u. Zschoche 40.00, Schmidt & Heinze 40.00, Diemer & Rottmann 60.00, Kieß, Wapakoneta, 30. 21, Schleicher, Lanesville, 25.00, Spannuth, Defiance, Theil, 25. 35, Schlesselmann, Euclid, 33. 50, Frank, Barth, Zimmermann & Mohr, Theil, 50.00, Jungkuntz, both Gemm., Columbia City, 35.00, Steinmann, Liverpool, 20.00, Schulz, Madisonville, 25.00, Kaiser, Huntington, 31st 34th Missionary Festival Coll. ver Gemm. in: Aville, Auburn & Garrett 21st 75th, Tipton & Arcadia 25th 00th, Sauer & Dudleytown 100.00th, Reynolds & Goodland 40.00th, Sherwood & Edgerton 42nd 30th, Fort Wayne by W. Schwier 675. 35, Elmare & Toledo, both, 40.00, Jonesville, White Creek & Waymansville 50.00, Louisville 50.00. Fr. Franke at Fort Wayne a. the missionary box 10.00. Fr. Miller, Fort Wayne, by Mrs. Fricke 1.00. Fr. Schumm, La Fayette, by Joh. Franz at Boswell 1.00. Fr. Diederich, Hoagland. by D. W. 5.00. k. Schülke, Hobart, by W. Lepell 1.00. P. Biedermann, Kendallville, by Mrs. H. . 50. P. Seemeyer, Schumm, by N. N. 10.00. P. Hüge, Bingen, by N. N. . 50. P. Rupprecht, North Dover, v. R. 2.00, v. L. 2.00, v. A. 2.00. P. Miller, Fort Wayne, v. Friedr. Krämer 25.00. (S. -1890.08.)

Negro mission: missionary coll. of the church: Diederich and Zschoche 36.40, Schmidt and Heinze 23.25, Diemer and Rottmann 20.00, Kieß, Wapakoneta 21.00, Schleicher, Lanesville 10.00, Schlesselmann, Euclid 16.50, Frank, Barth, Zimmermann and Mohr, Theil 25.00, Jungkuntz, two churches, Columbia City, 11. 70, Schulz, Madisonville, 10.00. Mission coll. of Gemm. in: Garrett, Auburn & Aville 10. 87, Arcadra & Tipton 10.00, Sauer & Dudleytown 30.00, Reynolds & Goodland 20.00, Elmare & Toledo, both, 10.00, Jonesville, White Creek & Waymansville 25.00, Louisville 8. 77. P. Miller, Fort Wayne, v. C. Westenfeld 1.00. P. Mueller's Gem, Farmers Retreat, 25.00. P. Werfelmann's Gem., Marysville, by J. Scheiderer 17. 66. P. Steinmann's Gem., Liverpool, 7. 75. k. Left's Gem., La Porte, by L. Schumm 16.00. P. Rupprecht's, North Dover, v. A. 2.00, v. M. 1.00. P. Schülke's, Crown Point, v. etl. limbs 5. 85. P. Neuendorf's Gem., Tracy, 3. 75. P. Schumm's Gem, La Fayette, 31. 73, by Mrs. L. M. 5.00. P. Zorn's congregation, Cleveland, by J. H. Melcher 33. 12, a. d. missionary box 4. 25. P. Scheips' congregation, Peru, 15.00. (S. -457. 60.)

Negro School in Salisbury: P. Wyneken, Convoy, v. Lizzie Werner . 25.

English Mission: Missionsfcoll. d. Gemm. d. kk. Diederich and Zschoche 10.00, Schmidt and Heinze 20.00, Diemer and Rottmann 20.00, Frank, Barth, Zimmermann and Mohr, Theil, 33. 59, Jungkuntz, Columbia City, both congregations, 11. 70, Steinmann, Liverpool, 8.00. Mission coll. of Gemm. in: Arcadia & Tipton 8. 75, Sauers & Dudleytown 10.00, Toledo & Elmare 10.00, Jonesville, White Creek & Waymansville 10.00. Fr. Mueller's Gem, Farmers Retreat, 2 p.m. P. Schleicher's congregation, Lanesville, 10 a.m. P. Tirmenstein's congregation, Logansport, by H. W. Hoppe 1 p.m. P. Rupprecht's, North Dover, by A. 3 p.m. P. Scheips' congregation, Peru, 5 p.m. (S. -186.04.)

Jewish Mission: Missionary coll. of the church: Diederich and Zschoche 10.00, Diemer and Rottmann 9.00, Schleicher, Lanesville, 6. 50, Frank, Barth, Zimmermann and Mohr, Theil, 10.00. Mohr, Theil, 10.00. Missionary coll. of the Gemm. in: Garrett, Auburn and Aville 10. 88, Sauers and Dudleytown 5.00, Jonesville, White Creek and Waymansville 5. 77. (p. -57. 15.)

(Conclusion follows.)

Fort Wayne, September 30, 1898.

C. A. Kämpe, Kassirer.

Proceeds to the treasury of the Nebraska - District:

Synodical Fund: Fr. Denninger's congregation in Madison -8.00.

Inner Mission: Missionsfcoll. der Gemm. der kk.: Wind, Missionsgem., 30.00, J. P. Müller 207. 90, E. Eckhardt 25.00, Rademacher bei Bennet 33.00, Dahl 17. 85, Klawitter 15.00, Ziebell zu Oxford 10.00, Willens bei Minden 25.00, Brakhage durch E. Behring 61.01, Leuthäuser, St. MatthäusGem., 16.00, Allenbach 20.00, A. W. Frese by P. H. Mießler 104. 22, Lübker at Millerton 25. 60, Prange and Merz by k. A. Merz 25.00, Harms 71. 27, Seltz 21. 70, Jung & Baumgärtner 45.00, Küster, Imm.-Gem. by Conley, 13. 39, Wambsganß 33. 30, G. A. Lohr 24.00, Chr. Meyer, Zions-Gem, 30.00, Giese 33. 96, Schubkegel 36. 50, Butzke 8.00, Baumgärtner 36. 53, Haack, a. d. West Älue with guests, 21. 15, Häßler 150.00, Schulze a. Plum Creek by Chr. Lydow 51. 35, W. Meyer zu Prasser 45.00. Gemm. d. kk.: Joh. Meyer 3. 52, H. Mießler, a. d. Island, 6.06, Wunderlich 130.00, Schabacker 37.00, Iahn 31.05, Vahl 47. 20, Catenhusen 25. 50, Becker, Seward, 9. 16, at Rugby 1. 68. P. Catenhusen, July & August coll. sr. Gem. at Marysville, 6. 25. P. Longitudinal preaching places 5.00. P. A. Bergt v. N. N. 1.00. P. Holm v. N. N. 10.00. P. Hilgendorf, Abendmcoll. sr. Gem., 9. 62. P. H. Mießler v. H. J. B. 2.00. P. A. Firnhaber 29.00, v. Joh. Wamhoff 3.00. k. Hüsemann by Mrs. R. Sautter 5.00, Mrs. E. Lutz 5.00. k. Gehrmann 10.00. (p. -1613. 82.)

General Inner Mission: Fr. Predöhl of Fr. S. Rathkes Gem. 17.00.

Emigrant Mission in New Dort: Fr. A. Thiemes Gem. 7.00.

Negermission: Missionsfcoll. der Gemm. der kk.: Eckhardt, 10.00, Rademacher, Dreieinigk. Gem. at Bennet, 5.00, Klawitter 6. 64, Ziebell, Oxford, 10.00, Brakhage by E. Behring 10.00, Allenbach 10. 15 Lübker at Millerton 10.00, Prange and Merz by P. Merz 10.00, Jung and Baumgärtner 5.00, Wambsganß 5.00, Chr. Meyer, Zion, 5. 24, Butzke 2.00. k. Denninger's Gem. in Green Garden 3.00. W. F. Suhr by k. Zagel's Missionary Hours 8. 32. p. A. Firnhaber 5.00. k.



Catenhusen's Gem. at Marysville 6. 35. i'. Gehrmann 5.00. (p. -116. 70.)

Heathen Mission: Missionsfcoll. d. Gemm. d. kk.: Nademacher bei Bennet 5 00, Dahl 17 85, Willens bei Minden 5.00. Leuthäuser, St. Matthäus, 5.00, Allenbach 10 00, Harms 1.00, Seltz 21. 75, Wambsganß 5.00, Baumgärtner 5.00. L. Harms, Augustcoll. sr. Gem., 8.02. P. Gehrmann 5.00. (S. -88. 62.)

Mission to the Jews: Eckhardt 5. 50, Rademacher at Bennet 5.00, Ziebell at Oxford 9. 11, Brakhage dch. E. Behring 7.00, Allenbach 10.00. Prange u. Merz dch. Ü. Merz 9. 13, Jung u. Baumgärtner 5.00, Häßler 15.00. P. Holm, a. d. Kzingelbeutel, 2.00. t'. Wambsganß Gem. 5 39. W. F. Suhr v. Fr. Zage's missionary hours 4.00. k. A. Firnhaver 5.00. P. Catenhusen's Gem. at Marysville 6. 35. 1?. Gehrmann 1. 16. (p. -89. 64.)

English Mission: Missionfcoll. of the Gemm. of the??: Klawitter 5.00, Willens near Minden 5.00, Brakhage by E. Behring 10.00, Seltz 21 70, Wambsganß 10.00, Baumgärtner 5.00. P. A. Firnhaver by Joh. Wamhoff 2.00. (p. -58. 70.)

Seward Teacher's College: Kass. J. H. Abel 1.00.

Student Chr. Wiebold in Seward: Kass. J. H. Abel 8.00.

Township at McCook, Nebr.: Cass. I. H. Abel 4. 64.

North Omaha Community: Kaff. J. H. Abel 5.00.

Kass. H. H. Meyer 1.00. (p. -6.00.)

Fremont Orphanage: Kass. Theo. H. Menk 8.00. Kass. I- tz. Abel 27. 25. 8. Rademacher's Gem. 4. 87. I?. Huber v. J. Diefenbach 2. 36. Wm. Müller, Kinderfcoll. in 1'. Jahns St. Pauls-Gem., 17. 46. P. Becker of Wittwe Meyer 1 50. (p. -61. 44.)

Widows' and Orphans' Fund: P. Leimer, Mbrl. Coll. sr. Gem., 11. 60. p. Rademacher's Gem. 9. 13. p. Hilgendorf v. Frank Schöttger 3.00. p. Hoffmann v. p. Bullinger, gold. Hochz. by H. W. Westval, 6. 86, by P. Klawitter 1. 5Ö, P. Klawitters Gem. 2. 86. P. Denniger by the Gem. in Green Garden 5.00. P. A. W. Frese by the Christus Gem. at Bismark 10. 36. l>. Mahler a. d. Klingelb. sr. P. F. Mießler of the Church of God 1 40. B. Langhoop of the Lutheran Church at Fremont 2 80. (p. 58. 96.)

Congregation in Alexandria, Va: P. Brakhage 5 08.

Free Church in Germany: P. Denninger v. d. Gem. in Green Garden 2.00.

Negro school in Salisbury: teacher Bockhaus'pupil 2. 58. k- H. Mießler v. Mrs. Viergatz . 20. (S. -2. 78.)

Lutheran Field Preacher: P. Catenhusen's Gem. at Marysville 6.00. P. F. Mießler a. d. bell-bag 4. 35. (S. -10. 35.)

Parish at Lexington, Nebr.: P. Hüsemann 5.00. W. F. Suhr v. P. Zagels Gem. 12. 68. P. A. Firnhaver 3.00. k. Nammacher v. W. A. A. Hamann 2. 50. P. Mahler a. d. Klingelb. sr. Gem. 10.00. p. Gehrmann 6. 10. p. W. Flach, Coll., 5. 30. p. Harms, September Coll. sr. Gem., 12. 50. L. Joh. Meyer v. d. Gem. in Friedensau 5. 50. P. Leuthäuser, Coll. sr. Congregation, 6.00. i?. Häßler's congregation, 10.00. Fr. Lang, evening coll. sr. Congregation, 13. 25. l>. A. Merz by house coll. by. K. Mönter u. Ziebell 5.00 each, Marquardt, Weber, W. and J. Schievelbein, Wendland, Bloch u. N. N. 2.00 each, Melchert, W. Monier u. Merz 1. 50 each, Schnieder, Hinz u. Kalthoff 1.00 each. (p. -123. 33.)

Nebraska District Building Fund: Chas. Dittmer v. d. Zions-Gem. in Riege 4. 75.

Dewdrop mission: P. A. Firnhaver 3. 50.

To purchase and give away New Testaments to heathen in India: From McCook, Nebr., 20.00. Total: -2311. 31.

HL. In "Lutheraner" No. 15 read under "Innere Mission": k?. Hildebrandts Gem. -4. 77, instead of P. Hilgendorfs Gem.

Bancroft, Nebr. 1st Oct. 1898, F. H. Harms, Cassirer.

Income to the coffers of the Eastern District:

Synodical Fund: St. Paul's Parish, Baltimore, -17. 13. Wellsville Parish 5.00, Allen Centre 3. 37. St. Matthews Parish, Albany, 13. 32. (S. -38. 82.)

Progymnasium building fund: Gem. Schwoys 10.00. Dch. P. J. H. Sieker 1.00. P. Stechholz, ges. at Mrs. Miller's birthday, 5.00. St. John's Parish, New York, 25.00. Actien No. 27-46 100.00. (S. -141.00.)

Progymnasium: Gem. P. Gräßers 7.00.

Emigrant Mission in New York: Kass. Wendt 1 p.m. Missionary coll. of the congregations of Fleckenstein and Schulte 2 p.m., and of the congregations of Paterson, Richfield, Peetsburg and Hackensack 15 p.m. (p. -30 p.m.)

Emigrant Mission in Baltimore: Missionsfcoll. d. Gemm. d. Fleckenstein und Schulte 2.00. Kass. Wendt 10.00. (S. -12.00.)

Inner Mission: Fr. F. Brandt v. L. Nieländer 5.00.

Inner Mission in the East: Fr. Kühn, ges. v. Frl. E. N., 4. 80. Dch. P. O. Hanser . 25. parish of P. Holls', Marilla, 2.00. parish of P. Bröckers 77. 55, v. etl. parishioners 17. 50, Frauenver. 20.00, F. Heinlein 1.00, Mrs. M. E. Steinmeyer 20.00. Gem. in Wellsville 45. 71. Gem. 1^'. Pechtolds 10.00. mission ver. of congreg. L. Brunns 10.00. Dch. P. J. H. Sieker 33.00. Dch. k. Köpchen 1.00. P. Schulze v. etl. Gemdgl. 7.00. Gem. k. Grams 7. 87. Gem. praeses Brands 42. 81. Gem. P. Wischmeyers 41. 47. P. Stechholz v. N. N. 1.00. Gem. P. Heins 38. 60. Gem. P. Walz' 24. 14. mission festival coll.: Gemm. d. kk.: Hering 25.00, Totzke 14.00, v. s. Schulk. 2. 60, King 7. 25, Dubpernell 20.00, Fleckenstein u. Schulte 10.00, Gem. in Hartford 10. 62, Frauenver. 5.00, St. Pauls-Gem, Baltimore, 70.00, congregations at Paterson, Richfield, Peetsburg & Hackensack 50.00. (p. -620. 17.)

Heathen Mission: mission fund of Dubpernells congregation 5.00. Wellsville congregation 5.00, N. N. . 50. parish of P. Pechtolds 5.00. mission fund of parish of P. Schulzes 3.00, O. Nitzschmann 1.00. (p. -19. 50.)

Mission to the Jews: Kass. Wendt 40. 27th comm. Fr. Kochs 1. 50th comm. in Wellsville 5.00. Dch. P. J. H. Sieker 10.00. Gem. k. Grams 5.00. Missionfcoll. d. Gem. in S. Manchester 19. 38. (S. -81. 15.)

Negro Mission: Fr. Verwiebe v. G. Beurer. 75, N. W. . 25. k. F. Brand v. s. Bible Cl. 10.00, L. Nieländer 5.00. Gem. k. Holls', Boston. 2.00. p. King v. N. N. 1.00. gem. in Wellsville 5.00, N. N. . 50th comm. P. Pechtolds 3.00. P. Lühr v. H. Fick 5.00. P. Bröcker v. Mrs. M. E. Steinmeyer 10.00. Dch. P. J. H. Sieker 25.00. comm. P. Grams 10.00. mission feast coll.: comm. P. Herings 8.00, comm. P. Totzkes 7.00, kk. Fleckenstein and Schulte 4.00, St. Paul's congregation, Baltimore, 7.00, congregations at Paterson, Richfield, Peetsburg & Hackensack 19. 25. Mission School at Salisbury: P. W. A. A. Holls' school coll. 1.00. (p. §147. 75.)

English mission: congregation in Wellsville 2. 50. mission festival coll. d. congregation d. kk. Fleckenstein & Schulte 2.00. (p. §4. 50.)

Mission in Wall: Parish Father Heins 10.00. Father F. Brand v. etl. parishioners 8.00. (S. §18.00.)

Mission rn Harrisburg: Imm. congreg.,Baltimore, 5.00. Emm. congreg., Buffalo, 10.00. Comm. P. Grams 2.00. (S. §17.00.)

Slovakian Mission: parish of Fr. Kochs 3.00. parish of Fr. Henkels 6. 25. parish in Wellsville 5.00. parish of Fr. Pechtolds 3.00. mission v. of parish of Fr. Brunns 10.00. Dch. P. J. H. Sieker 1.00. congreg. of P. Grams 5 00. mission coll.: congreg. of P. Dubpernell's 2 50, congreg. at Paterson, Richfield, Peetsburg and Hackensack 10.00. (p. §45. 75.)

Mission in New York: P. Schönfeld v. Frl. A. Reinke 1.00, Mrs. C. Oertlo 2.00, W. S. 2.00. (p. §5 00.)

Lettenmission: Fr. Miller v. etl. Gemgl. 3. 50th Missionv. d. Gem. Fr. Brunns 10.00. Dch. P. J. H. Sieker 10.00. Congreg. k. Grams 5.00. Missionary coll. of congregations at Paterson, Richfield, Peetsburg & Hackensack 10.00. (p. §38. 50.)

Mission to Cuba: D. M. 5.00.

Mission in Paterson: Mission Coll. of the congregations in Richfield, Paterson, Peetsburg & Hackensack 10.00.

Aid fund: Missionary fund of the congregation of P. Herings 15.00. k. King of N. N. 1.00. P. Pechtold's parish 5.00. Zion parish, Webster, repayment, 10.00. (p. §31 50.)

Alexandria parish: parish of P. Schwoys 5.00. parish of P. E. H. Fischers 3. 18. missionary coll. of parishes of kk. Fleckensteins & Schultes 2.00. missionary coll. of congregation P. Brunns 8. 59. Imm. congregation, Baltimore, 45.00. Kaff. Bartling 10.00. (p. §73. 77.)

Morg anton, N. C.: Imm. Commun. of Baltimore, 5.00.

Tabor parish, Buffalo: comm. of kk.: Koch 11. 58, Dubvernell 4 00, Bartling 7.05. comm. in Allen Centre 5.00. St. Andr. parish, Buffalo, 23. 40, Mrs. X 5.00. (S. §56.03.)

Parish in Medina, N. D.: P. Brunnv. N. N. 3.00. Gem. P. Germanns 5 26. (S. §8. 26.)

LutheranFreeChurch:Congreg.inWellsville2. Denmark: Congregation in Wellsville 2. 50. (p. §5.00.)

St. Louis students: P. Sennes, 26. 36 for W. Juhnke. St. Matth. congregation, New York, 10.00 for L. Lien, 20.00 for C. Schmidt, 25.00 for G. Huebner. (S. §81. 36.)

Students in Springfield: St. Matth. Comm., New York, 20.00 for J. Friedmann.

Students in Fort Wayne: St. John's Parish, Gardenville, 9.00 for H. Meissner. N. N., Wellsville, 2.00 for J. Buch. N. U- Pastoral Conf. 16. 50 for F. Pebler, 16. 50 for H. Pottberg. (S. §44.00.)

Students at Addison: students at Wellsville 13. 50 for F. Biermann. Studying Negro Boys: Women's Imm. Society, Baltimore, 25.00. Pupils in Neperan: Fr. Larger v. etl. Gemdgl. 12.00 for King. Dch. P. Sieker 9.00 for A. Witt. N. D. Pastoral Conf. 9.00 each for Bähre, Fleischmann, Hoher & TUK, 2.00 for Noltz. (S. §59.00.)

Pupils in Milwaukee: Women's Village of Port Richmond 25:00 for O. Frincke. N. D. Pastoralconf. 17.00 for A. Stromp. (S. §34.00.)

Poor students: P. Lühr v. H. Fick 5.00.

Poor pupils: comm. at Wellsville, 2. 50. emm. comm., Buffalo, 30.00. (S. §32. 50.)

Field preacher: Gem. P. W. A. Fischers 11. 30. Gem. k. Bröckers 34. 87, Frauenv. 12. 50, Mrs. M. E. Steinmeyer 10.00. P. Miller v. etl. Gemdgl. 1. 50. Imm.-Gem., Baltimore, 5.00. (p. §75. 17)

Deaf and Dumb Mission: Gem. P. Sennes 22. 75. k. Bröcker of Mrs. M. E. Steinmeyer 10.00. Gem. P. Germanns 2. 55. Emm.-Gem., Buffalo, 9. 86. (S. §45. 16.)

Deaf and Dumb Institution: St. Matth. Comm., Rochester, 2.00.

Hospital in East New York: By P. J. H. Sieker 18. 32. Dch. P. Köpchen 9.00. Gemm. in New York: Imm.Gem. (83rd St.) 2.00. Imm.Gem. (88th St.) 1.00, St. LucasGem. 27.00. Dreieinigk.Gem., S. Brooklyn, 12.00. Gem. in Port Richmond 4.00. (S. §73. 32.)

Orphanage in West Roxbury: P. Merkel v. A. Dihlmann 5 00, P. M. 1.00. Pupils of the upper class of the community in Wellsville 2. 92. Dch. P. Köpchen 7 50. P. Schulze v. A. Verwiebe 2.00. Women's V. of Hartford comm. 4.00. (P. §22. 42.)

Orphanage in College Point: Dch. P. J. H.Sieker 15. 33.

Support Fund: Gem. inWellsville5.00. Dch. k. I. H. Sieker 25.00. P. Brunn 3.00. Gem. P. Heins 12.00. (S. §45.00.) Total: §2018. 46.

N8. In my receipt of 31 August, under "congregation in Alexandria", instead of "from the congregation of P. Bröckers 5.00", it reads "from the congregation of Praeses Brands".

Baltimore, Sept. 30, 1898, C. Spilman, Cassirer.

Entered the coffee of the Western District:

Synodal treasury: Gemm. d. kk. Obermeyer in St. Louis §15.00, Biltz in Concordia 20.00, Muller in Lockwood 4. 26, Fackler in Harvester 3. 60. (S. §42. 86)

General Building Fund:k. Obermeyers Gem. in St. Louis 250.00.

Progymnasium inConcordia: Gemm.d.k.Dautenhahn in Antonia2. 10, Roschke in Freistatt 8. 10, Wacker in Cole Camp 3. 25. P. Biltz v. L. Jungklaus 2.00. (S. §15. 45.)

Inner Mission of the District: Missionary Coll. Obermeyer in St. Louis 75.00, Pflantz in Gordonville 50.00, Fritz in Bismarck 32 95, Gemm. in Uniontown & Longtown 70.00, Schurdel in St. Louis 20.00, v. Jungfr.-Ver. 2.00, Müller in Lockwood 45.00, Gemm. in Emma, Concordia and Sweet Springs 34. 37, Höneß in Lincoln 40.00, Biltz in Concordia 34. 20, v. C. Bergmann 1.00, Fackler in Harvester 14.00, Winkler & Horn in Stratman & Castello 20.00, Gem. in Fort Smith 33. 25, Fr. Schmidt by Mrs. Hoge 2. 50, Fr. Ehlers, thank offering by H. Poos, 5.00. Fr. Roschke, posttr, 1.00. k. Nachtigall's parish in Canton4. 55. P. Richter's parish in Washington 5.00. (p. §489. 82.)

Field preachers' fund: parishioners in Uniontown & Longtown, missionary coll., '15. 70.

Negro Mission: Missionsfcoll.: Gemm. der kk. Obermeyer in St. Louis 50.00, Hartenberger in Paducah 8.00, Pflantz in Gordonville 10.00, Lehr in New Wells 5. 50, Gemm. in Uniontown and Longtown 20 00, Matuschka in Lake Creek 10 00, Müller in Lockwood 5.00, Gemm. in Concordia, Emma & Sweet Springs 10.00, Höneß in Lincoln 10.00, Winkler & Horn in Stratman & Castello 10.00. P. Rodenbeck in Adrian v. N. N. 2.05. P. C. C. Schmidt v. E. Junghans 5.00. k. Fackler's Gem. in Harvester 1.00. (P. §146. 55.)

English Mission: Missionary coll.: Gemm.d.k.Obermeyer in St. Louis 15.00, Pflantz in Gordonville 5.00, Gemm. in Uniontown u. Longtown 10.00, Müller in Lockwood 12.07, Höneß in Lincoln 5.00. (S. §47.07.)

Mission to the Jews: Missionary funds: Gemmd.kk.Obermeyer in St. Lonis 5.00, Pflantz in Gordonville 2 30. (S. §7. 30.)

Heathen Mission: Missionary Coll. Obermeyer in St. Louis 10:00, Pflantz in Gordonville 5:00, congregation of c.. Winkler & Horn at Stratman & Castello 10.00. k. Nachtigalls Gem. in Canton 2.00. P. Facklers Gem. in Harvester 1.00. (S. §28.00.)

Deaf and Dumb Mission: Missionary Coll.: Fr. Obermeyer's congregation in St. Louis 10.00. Congregation of c.. Winkler & Horn at Stratman & Castello 8. 60. P. C. C. Schmidt, Coll. a. Rob. Noacks silb. Hochz., 3.00. (p. §21. 60.)

Emigrant Mission: k.Obermeyers Gem. in St.Louis, Missionfcoll., 5.00.

Support Fund: St. Louis Teachers Conference 4.00. k. Biltz in Concordia 4.00. (p. §8.00.)

Orphanage near St. Louis: P. C. C. Schmidtv. N. N. 5.00, Mrs. Töneböhn 1.00, Mrs. Rolling 1.00. P. Heckel at Kirkwood v. N. N. 1.00. P. Biltz, Coll. a. d. Hochz. BlankeKröncke, 5. 45, coll. a. Ad. Frerkings gold. Hochz. 9. 35. k. Friedrich's Sunday school at Knoxville 4. 38. (S. §27. 18.)

Deaf and dumb institution: P. Zschoches Gem. in Frohna 17. 60. Students in St. Louis: Fr. Biltz for Cl. Wiebusch v. d. Gem. 5.00, v. Frauenver. 10.00. (S. §15.00.)

Students in Springfield: P. Rothe for P. and M. Dautenhahn, Coll. a. d. Hochz. Kohler-Stahl, 4. 50. teacher Topel in Alma from the Youth Ass. for Bro. Wiegmann 5.00. k. Drögemüllers Gem. in Kurreville 1.00. (S. §10. 50.)

Seminarians at Addison: Fr. Hamm at Longtown, Coll. a. d. Hochz. Heise-Hacker for Hüschen, 5.00.

Students in Concordia: P. Brinks Gem. in Sweet Springs 8. 70. P. Wacker's Gem. in Cole Camp for Geo. Häfner5.00. (S. §13. 70.)

Pupils in Milwaukee: Teacher Topel in Alma from the Youth Ass. for J. Mueller 5.00.

Church building fund: P. Kretzschmar v. Frl. L. H. 2.00. k. Facklers Gem. in Harvester 1.00. (S. §3.00.)

German Free Church: P. Höneß' Gem. in Lincoln 5.00.

Parish in Morganton: Fr. Demetrios Parish in Emma 7. 76.

Parish at Jennings: P. O. Hanser in St. Louis v. Women's Assoc. 10.00.

Christ Church in St. Louis: Fr. Obermeyers Gem. in St. Louis 300.00.

St. Louis, October 11, 1898. H. H. Meyer, Cassirer. 2314 X. 14. 8t.

Income in the coffee of the Wisconsin - District

(until October 1, 1898):

Synodal Fund: For C. J. Broders: P. Küchle of Mrs. Mitzelfeld §1.00. P. H. C. Müller, Coll. in Hanover, 3. 75, in Center2. 50. p. Hähnel, Coll. at Batavia & Cascade, 11.00. k. Grüber, Missionsfcoll. d. Gemm. in Town Maine & Scott, 5.00. P. Erck, Coll. in Oshkosh. 21. 92. (S. §45. 17.)

Allgemeine Innere Mission: k.Dürr, Missionsfcoll. in Waysive, 4.00.

Inner Mission: Missionsfcoll.d. Gemm.d.kk.: Steuber, Butternut & Glidden, 25.00, Bretscher, Wausau, 68. 50, Fuhrmann in & near Clintonville 58. 53, Hähnel, Cascade & Batavia, 40.00, Dürr, Wayside, 10 00, Röhrs, Clinton, 30.00, Grüber Town Maine & Scott, 75.00, Treff, Town Richmond, 75.00, Ohldag, Hurley, 8.06, Penalties, Watertown, 75.00, List, Wittenberg, 20.00, Eggers, Town Lake, 15.00, Brandt, Lebanon, 40.00, Georgi, Dorchester, 8. 42, Friedrich, Fall Creek, 50.00, Albrecht, Muwaukee, 18.00, Spilman, Edgerton, 15.00, Sagehorn, Town Rantoul, 30.00, Kuehnert, Sharon, 21. 53, Krusche, Grand Navids, 13.09, Hoffman", Theresa, 25.00, Grothe, Reeseville, 25.00, Lehmann, Amherst, 22. 20, Bittner, Grand Rapids, 10.00. Georgii, Almond, 20.00, Nickel, Shawano, 31. 50, Kuechle, Milwaukee, 100 00, Erck, Oshkosh, 50.00, Lätsch, ChippewaFalls, 18. 45, Sprengeler, Milwaukee, 190. 88, Penalties that. 75.00, Hudtloff, Belle Plaine, 10.00, Monhardt, Burnette, 20.00, Matthes, Milwaukee, 60.00, Schlier 50.00, Rubel 30 00, Houses, Portage, 35.00. P. Huebner's comm. at Adell 13. 16. P. Gutekunst's comm. at Hay Creek 5. 25. Thank offering for happy return home from war v. M. 50.00. Contributions: H. August Lüdke 125.00, J. H. Fischer 1.00, P. G. Küchle 2.00. P. G. Küchle v. J. Mau 1.00. (S. §1666. 57.)

Negro Mission: For Salisbury: From some students to teacher Seiles class . 40. P. Erck v. J. Hammer 1.00. Mission Festcoll. d. Gemm. d. ??.: Hähnel, Cascade & Batavia, 10.00, Duerr, Wayside, 6.00, Grüber, Town Maine & Scott, 10.00, Strafen, Watertown, 10.00, List, Wittenberg, 5.00, Georgi, Dorchester, 5.00, Brandt, Lebanon, 17.00, Friedrich, Fall Creek, 28.00, Sagehorn, Town Rantoul, 10.00, Hoffmann, Theresa, 10.00, Grothe, Reeseville, 5.00, Kuechle, Milwaukee, 23. 50, Bittner, Grand Rapids, 10.00, Erck, Oshkosh, 10.00, Penalties, Milwaukee, 10.00, Homes, Portage, 10.00, Hudtloff, Belle Plaine, 10.00, Matches, Milwaukee, 15.00. (S. 8205 90th).

General English Mission: Mission Festcoll. d. Gemm. d. ??.: List, Wittenberg, 5.00, Friedrich, Fall Creek, 8.00, Spilman, Cdger-ton, 11. 10, Matches, Milwaukee, 8. 50. (pp. 832. 60.)

English Mission in Milwaukee: Missionfcoll. d. Gemm. d. ??.: Hähnel, Cascade and Batavia, 7. 50, Dürr, Wayside, 2.00, Friedrich, Fall Creek, 4.00, Albrecht, Milwaukee, 2. 32, Grothe, Reeseville, 4.00, Strafen, Milwaukee, 8. 53, Häuser, Portage, 5.00, Monhardt, Burnette, 4. 51, Matthes, Milwaukee, 5.00, Rubel das. 5. 52, Schlerf 18.07. (p. 866. 45.)

Indian Mission: Mission Festcoll. d. Gemm. d. ??.: Hudtloff, Belle Plaine, 16. 48, P. Georgi, Dorchester, 5.00. (p. 821. 48.)

Heathen Mission: Mission Festcoll. d. Gemm. d. ??.: Duerr, Wayside, 7.00, Grüber, Town Maine & Scott, 5.00, List, Wittenberg, 5.00, Brandt, Lebanon, 11. 30, Friedrich, Fall Creek, 8.00, Sagehorn, Rantoul, 5.00, Hoffmann, Theresa, 5.00, Grothe, Reeseville, 5.00, Bittner, Grand Rapids, 12. 84, Matthes, Milwaukee, 10.00, Rubel das. 10.00. (pp. 884. 14.)

General Mission to the Jews: For New York: P. Lehman", Coll. at Amherst, 3. 50, P. Sagehorn, Coll. at Rantoul, 5.00. Mission Coll. d. Gemm. d. ??.: Duerr, Wayside, 7.00, Roehrs, Clinton, 3.04, Penalties. Watertown, 5. 80, List, Wittenberg, 5.00, Georgi, Dorchester, 5.00, Friedrich, Fall Creek, 2.00, Spilman, Edgerton, 5.00, Hoffmann, Theresa, 4. 50, Grothe, Reeseville, 5.00, Erck, Oshkosh, 5. 25, Hudtloff, Belle Plaine, 10.00, Monhardt, Bm nette, 5.00. (S. 871.09.)

Support fund: contributions: Fr. Wilhelm 1.00, ?. Bürger 5.00, Teacher E. Schmidt 2.00. P. Grüber, Missionary Festival Coll. in Town Maine & Scott, 10.00. P. Dorpat, Coll. in Town Wilson, 6.00. P. Grothe, Coll. in Reeseville, 7. 60. Dch. Teacher H. F. Ahrens v. etl. teachers of Milwaukee Teachers' Conf. 4. 10. P. Hoffmann v. d. Rock River Pastoral Conf. 12. 50. (S. 848. 20.)

Students in St. Louis: Fr. Grüber, Weber-Brandenburgs Hochz., 2.04. Fr. Rubel, Klug-Knüppels Hochzt. for Rose, 3. 5Ö. P. Wolbrecht v. W. Kroos for H. Koche 5.00, v. Jungfrauenver. for Schütz 5.00. P. M. Otto, Coll. for G. Kantes, 5. 50, P. Nickel, Missionsfestcoll. for H. Engel, 10.00. (S. 831.04.)

Students in Springfield: P. Wolbrechtv. Women's Club for W. Bennecke 5.00.

Students in Milwaukee: Fr. Duerr, Alb. Schwans Hoch;,, 6. 40. P. Georgi, Missionfcoll. in Dorchester, 10.00. (p. 816. 40.)

Students at Addison: P. Schlerf, Petersen-Marths'Hochz. for G. Windisch, 5.00, Coll. for dens. 9.07. (S. 814.07.)

Orphanage in Wittenberg:?. Grüber, Krüger-Leitzkes Hoch,, 2. 20. P. Löber from teacher Greves Klaffe 1.00, from Jungfrver. 3.00. Fr. Hudtloff, Jul. Beversdorf's silb. Hochzt., 3. 30. (p. 89. 50.)

Deaf and Dumb Institution in Norris: Fr. Löber v. Virg. in Milwaukee 3.00.

Allgemeine Taubstummenmission: P. Sievers v. Frl. E. Rollmann 2.00, Schumann-Graffenius' Hochzt. 6.06. (S. 88.06.)

Saxon Free Church: Bro. Frederick, Missionfcoll. at Fall Creek, 2.00.

Danish Free Church: Missionsfcoll. d. Gemm. d. ??.: Plaß, Afhippun, 1. 17, Friedrich, Fall Creek, 2.00, Hudtloff, Belle Plaine, 10.00. (p. 813. 17.)

Wisconsin Church Building Fund: P. Daib, Coll. in Merrill, 5.05.

Lutheran Children's Friendship Society: P. Grüber, missionary coll. in Town Maine and Scott, 1. 61. P. Monhardt, Beske-Sägers Hoch;,, 5. 10. P. Heyner, Lenze-Heilands Hochz., 5. 45. (p. 812. 16.)

Stevens Point, Wis. church building fund: P. Grüber, mission coll. in Town Maine & Scott, 20.00. P. H. C. Mueller, contribution, 1.00. (S. 821.00.) Total: 82386.05.

Milwaukee, Wis. the 1st of October, 1898.
G. E. G. Küchle, Kassirer. 2820 State 8t.

Pilgrim House and Emigrant Mission.

Revenue from July 1 to September 30, 1898.

1st Pilgrim House: Kaff. C. Spilman 85.00, Kaff. C. Ä. Kämpe 5.00. (Total: 810.00.)

2nd Emigrant Mission: Anna Seebeck 1.00, Fr. P. Löber 1.00, Th. Lange 5.00, Friedericke Ritzendahl 1.00, Mrs. Mutz. 50, Maria Mergenthaler. 50, Mrs. L. Lange 1. 25, Anna Scholze . 15, P. R. Kretzmann 2.00, Frd. Köhler 2.00, Kaff. C. Spilman 33. 92, Kaff. C. A. Kämpe 38 00, Kaff. F. H. Harms 26.00, Kaff. Th. H. Menk 15. 35, Kaff. Carl Ruppel 5.00, Kaff. H. H. Meyer 18. 75, Kaff. G. E. G. Küchle 11. 65. (Total: 8163.07.)

Non-interest bearing loans have been recovered 110. 10, nothing has been received.

For the Free Church in Germany 202. 57 were received and for the Danish 65. 95. S. Keyl.

Received for our college organ by the pupil Glade from quite a number of members of Fr. Däumler's parish 811. 50 with hearty thanks. Theo. Bün-ger.

Report on the treasury of the Negro Mission

for the period August 1, 1896 to July 20, 1898.

Intake:	
From the Missouri Synod:	
From the California and Oregon District	18. 65
From Canada District	115. 53
From Illinois District	4243. 80
From Iowa District	1077. 52
From the Kansas District	250.01
From Michigan District	1278. 68
From the Minnesota and DakotaDistrict	1161. 82
From the Middle District	3121. 40
FromNebraska District	1445. 84
From the Eastern District	2678. 41
From theSouthern District	216.04
From the Western District	2261. 66
From theWisconsin District	2102. 50
	----- "19971. 86
From the Michigan Synod.....	" 54. 75
From the Mtnnesota Synod	337. 84
From the Wisconsin Synod	592. 36
	-----984. 95
From Missionary F. J. Lankenau, Surplus of Christmas Gifts	71. 27
From the Norwegian Synod.....	" 18. 46
From the German Free Church	199. 10
	----- 217. 56
	"21245. 64
From the Negro Communities:	
Bethlehem, New Orleans, La.....	" 533. 25 St. Paul, New Orleans, La
	375.00 Mount Zion, New Orleans, La
	28. 15
Grace, Concord, N. C	55.00
Grace, Greensboro, N. C	24.00
Rtmertown, N. C.....	: 10 00
Rockwell, N. C	3 83
Gold Hill, N. C	3. 45
Meherrin, Va.	15.00
Atlanta, Ga	5.00
	----- 1052. 68
Surplus of the "Missionary Pigeon	"2378. 83
Surplus of the "Imtüerau Pioneer"	377. 43 --2756. 26
For property in Little Rock, Ark	1000.00
	"26054. 58
Loans	8700.00
Cash in hand on 31 July 1896	262. 24
	"35016. 82
Issue:	
For Mount Zion in New Orleans, La	7235. 50
For St. Paul in New Orleans, La	3440.00
For Bethlehem in New Orleans, La.	3975.00
For Holy Trinity in Springfield, Ill	935. 60
For the stations in Meherrin and Prince Edward, Va	1382. 50
For the stations in Concord, Rimertown and Mount Pleasant, N. C	3406.00
For wards in Charlotte and Meyersville, N. C.	1510. 54
For the stations in Greensboro and Elon Col. lege, N. C	3731. 17
For the stations in Salisbury, Rockwell, Gold... Hill and Catawba, N. C	1457. 61
For the stations at Atlanta, Ga. and Wilmington, N. C	1674. 82
Various editions	1652. 40
	"30401. 14
Loan repaid	3900.00
Stock in coffee	715. 68
	"35016. 82
St. Louis, Mo. July 20, 1898.	
A. C. Burgdorf, Kassirer.	
We, the undersigned Committee, have, in accordance with the order received, carefully examined the books and accounts of the Treasurer for the Negro Mission for the period from August 1, 18'6 to July 20, 1898, compared them with the vouchers and found them to be correct, and hereby certify that the above cash report agrees with the same.	
I. F. Schuricht. R. H. Leonhardt.	
Received for orphanage in Addison, Ill:	
From churches, etc., in Illinois, for current expenses: P. Rabe, Dorkville, of s. Gem. "15. 56. ?. Schmidt, Chicago, of members s. Gem.: Chr. Freundt, L. Wöltjen, H. Westfahl, Th. Sodemann, J. Franz. J. Lembcke, K. Walter, A. Lachmann, Th. Reinhardt, H. Rosten, A. Baumann, J. Krücke each 1.00; J. Schröder . 75; E. Teuber, Fr. Böning, H. Osten J. Mertens, Fr. Tripphahn, Herm. Bohnhoff, Joh. Tripphahn and Wilh. Tripphahn each . 50, together 16. 75. From P. Ferd. Sievers' Gem. in S. Chicago dch. F. C. Schultz 22. 66. L. Bertram, Crystal 9ake, Coll., 9. 31. L. Schwarzkopf, Willow Springs, bequest of the late Wwe. Mihm, 25.00. P. Pfothenauer, Lemont, Hochzcoll. at HonnstengelBerlin, 4. 75. P. Schmidt, Chicago, from Ferd. Schultz 1.00 u.	



v. F. Milhahn 2.00. B. Feiertag, Chicago, by his Gem. 18.00. B. Rüder, Arlington Heights, Coll. of his Gem., 30.00. B. Nützel, Chicago, by his Gem. 9. 41. B. Schröder, Kankakee, Coll. of his Gem. 15.00. B. Uffenbeck, Chicago, coll. of his gem. 133. 25. B. Bartling, Austin, coll. of his gem. 15. 12. B. W. Heyne, Decatur, by N. N. . 50 u. v. N. N. . 50. B. Leeb, Chicago, v. d. Gem. 18. 60. B. Hiebei, Riverdale, v. Marie Eidam 5.00. B. Mende, Welton, for anniversary books . 50. B. Rabe, Warsaw, by Mrs. D. Kraushaar 1.00. B. Feddersen, Homewood, tzocheitscoll. b. Nietfeld-Brinkmann, 8. 50. (S. -352. 41.)

Of children, etc., in Illinois: 56. 35. (Quoted in the "Children's and Youth Gazette.")

Board money: From J. P. Hansen, Lake Linden, Mich. 4.00f. s. daughter, B. Schmidt, Chicago, from Mrs. S. Stumpfhaus 12.00 f. her children. (S. -16.00.)

Addison, Ill. 8 October 1898.

G. Ritz mann, Kassirer.

For poor students from South Dakota

received with thanks since June 1: From B. Licht -5.00. B. H. Luecke's Gem. to Mansfield, 9. 45. B. R. Uhlmann, Coll. on d. wedding Weerts-Cichmann, 3. 10. By Kass. Menk 13. 25. B. Karstensen, Pentecost coll., 7.00. B. Uhlmann's coll. 4 50. B. Thusius' coll. in Flensburg 10.00, at Delmont 2. 25. By Kass. Menk 6. 50. conference coll. in Flensburg 24. 37. (S. -91. 92.)

Sioux Falls, S. Dak. 7 October 1898.

G. H. Buscher.

New printed matter.

Thirty-seventh Synodal Report of the Michigan- District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1898. St. Louis, Mo. Concordia Publishing House. 68 pp. Price: 15 Cts.

The synodal address of this report describes the evil time in which we live, and shows how we Christians are to prepare ourselves for it. With this, the doctrinal discussions are introduced in an excellent manner, which deal with the subject: "The dangers, against which we Christians must especially arm ourselves in these last times. In them, as is proper, the conscience is sharpened with reference to the sins to which our time in particular is subject. In the third thesis - the first two have been developed in the past year - all kinds of sins and dangers in domestic life are pointed out: Corruption of the married state, degeneracy of youth, slackening of child discipline, hedonism. In the fourth thesis, the dangers in commercial life are highlighted: the general striving for the easiest and greatest possible profit, the widespread dishonesty in trade and commerce, the hostility between employers and workers. In each thesis, of course, we are also shown how we should fight these sins with God's Word. We would therefore like to have this report warmly recommended to our people.

F. B.

Eight choral songs arranged and edited for mixed singing societies by Hermann Ilse. Collinwood, Ohio. 1898. 16 pages 6^X10. Price. 20 cents; by the dozen -1. 75. trial copies 15 cents in postage stamps. To be obtained from the publisher or from Concordia Publishing House, St. Louis, Mo.

An appealing collection that mixed choirs should have recommended to them. The eight numbers find: Psalm 100, Thou my soul, sing. Behold, how fine and lovely. Nach der Heimath süßer Stille. In silent night. Morning song. The first song. The little Els. The text of the secular songs is also pure, the music good, coming from proven masters, arranged and set for mixed choir by the editor. Among the secular songs, we particularly liked the old German folk song after Johannes Brahms.

L. F.

Changed addresses:

Rev. L. Luvtsöiv, 1015 Bin" 8t., Buoblo, 6o1o.

Rev. Tdvo. IV X. Xiuek, 833 12tū 8t., L'ililivaukes, >Vis. kev. Xmil B. Isler, 40 Lssvx 8t., nvar 3s.ms.iea ^ve, Lrooklzm, X. V.

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Herausgegeben von der Deutschen Evang.
Zeitweilig redigirt von dem V.

Vol. 54.

(Sent in by P. C. M. Z.)

Short interpretation of the doctrines of the "Lutheran" catechism for the "common" man. Christians.

(Continued.)

I. Of Christ's resurrection.

The second stage of the exaltation of our Lord Jesus Christ is His resurrection. Of this the second article speaks with the words: "The third day He rose again from the dead.

What the Gospels tell of the resurrection of Christ is, in brief, this: Christ emerged victorious from the tomb on the third day with a transfigured body and showed Himself alive to His disciples.

Again and again the scripture speaks of the resurrection of Christ. To be witnesses of the resurrection of Christ, that is what Peter calls the actual profession of the apostles. Apost. 1, 22. The Scriptures attach the highest importance to the resurrection of Christ. Yes, the resurrection of Christ is so important that the apostle Paul writes: "If Christ is not risen, then our (the apostles') preaching is in vain, and your (the Christians') faith is in vain, ... if ye be yet in your sins, they also which are fallen asleep in Christ are lost." 1 Cor. 15:14, 17, 18. Surely stronger words cannot be used to emphasize the importance of the resurrection of Christ!

Cheaply, therefore, we ask, What then is the meaning of the resurrection of Christ so high?

To this question we give a threefold answer.

First of all, the resurrection of Christ, and it alone, proves irrefutably that Christ is the Son of God and that His teaching is true.

We want to lay that out recently.

Christ appeared and preached that He was the Messiah promised in the Old Testament, the Son of God, the Savior of the world. He also testified to Himself as such through the great signs and wonders He performed. - The most irrefutable and main sign



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No. 22.

but it must have been that He rose from the dead. Why? Because it was prophesied in the Old Testament that the Messiah would rise from the dead. Therefore in the days of His flesh, that is, of His humiliation, He Himself foretold His resurrection from the dead, and set it forth as the one and chief sign that He was truly the Son of God, and the Saviour of the world. For when after His cleansing of the temple the Jews said to Him, "What sign dost Thou show us that Thou mayest do these things?" He answered them, "Break down this temple, and the third day I will raise it up." But He spoke of the temple of His body. Joh. 2, 18-21. Likewise you may read Matth. 12, 39. 40. and 16, 4. and 20, 17-19. - Now if He had not risen from the dead, could He be the Son of God and His teaching true? Certainly not. But since He is risen, since death, which holds all things, has not held Him, this is truly the most irrefutable sign that He is truly the Son of God, and that His doctrine is true.

Second, the resurrection of Christ proves irrefutably that God the Father accepted the sacrifice of His Son for the reconciliation of the world.

To understand this properly, you must remember one thing first. It is this: Christ did indeed rise from the dead by His own power and might, because He is the Prince of life. Scripture says this in more than one place. Only remember the word of Jesu just heard, which He said to the Jews at the cleansing of the temple. You may also read John 10:17, 18. But Scripture also often says that God the Father raised up Christ. See, for example, Acts 3:15. 3:15, where Peter says to the Jews, "Ye have killed the Prince of life. God hath raised him from the dead, and we are witnesses of it." And Rom. 6:4, Paul writes, "Christ is raised from the dead by the glory of the Father." And these scriptural statements do not contradict each other at all, for Father and Son are one in essence, and what the Father does, the Son does likewise.

And now for our sentence.

Christ wanted to reconcile the sinful world to God. He took their sin upon himself. Awoke to become the Lamb of God who bore the sin of the world. God Himself cast all our sin upon Him. And Christ was sacrificed on the cross for us. - But on the third day God raised Him from the dead.

What was the significance of that?

Imagine that God had not raised Christ. -What would that have meant? It would mean that God would not have been reconciled through the sacrifice of Christ, that the righteousness of God, offended by the sin of the world, would not have been satisfied through the sacrifice of Christ. And the apostle's preaching would be in vain; the Christian's faith would be in vain; we would still be in our sins; those who have fallen asleep in the faith of Christ would be lost.

But now God hath raised up Christ from the dead, of whom all the apostles are witnesses. - And what is the meaning of this? Surely this, that God is fully reconciled through the sacrifice of Christ; that the righteousness of God which was offended is fully satisfied through the sacrifice of Christ; that therefore all the preaching of the reconciliation through Christ is truth; that the Christian faith rests on an unshaken foundation; that we are no longer in our sins; that they who have fallen asleep believing in Christ are not lost, but are blessed.

The resurrection of Christ from the dead, therefore, proves irrefutably that God the Father accepted the sacrifice of His Son for the reconciliation of the world; it is the solemn absolution of the whole world from its sins, the divine righteousness of the whole world for the sake of Christ's sacrifice. "Christ was given for our sins, and raised for our righteousness." Rom. 4:25. "As by one (Adam's) sin came condemnation upon all men: so also by one (Christ's) righteousness came justification of life upon all men." Rom. 5, 18.

Do you understand? Oh, think about that! -

And finally, the resurrection of Christ proves that all believers will be resurrected to eternal life. Christ says and promises them

That. He says to them, "I live, and ye also shall live." Joh. 14, 19. And that He can and will make good His promise, we see from His own resurrection: for He became mighty of death. Our death was upon Him, and this death of ours was put to shame in Him. If by faith we belong to Him, we are made partakers of Him; if by faith we are made partakers of His conquest of death, we shall live, though we die, and on the last day we shall be raised to eternal life. -

"I know that my Redeemer liveth!" He is truly Christ, the Son of the living God! I am perfectly reconciled to God through Christ's sacrifice! Death cannot kill me, and on the last day I shall rise again to eternal life! Thus speaks every Christian in view of Christ's resurrection. So speak thou also with complete confidence.

m. Of the ascension of Christ and His sitting at the right hand of the Father.

The third stage of the exaltation of our Lord Jesus Christ is His ascension into heaven. The second article speaks of this with the words: "Ascended into heaven, seated at the right hand of God the Father Almighty.

We give here only a very brief summary of the Gospel accounts of the ascension of Christ. It is this: On the fortieth day after His resurrection the HEART gathered His disciples on the Mount of Olives, which is near Jerusalem. After He had spoken to them and blessed them, He ascended visibly until a cloud took Him up and away from before their eyes. And He sat down at the right hand of God, the Father Almighty. Marc. 16, 19. apost. 1, 9-12.

So this is where the Lord Jesus went and this is where He is now: at the right hand of God, the almighty Father, or as the scriptures say: at the right hand of the majesty on high, at the right hand of power. Hebr. 1, 3. Matth. 26, 64.

But what does it mean that Christ is seated at the right hand of the Father? It means that Christ in His human nature has entered into the glory of the Father; that according to His human nature He has been exalted to divine, infinite, and eternal majesty and power; that He, the God-man, with the Father, reigns and rules mightily over all creatures.

This is exactly what the Scriptures teach. It says, "The God of our Lord Jesus Christ, the Father of glory, hath set him at his right hand in heaven above all principality, power, might, dominion, and all things that are named, not only in this world, but also in that which is to come. And hath put all things under his feet." Eph. 1, 17. 20-22.

And do you still ask where Christ, the God-man, is even after His human nature? - He is where the Father is, and where the Father's glory, majesty, and power are, for He is seated at the right hand of the Father, and of majesty and power. Truly He is not shut up in any room, nor even in any heaven; but He is everywhere, and He fills all things, according to His divine nature, and also according to His human nature.

Of course we cannot understand this. But we should not want to understand it either, but we should believe it, believe the scripture which gives us

that says. It says, "He that went down, the same is he that ascended up above all heavens, that he might fill all things." Eph. 4, 10. And the Lord JESUS himself saith, "Where two or three are gathered together in my name, there am I in the midst of them." Matth. 18, 20. And, "Behold, I am with you always, even unto the end of the world." Matth. 28, 20.

This is the right understanding of the words, "Ascended into heaven, sitting at the right hand of God the Father Almighty."

And thus seated at the right hand of the Father, Christ exercises His office as our Saviour and Beatificator. This is well to be remembered. In His exaltation He has not forgotten us. He who has set Himself so high, yet looks upon the lowly things of the earth. The Father, who has exalted Him, has also made Him the head of the church. Eph. 1, 22. Also in His exaltation Christ is our mediator, our prophet, high priest and king.

This is a great comfort, that the Lord Jesus is also at the right hand of the Father the same our dear Saviour that He always was.

And how - how does He now exercise His office?

He gives us His gospel, and with it His Holy Spirit, that the same may work, strengthen, and uphold the right faith in us, and make us obedient disciples beloved of Jesus. "Wherefore He saith, He ascended up on high, and led captivity captive, and gave gifts unto men." Eph. 4:8, Ps. 68:19. - He is our Advocate with the Father. He has "an everlasting priesthood. Wherefore he also is able to save forever them that come to God by him, and to live forever, and to pray for them." Heb. 7:24, 25. We poor sinners and weak men can boast, "Who will condemn? Christ is here, who died; yea, rather, who also was raised from the dead, who is at the right hand of God, representing us." Rom. 8, 34. - He, as our gracious and almighty King, rules and protects us against all the power of the devil, of the world, and of our own evil flesh. Jer. 33, 15. 16. He is in our midst. He dwells and walks invisibly in His church and congregation; He is with us always, even to the end of the age; He guides us rightly according to His gracious counsel, often strangely, but always blessedly. - He prepares for us the place in heaven, for He shows His merit to the Father, purchased for us. Joh. 14, 2. In His exaltation He makes true His word, which He once spoke in deepest humiliation, the word: "Father, I will that where I am, they also which thou hast given me may be with me, that they may behold my glory which thou hast given me." Joh. 17, 24. the word He makes true: "Where I am, there shall My servant be also." Joh. 12, 26.

O Lord JESU, thou our exalted Saviour, yea, show us after thee Only for and for, And grant that we may follow thee into thy kingdom, And make us like unto the chosen multitudes.

(To be continued.)

Help God, how great a blessed lord is he who gladly hears God's word and runs, that he has such great glorious guests with him as the Father, Son and Holy Spirit. (Luther.)



Curriculum vitae of the blessed Prof. C. A. T. Selle.

(Continued.)

12. joys and sorrows in home and office.

We did not lack the dear house cross either. Of the eleven children with whom our marriage was blessed, only three remain: Hannchen Steinbach, whose husband is a teacher in Chicago and who still has seven children living; Ernst, senior teacher and organist at my old dear parish in Rock Island, with eight children, of whom the oldest son, Ernst, is also already a teacher in Boone, Iowa; and Ludwig, in Fr. Succop's parish in Chicago in the same position as his brother in Rock Island, with two children. Of the remaining eight, two died while still small in Crete, and six already grown, ranging in age from 18 to 33 years. Five of these we lowered to the grave within four years; the sixth, already a student in St. Louis, followed them about three years later. Oh, the misery of seeing our dear, gifted sons and daughters, who used to be so flourishing and strong, wither away one after the other for years under the terrible scourge of God: consumption! To hover again and again between fear and hope, and then again and again to have one piece after another torn from our hearts - we would have perished in our misery if God's law had not been our consolation! He, the merciful God, helped us so that we could humble ourselves under his mighty hand and that our hearts could laugh while our eyes were dripping. We knew that all these dear children had died blessed and that the grace of God had never left us. But the heavy blows noticeably depleted our innermost marrow. Especially my poor wife suffered greatly. In addition to the grief, there were physical ailments of various kinds. For many years now she has only been able to creep across the floor, even to limp, and sometimes not even for a long time - doubly sensitive for a restlessly active nature. In addition, at a ripe old age, the cataract has darkened the light in her eyes more and more, so that she has not been able to read anything for a long time, and can hardly recognize anyone in the immediate vicinity. - I myself, on the other hand, in spite of all my physical weakness, a double abdominal defect which occurred in 1885 and a bad stomach complaint connected with it, have otherwise enjoyed tolerably good health for a long time, so that after 25 years of activity at the Seminary I was still allowed to say to God's praise that during this long time I have never had to suspend my lectures in the Institute for even three days in succession through illness. Two years later, in 1888, things turned out differently. At the beginning of October, my covered cart fell over on the way home from church, due to the loss of a bolt, in such a way that for a short time the entire load of the cart rested on me. God spared my life; but one arm was broken at the elbow joint. After three days I was able to return to my duties with the arm in the sling. Six weeks later, before the bandage was removed, as we were about to leave for church, I suffered a stroke. Although God in mercy prevented any paralysis, it was only after two months that I was able to resume part of my work at the seminary, and after another month that I was able to resume it fully. Since that time

I have preached again only exceptionally a few times, so last, and probably at all and forever at the very last, in Chicago at Father Wunder's 40th anniversary of ministry. *) The dear brothers want to spare me because of my age. In the late winter of that year (1892) the flu seized me, and in such a way that again my end was expected. It laid me up for six weeks and I will hardly ever completely overcome its effects. - We have also been affected by much other suffering. For example, a dear, godly daughter-in-law, who had her home with us for many years after the death of our son Gustav, endured unspeakable suffering in a ten-year illness. She spent her last years under the loving care of her dear brothers and sisters in Fort Wayne. Her dear pastor there used to call her only his martyr. After a clumsily performed major operation, she was raptured from all her misery by a blessed death. We will not speak of other afflictions. - It has often been said of us, "It is enough now, O Lord!" We are old and often weary of life. It is also getting lonely. My brothers in the flesh have already all sunk into the grave and, what cut deeper, a Francke, a Lindemann, a Stubnatzy, a Wyneken, a Sihler, a Walther, a Crämer and so many, many other dear comrades in arms, on the cross and in the Neich have left us! It is true that we are still supported, without any worries about food, by the faithful love of our remaining children and grandchildren, my dear colleagues at the seminary and numerous other brothers in the faith; it is true that we have our heartfelt joy in the miraculous building of the synod and the church, in which we ourselves were allowed to perform a few weak tasks as assistants: but what can we still do for God's kingdom? We are often homesick for the most glorious, heavenly home that is certain to us. We would rather go there today than tomorrow, if only we could leave here at the same time, my wife and I! But God knows and gives the best hour, and we cannot remain separated for long.

Our dear Lord has also not left us lacking in special refreshments. Among them is my 25th anniversary as a professor at the seminary. I could have celebrated several other anniversaries before, but I managed to let them pass in silence. This time, however, my present and former dear students, as well as my dear colleagues and numerous other friends, did not want to miss the opportunity to give me a great surprise. And they succeeded perfectly. Without any previous idea of what was in the works, on June 29, 1886, I found my apartment decorated with garlands, etc., as soon as I awoke in the morning, and immediately the students serenaded me. This was followed by my children from Rock Island and Chicago. At ten o'clock in the morning, all my colleagues escorted me into our large, beautiful auditorium. The auditorium was also decked out in festive decorations, filled with students and numerous guests from near and far. First of all, there was a celebration of a church-like character, at which Director Krauß held a speech that was only too highly honored. In the afternoon, with the auditorium packed to capacity, there was a more free celebration, admittedly after a splendid program. Numerous musical presentations

*The blessed Selle was still able to preach the festive sermon in Chicago at the Synodal Jubilee in 1897. See "Lutherans" 53, 129.

- among them a hymn composed by College Hamann especially for this occasion -, presentation of many only too precious gifts, a poem dedicated to me by Father Reinke, speeches, German and English, on the part of two dear students, etc. followed in rapid alternation. My dear wife was literally forced to share the seat of honor with me. I was literally inundated with telegrams and letters of congratulations. In the evening, the large seminary building was magnificently illuminated. How my heart was in the midst of all this? I walked, stood and sat in a half-dream all the time. A joy mixed with deep melancholy filled me. I praised God for such abundant love, but the consciousness of my unworthiness wanted to press me to the ground. - Shortly before Christmas 1891, a similar celebration was prepared for colleague Brauer. - God bless our dear, dear seminary! May He keep in it, above all, the sweet gospel of the free grace of God in Christ Jesus pure and pure, and the right Christian spirit! May he let flow from it, as before, rich and ever richer streams of blessing for the salvation of his kingdom and especially for the ever more glorious blossoming of his beloved Lutheran Zion here at home!

On November 7, 1891, my wife and I had the high grace from God to celebrate our golden wedding anniversary. Of the invited guests, we certainly expected to see at least a hundred here in person, and, as we learned afterwards, many more would have appeared, even uninvited, but warmly welcome. Unfortunately, when almost all the preparations had been made, I suddenly had to cancel a larger celebration. A dear granddaughter, who had been with us for a long time, fell ill with scarlet fever. Her condition was not particularly alarming; we kept her strictly isolated, but we did not dare expose anyone to the great danger of infection without warning. Nevertheless, our children, some of the grandchildren, and some of the neighbours and other friends, even from Rock Island, were not deterred from hastening to us. My wife, who had also already had to stay in bed for eight days, was able to be up most of that day, but then became seriously ill again for long weeks. Of course, this time too, our dear pupils serenaded us, and they were given their own little party in the inn building. There was also a lot of excitement in the house. The "young" bridal couple were resplendent in gold jewellery. Prof. Brohm gave us a lovely speech. And now followed chorales, other musical lectures, free conversation and parlor games in colorful alternation. It goes without saying that the body, too, was duly endowed with the rich gifts of God. Hundreds of well-wishers from this and the other side of the ocean arrived, mostly by letter and telegraph, offering their congratulations in poetry and prose. This time, too, we were showered with gifts, including even those from California, Fort Wayne and Rock Island. Among these, we were most amused by the one from the students. It consists of two golden appendages (loquets). Now almost every teacher at higher institutions has his nickname among the students. My dear rascals, however, took the liberty of having mine engraved on the gift presented to me! Fortunately, this nickname, which I have had for many years, is such that I do not need to be ashamed of it: it only puts a

testifies to the bond of heartfelt love that has always embraced me and the great multitude of my students. For it is, "Papa."

And herewith the "course of life" may have reached its end. Praise be to God for all his mercies! For

"There is nothing in me or my life on this earth...
What Christ has given me is worthy of praise."

My motto shall remain and my funeral text shall be: Rom. 3, 24. 25.

(To be continued.*)

Eleventh Report of the Commission on Negro Mission of the Evangelical Lutheran Synodal Conference of North America.

(For the period from August 1896 to July 1898.)

(Conclusion.)

In New Orleans, La. we have three flourishing Negro parishes. Mt. Zion and St. Paul, with two fine churches and commodious schoolhouses, are under Father Lankenau. Mt. Zion's property has a value of \$10,000; two teachers teach weekly school-150, Sunday school 170 children. The number of souls is 255, communicated 505. The average attendance at the two services was 100 in the morning, 60 in the evening, and 33 during the week. For the building of the church the congregation contributed \$1008.75. It was dedicated February 21, 1897. In addition, the congregation regularly contributes \$25.00 monthly to the missionary treasury from now on. The missionary gives the congregation the testimony that they are the longer the more diligent in attending the services and serious in godly conduct. He can also give the same testimony to his second station, St. Paul. Teacher Niewedde teaches the upper class. The lower class is taught by Siebelitz, who graduated from the seminary in Springfield last year and can therefore assist Father Lankenau in preaching. The number of children in the weekly school is 140, in the Sunday school 150. The number of souls is 215, the number of communicants 100. This congregation also contributes regularly \$25.00 per month to the missionary treasury. While the older members of the congregation are Christian and attend church regularly, the missionary is especially pleased to be able to boast that the growing youth of this congregation is a true ornament to the congregation in their Christian works and character.

Missionary Koßmann's report on his station in Bethlehem is equally gratifying. He praises God's rich blessing on his work, especially in the past year; not only is the congregation diligent in church attendance, but also proves the fruit of the Word through Christian walk and good works. It has raised \$1249. 47 in the last two years, of which it has given \$25.00 a month to the missionary caste, and with the rest has provided for the improvement of its property. The number of souls is 183, of communicants 74; the weekly school has 174, the Sunday school 178 children. The average attendance at the services is 80, during the week 40 listeners. Teacher Rischow has united the young people in a singing choir, which has repeatedly sung in the church.

*) In the next numbers of this sheet a short description of the last years of life, death and burial of the blessed Selle, written by Father C. A. Mennicke, will follow.

increased the celebration of the services. In the epidemic of we shall not joyfully exclaim: O blessed heaven, which hath yellow fever last year, God held his hand of merciful protection wrought such a kingdom of heaven among a people sunk in so over our mission workers and congregations. Only minor low a state of superstition and unbelief, in such a death-night of illnesses occurred among them. sin and vice! -

So there are 700 adults and 500 children from the lost family Missionary Bakke's station at Concord numbered 175 souls, of Ham, who have been brought to the kingdom of heaven in this 90 weekly and 110 Sunday scholars. For years he continued to city of New Orleans through our mission, and who presents supply the stations of Rimertown, Mount Pleasant, Gold Hill themselves as men of God, whose good works and godly conduct and Rockwell. Only a year ago the last three stations were even the unbelieving world sees and praises with amazement. handed over to Missionary Schütz in Salisbury, who is still

The latter, of course, is even more evident in our negro doing missionary work there and in Catawba. Finally, mission in North Carolina. While in the great metropolis of New Missionary Bakke is in charge of our negro pastor Phifer in Orleans and its noisy hustle and bustle the work of the Kingdom Charlotte, who, in addition to his station, is also in charge of of God, especially in relation to our mission, remains more Myersville, where a chapel was built last year. About his latest hidden, it is different in the small country towns like Concord station he reports the following: "At Dry Schoolhouse the and Greensboro. Where our missionaries have had to experience negroes were tired of the noisy, rapturous services and were more bitterly the hostility of Christian whites for the sake of their looking for something better. They came to Concord and visited work of love to the Negroes, God also comforts them again more Rev. Bakke, and also a Presbyterian church. At first they abundantly by letting these enemies publicly confess: "The associated with that, but behold! after a year they disliked that Lutheran Negroes are better Christians than those of all other being too, and came to the Lutheran missionary with a request church communities." The distinguished women in the white that he take them on. Pastor Bakke did so, and just the Sunday congregations, who do not dignify our missionary women with before his departure organized a congregation, confirmed a large a greeting on the street, must nevertheless confess: "If we want number of adults, and looks to the future with great hopes for to have pious and faithful servants and maids, we must take such this station."

negroes who have been educated in the Lutheran school and are Missionary Schmidt in Greensboro also received a chapel members of the Lutheran congregations. No other congregations last year. His congregation numbers 71 souls, his school under take so strict a view of the Christian walk of their members as teacher Persson about 100 pupils. He also serves Elon College the Lutheran." Negroes of other churches say it freely, "If we with 45 souls, where his teacher has voluntarily held school want to hear a good sermon from the Bible, we must go to the during this vacation. The few and poor negroes of the Lutheran church." Yes, they confess, "Gladly would we join that Greensboro ward have raised \$506.46 in two years, and now church, too, but we fear we cannot live as piously as is demanded pay \$12.00 monthly to our missionary treasury. Our visitor, there." - The general hatred with which the missionaries were Pastor Kretzschmar, who visited the mission in North Carolina received in this state, and the scorn and bitter persecution which this spring, cannot boast enough of the love for God's Word and the Negroes who adhered to the Lutheran mission had to for Lutheran doctrine and church, of the gratitude and love experience from other Negroes, not only gives way more and toward their two missionaries, of the zeal in godly walk he found more, but gives way to an appreciation, one might almost say, in this station. With deep amazement and joyful thanks to God, respect for God's word among whites and Negroes. For the first he reported this to the Commission and is ready to report to this time they are confronted with the authority of God's Word in the honorable assembly.

pulpit and in the congregation, and with the discipline practiced From North Carolina we still seek our oldest station at according to God's Word, of which they have never seen, heard, Meherin, Va. Missionary Schooff has been working there for or known anything before. Now the sect preachers come running eight years. It is a wonderful monument of the faithfulness of to the Lutheran pastor and get counsel from God's Word and the Lutheran faith among the Negroes. In 1886, the honorable confess that they have never received so much light about the Synodical Conference decided to close this station, consisting of Christian faith as from him. only seven families, and to have these negroes removed to Little

Pastors, teachers, professors and doctors now attend the Rock at our expense. This latter wish could not be fulfilled. But Lutheran Negro services which were so deeply despised before something else happened, which no one dared to hope for: the - The Lutheran Negro church and school was built by Pastor pure doctrine of the divine Word clung so firmly to the hearts of Bakke in Concord in the middle of the neighborhood where these few Christians that for two years they held themselves most depraved Negroes lived and held their ghastly nightly together as a Lutheran congregation by regular reading services orgies. Today the whole district has been cleared of this ejecta, and Sunday school, and at last, at their persistent request, a and a well-mannered, Christian Negro population now resides missionary was again sent to them. And behold, this little there. The whole town recognizes and rejoices in this blessing of faithful Christian cluster has now become a Negro congregation the Lutheran mission. And we have this information not from 133 souls with a weekly school of 45 children and a branch our missionaries themselves, but from our visitors, who have school of 35 children four miles away. The latter is run by a visited these stations and conscientiously inspected the faithful disciple of our missionary. Externally, however, this station is in and blessed work of our missionaries. How should the best condition. Besides Capelle it alone has

and school at the same time, a spacious parsonage, built by the missionary and the Negroes themselves, a churchyard and mission land, which the Negroes plant in the interest of the mission.

If we finally take another look at the station at Springfield, Ill. we may also here learn the truth of the parable of the leaven. The station has not had a missionary of its own for three years. The two missionaries it has had have been found unfaithful and unfit. But under the faithful and self-denying service of Prof. J. Herzer of the theological seminary there, with the help of friendly assistants, the missionary work nevertheless continues its slow but prosperous course, and as soon as the means permit, a missionary of one's own is to be employed here again.

We have deliberately not given a detailed statistical presentation in this report. Numbers rush past the ears and only have value when compared with earlier figures. The printed report, however, will be accompanied by a detailed statistical report. Our main concern was to show the faithful work of our dear missionaries and the rich blessings God has bestowed upon them, and thereby to awaken in the venerable Synodal Conference heartfelt thanks to God and new, more ardent zeal and diligence in prayer and more abundant gifts for this blessed work of God. May the Shepherd and Bishop of His Church, our highly praised Saviour Jesus Christ, also in this work of discord make the word ever more abundantly fulfilled: "The kingdom of heaven is like unto leaven, which a woman took, and mingled it with three measures of flour, until it was thoroughly leavened."

In the name and on behalf of the Commission für
NegermissionC . J. Otto Hanser.

Synodical Assembly of the Western District.

In the "Lutheran Herald," published by the Lutheran Ministry of New York, which belongs to the General Convention, the president of this ministry, Father A. Richter, recently came out openly against doctrinal discussions at the meetings of his synod. He mentioned the clause of the Synodal Constitution that "at least the first two mornings shall be devoted to doctrinal discussions," but then said, "It has happened repeatedly in recent years (and I confess to having been partly instrumental and partly helpful in this) that Synod has decided, if not unanimously, at least by an overwhelming majority, to set aside this clause and use the time thus gained for the transaction of most necessary business." And then he raises the question: "Is the 'doctrinal discussion' at the Synodal Assembly so absolutely necessary and indispensable that it cannot be omitted without harm to the assembled pastors and congregational delegates? On the basis of my twenty years of experience I can only say that the synods at which the doctrinal discussions were omitted did not seem to leave an outstandingly painful gap in the hearts and minds of the synod members - rather the opposite. Almost (let me put it cautiously) all the



Some synod members seemed to be very devoted to it and were satisfied that in this way important business could be done in a proper way and still be finished in time."

We are convinced that none of the 250 Synod members who gathered for Synod in historic Altenburg, Perry Co., Mo. from October 12 to 18, would have approved of such words or shared such thoughts. We want to cultivate doctrinal discussions at our synodal meetings at all costs, and indeed as the main subject, and would certainly feel it as a painful gap if these discussions were to be omitted, indeed, the main reason why we come together every year would then no longer exist. After all, the doctrinal discussions, to which the most and best time was devoted, were so instructive and beneficial this year! The godly use of earthly goods was discussed on the basis of an excellent presentation by Prof. G. Mezger. There it was shown how all earthly goods are God's precious gifts, which, however, He has not given to men for their unlimited ownership, but entrusted to them for administration, of which men must therefore one day give an account, and which they are to use according to God's will. Now it is God's will that we should use our earthly goods, but not in such a way that we set our hearts on them, but that we should possess and use them as if we did not possess and use them. But we should use our earthly goods for our own and others' support, not in such a way that we seek our own supposed benefit and advantage with them, but that we place them at the service of our neighbor and the kingdom of God, and that out of heartfelt gratitude to God for the benefits we have received and out of heartfelt love for our neighbor. If we use our earthly goods in this way, then they are in truth goods for us, through which our neighbor's and our own physical and spiritual well-being is promoted and God's glory is increased. In the closer discussion of these guiding principles, we were earnestly warned against the pernicious earthly sense, and encouraged in a right, evangelical, heartfelt way to Christian generosity and charity. These doctrinal discussions will certainly not remain without fruit. With moving words, the venerable, aged General Praeses, Dr. H. C. Schwan, then exhorted the Synod members not to abandon the first love, and, where it had been abandoned, to turn back to it and also to show this by renewed greater willingness to sacrifice.

There will be no lack of opportunities to demonstrate such willingness to sacrifice and to use the earthly goods entrusted to us in a godly manner. Our District also has a large, important mission field in the states of Missouri, Arkansas and Tennessee. And how the Lord has blessed the work in this field, and given prosperity to the planting and watering of his servants! This became quite clear to the synod members when, in two afternoon sessions, the entire mission territory was vividly described to them by a member of the Mission Commission, and this report was then supplemented by the stories of our missionaries. In the country and in the cities - we only mention Kansas City, St. Joseph, Sedalia - the work in the Kingdom of God is progressing. And yet there is still so much to be done in our district.

There are 114 counties in the State of Missouri, and only 62 of them are occupied by preachers of our Synod. In many of them, no Lutheran preacher has ever set foot. Thus the negotiations about our Inner Mission offered manifold opportunities to encourage the more and more zealous and comprehensive pursuit of this work. The members of the smaller Pastoral Conferences were called upon to search their entire surroundings in the interest of the mission, and the congregations were asked by their deputies to gladly and joyfully let their pastors go on such smaller missionary journeys. They will certainly do so. The work of spreading the Kingdom of God is, after all, the business of the churches. And because the mission festival collections collected in the summer and fall are not sufficient to cover the needs of the mission fund (about \$8000.00 annually), it was urgently recommended to all congregations that they also set aside at least one regular collection for the Inner Mission during the winter months.

?. C. C. Schmidt, who had been re-elected as President last year, had felt compelled to resign from his office a few months ago out of consideration for his congregation. Thus the Vice-President, I". P. Rösener, had taken his place, and the Synod elected P. J. J. Bernthal as Vice-President. Teacher H. W. C. Waltke was elected in place of Treasurer H. H. Meyer, who was retiring because of much work. The Synod expressed its heartfelt thanks to both departing faithful officials.

Through the hands of the Treasurer had passed during the Synodal year tz17, 457. 46, about tz2000.00 less than the previous year, including H6442. 62 for Inner Mission, about \$1000.00 less than the year before. The debt of the District on the Progymnasium at Concordia has again been reduced by a not inconsiderable sum. Would that the balance of the debt (tz2511. 63) might soon be entirely paid off.

The synod was well attended. More than 100 pastors, about 50 teachers and about 90 parish deputies were present. Diligent guests at the meetings were the members of the hospitable congregations of Altenburg and Frohna who entertained the synod members.

And now, O Lord, begin again to bless us. For what Thou blestest is and remains blessed for ever. L. F.

Zuv ecclesiastical chronicle.

America.

Requests for substitutes in the preaching ministry, which are addressed to the local institution, sometimes cause the teachers' college a lot of trouble. Even if the teachers' college had succeeded in making students willing to suspend their studies for a year, the parents of the students still refused to give their consent to the interruption of their studies. Thus, in recent times, urgent requests for extra tuition had to be turned down. We would like to comment on this: it is certainly a state of emergency that young people who are studying should interrupt their studies and help out in the practical ministry. Nor can it be denied that the interruption of studies easily impairs the all-round education of students. We therefore understand very well when parents do not want to give their sons permission to interrupt their studies. On the other hand, however, the following must also be kept in mind: A state of emergency also requires extraordinary measures. If pre

If there are not enough candidates for the ministry, one has to resort to students who then work under the supervision of pastors and minister with God's Word as much as they can. Surely it is better that congregations and so-called preaching places should be supplied with God's Word in this way than that they should remain entirely without God's Word. Secondly, the interruption of studies can also be connected with a gain for the students concerned. It has gradually come about, as a result of our improved school facilities, that some of our students are abundantly young. For them it is then a gain if the completion of their studies is postponed by helping out in the preaching ministry and especially in the school ministry. They become more mature spiritually and mentally, and after their return to the institution they profit more from their studies. That there are no significant gaps in their education due to the interruption of their studies is taken care of by the whole course and the way of teaching. Incidentally, the fact that our theological seminaries are approached throughout the year for candidates for the preaching ministry sheds light on the question of whether we have an abundance or a lack of candidates for the preaching ministry. Blessed Dr. Walther used to say: God give us as many candidates as we need for the year. Dr. Walther thought that candidates should be available for the vacancies that occur in the course of the year and for the new fields of work that arise, and that students should not have to be used.

F. P.

Our Negro Mission. In today's issue of this paper you will find the conclusion of the Commission Report on the Negro Mission of the Synodal Conference. At this point we would like to draw the attention of our readers to a few points. One still hears the opinion expressed, even in our circles, as if the negro mission were quite a fine and good work, but actually quite unsuccessful and not very promising. Such speeches must be silenced in the face of the facts at hand. God has blessed this work with much pleading and understanding, and when a very small beginning was made with it 21 years ago, certainly no one thought that this mission would have such a future as it has now. A second point that should not be overlooked is that these are really quite Lutheran, lively, zealous congregations that are being gathered from the Negroes through our ministry, congregations that are also aware of their duties, that are themselves doing their best to see that the preaching ministry is established and maintained among them. Thus, the older of our Negro congregations not only regularly contribute not insignificant sums to the missionary treasury, as can be read in the treasurer's report in the last issue of the "Lutheran," but they also pay all current expenses themselves in order to keep their church and school property in good condition. These collections are not listed in the treasurer's report, but in the case of city congregations they amount to quite significant sums, as our congregation members in cities will know. Finally, our mission to the Negroes would certainly have gained an even greater expansion - there was no lack of opportunity for this - if the treasury had not always been burdened by an oppressive debt. Thus the treasury still has a debt of \$500.00 from the accounting years 1894-1896. In the last years 1896-1898 it had to borrow no less than \$8700.00 to cover the necessary expenses. It was possible to repay \$3900.00; but \$4800.00 still remains owing, with the \$500.00 borrowed earlier making a total of \$5300.00. Let our dear Christians also remember this when they read the report of the Commission and the circular now sent out to all the congregations of the Synodal Conference. L. F.

Deaf and Dumb Mission. On the 19th Sunday after Trinity (October 16), the mission among these poor, pitiable people was also started in Minneapolis and St. Paul, where the deaf-mutes had hitherto been completely unprovided for in church. Despite the unfavorable weather, about thirty deaf-mutes of various nationalities were present at the deaf-mute service held by Father A. Reinke, Jr. in Father v. Niebelschütz's church on the above-mentioned day; they listened attentively to the sermon and were also very pleased to hear that Reinke would again preach to them in sign language in a few weeks. On the same day, at the mission festival in Glencoe, Minn, warmed the hearts of all listeners to a right zeal also for this branch of the mission by very instructive and at the same time highly interesting lectures about the work of the mission for the deaf and dumb in general, about its so often underestimated and yet for the sake of the sad, abandoned situation of the poor deaf and dumb so extremely great necessity, and about the way in which the Gospel could be preached at the same time through sign language to the deaf and dumb of the most diverse nationalities. If such lectures were to be heard more often at mission festivals and other occasions, the interest in the mission for the deaf and dumb would certainly become much more lively and general, and the treasury for this mission would seldom be lacking. C. Dreyer.

A Church for the Deaf and Dumb. In New York the foundation stone was recently laid for "St. Ann's Church," a church intended exclusively for the deaf and dumb. The same, a handsome building in a beautiful part of the city, is to be completed within the present year. It will be maintained by the Episcopal churches of New York, and its pastor will be Dr. Gallaudet, who has devoted his whole life to the service of the poor deaf and dumb. The "Independent", from which we take this news, also points out that the ecclesiastical differences in the mission of the deaf and dumb should be dropped, just as at a conference of ecclesiastical teachers of the deaf and dumb held recently in Columbus, O., the motion was made that, because of the small number of deaf and dumb on the whole and their peculiar situation, and because of the lack of missionaries for the deaf and dumb, the boundaries which otherwise exist between the church communities should not be maintained. Rather, all who dedicate themselves to the service of those poor should work together. But this is not possible, neither in the deaf and dumb mission nor in any other mission field or in any other church task. Only those who confess one Lord, have one faith, one baptism, one Spirit can walk and work together. Eph. 4, 1. ff. And because the sects have a different spirit, and teach a different, false doctrine, our synod has founded its own mission for the deaf and dumb, so that these poorest of the poor may be brought the pure, clean Word and the unadulterated Sacrament, and not fall prey to the fanatical sects. L. F.

Parochial Schools. A church paper published in the eastern part of our country reports that in Hudson County, in the state of New Jersey, four new Catholic school buildings have been opened this year. The paper asks, "How do the Catholics accomplish this?" To which the answer is, "The Catholics get it done because they are commanded to do so by their ecclesiastical superiors." Lutheran Christians, however, accomplish such things out of obedience to the Lord Christ. They are concerned that their children should be brought up in discipline and admonition to the Lord. And because under our circumstances parochial schools are one of the most excellent means for the Christian discipline of children, they spare no sacrifice for the establishment and maintenance of Lutheran parochial schools. What the pope accomplishes with his subjects, the Lord Christ will also accomplish with the children of his kingdom,

in spite of all the obstacles that stand in the way of the establishment and maintenance of parochial schools, especially in some parts of our country. Serious, persistent and patient instruction from God's Word leads to the desired goal in this matter as well. F. P.

A more serious verdict on the religious congress in Omaha. As in Chicago in 1893, so in these days at the Omaha Exposition a so-called religious congress (reliMone eonfi-688) was held, at which Jews, Methodists, Episcopalians, Unitarians and Universalists lectured to each other. The liberal sectarians praised this religious congress in advance, and the leading papers of the political daily press competed with each other, mostly as in 1893, to outdo each other in the praise of these all-world days. It is therefore gratifying to hear, for once, a political paper strike quite a different note on this matter. The "Ninneapoli8 donrnal," the most widely read and best known evening paper in the Northwest, devotes a special article to these religious congresses, in which the uselessness and absurdity of such all-world church days is aptly demonstrated. After pointing out that only those religious communities which are represented in America in a larger number of adherents would be involved in the religious congress in Omaha, it says, among other things, as follows: "The brown and yellow gentlemen of Ceylon, Bombay, Delhi, Yokohama, Siam, China and Turkey will not be present in the 'White City' as they were in 1893, to extol to us the teachings of the Vedas, of the 80,000 sayings of the Buddha, of the Koran, of Confucianism, of the Zoroaster religion as substitutes for Christianity. In 1893 these gentlemen tried everything to show us that they had something better than Christianity. But the complete lack of morals among the adherents of these religions spoke loudly against them, and Christianity, which came into the world as the ne plus ultra world's religion with sublime, all-conquering power, did not allow itself to be seduced by the persuasions of the Orientals. The Congress in Omaha will bring together some totally opposed religious elements, irreconcilable in their opposition. Even the rationalizing Jew and the Unitarian, who a few years ago were thought to be near fusion, are still too far apart to unite, and independent preachers like Dr. Thomas, the ex-Methodist of Chicago, are not yet ready to enter into a closer union with Dr. J. H. Barrows, the head of the Chicago religious parliament." Finally, the paper says of the utter absurdity of such an all-world church convention: "The Omaha convention will be as interesting as a musical convention, where all the different musical tendencies will show their harmonies and disharmonies in general and particular, without the least probability of one school giving way to another." - The foregoing calm, sober judgment of a political paper should serve as a salutary disillusionment to the sectarian papers which, in unfounded enthusiasm, go into harness for such congresses, which lead to nothing. C. Dreyer.

The "Women's Bible." A few years ago the women's rights activist Elizabeth C. Stanton and some other "progressive" women undertook the work of producing a so-called "Women's Bible". They corruged the old Bible with a sacrilegious hand, claiming that since it was written by men, it did not sufficiently take into account the rights and duties of women. In particular, they carefully eliminated from this work everything that referred to the subordination of women to men. The unchristian work appeared, but met with little approval, even in such circles as were enthusiastic for women's rights. Thus



z. For example, as the "Lutheran Church Newspaper" reports, the "Federation of Women" in Topeka, Kansas, has recently banned the Women's Bible from their reading circles because it was written in a frivolous style. And the main author, Stanton, as we read some time ago, has changed her mind altogether and has recognized the uselessness and foolishness of the whole women's movement and women's emancipation and condemned it as such. The Women's Bible will hopefully soon fall into oblivion. May the same fate befall every book that violates the holy Word of the Lord, touches the Scriptures, and only causes harm in the world. L. F.

Female Buddhist preachers are up to their wicked tricks in Chicago. One of them, it is reported, has gathered around her a "congregation" in the Masonic Temple there, which calls itself the "Adwaitam Congregation", and to whom she recites the Buddhist, pagan teachings every Sunday. One should not think it possible that in the midst of Christianity dark, pagan superstition is spreading and gaining followers. But what is it that people who have fallen away from the living, true God do not fall into? What is written in Romans 1:21 ff. is still fulfilled: "They are vain in their imaginations, and their hearts, which have no understanding, are darkened; and thinking themselves wise, they become fools. L. F.

Abroad.

Miracle of healing at Lourdes. The largest and most celebrated Roman place of pilgrimage is now Lourdes in France, where Mary is said to have appeared 40 years ago. Sick people flock there without number, and the water from the grotto goes all over the world. Of course, miraculous healings must also take place in no small numbers in order to maintain the world-wide reputation of the shrine. In order to bring about such miracles, "great days" are often held in Lourdes, so often large crowds of pilgrims arrive at once. For these days, the clergy has created a new way by which Mary is formally compelled to perform miracles. At the appointed hour, all the cripples and sick who have been brought here are arranged in a large semicircle around the grotto. Behind them stand or sit the other crowds of pilgrims. An old priest mounts the pulpit at the side, the rosary is prayed, and between them the priest, spreading out his hands, calls out in certain pauses, always anew, three times in succession in an emphatic, almost commanding voice: "Holy Mary, heal our sick!" and three times the congregation repeats the call. Then they move away from the fountain to the circular square. In front of the golden lattice of the lower church, monks kneel with lighted candles. Chants resound throughout the square, the ramps are filled with spectators, and under the canopy a priest walks around the semicircle of the sick with the consecrated host, blessing each one. Meanwhile, at the church, three priests stand erect with arms outstretched, crying out between chants, "O Lord, make us go!" "O Lord, make us hear!" "O Lord, make us see!" "O Lord, make us believe!" And monks and people, booming loudly, repeat the cries. The also is the new rite of the clergy at Lourdes, invented for the purpose of working miracles on the spot. And think

to it phantafieerregte, weak nerves, sick people, who must refer this call to themselves! The order of the exclamations is also significant. The request for faith comes last, as if the callers only wanted to believe after the miracle had happened. To the reporter of the "Kölnische Zeitung" this did not seem like a church service, but the whole thing reminded him of incantations and incantations of spirits, and he is right in that. German Catholics also go along with this mischief and abomination. (Freimund.)

For the Reformation.

The "Correspondenzblatt für die ev.-luth. Geistlichen in Bayern" publishes a confession from the time of the so-called Catholic Counter-Reformation, when many Protestant Christians were to be forced to return to the fold of the antichrist church, which blasphemously calls itself the church of all saints. This truly horrible confession, which was to be demanded of the Protestants in Kitzingen when they converted in 1629, reads: "I poor sinner confess to you priests that I have attended the cursed and seductive, pernicious, blasphemous and heretical doctrine of the Lutherans for many years, and have suffocated in such erroneous doctrine, and have also received nothing else in the Sacrament but only pelvic bread, and have drunk nothing from the chalice but only bad wine from the barrel. Such abominable error of despising doctrine I contradict and object to attend now and nevermore for all eternity, so help me God and all the saints." Hereupon the following articles were to be held up for the people to speak: "1. we believe nothing else than what the Roman Catholic Church commands, whether it is written in the Bible or not; 2. we believe that there is a Purgatory; 3. we believe in the saints as intercessors for us; 4. we believe in the holy seven Sacraments; 5. 5. we believe in the Blessed Virgin Mary, that she is higher and more to be prayed for than the Son of God; 6. we swear to God that the Lutheran doctrine is false and damnable, and that we want to keep our children from it; 7. we swear that we have joined the Catholic doctrine with good will and without all compulsion. To this end may God the Father, Son and Holy Spirit help us. Amen." In this "confession" the soul-destroying heresies of the Antichrist, in which millions of people are still caught, find their expression. Let us thank God from the bottom of our hearts in these days of the Reformation feast, that through the ministry of Dr. Martin Luther we are freed from all papist lies and deceit.

L. F.

A testimony to the biblical Lutheran doctrine of justification before Luther.

The Italian martyr Savonarola, whose 400th death anniversary fell in May of this year ("Lutherans", p. 86), said twenty years before the beginning of Luther's church reformation the following beautiful words to the opening words of the 31st Psalm: "O Lord, in thee do I trust; let me never be put to shame; save me by thy righteousness", with which he comforted himself in prison: "Yes, now comes the consolation. Let then sorrow with all its host assail, let the world set itself against me, let the world rise up against me, I trust in God, and my refuge is with the Most High. In thee, O Lord, have I trusted; and therefore I beseech thee first, that thou wouldest deliver me from my sins: for sins are the greatest tribulations, and out of them spring all other tribulations. Take away, O Lord, my sins, and I am delivered from all tribulation. In thee, O Lord, do I trust, that thou wilt save me, not by my righteousness, but by thy righteousness: for I seek mercy, and offer not mine own righteousness. But if thy mercy justifieth me, then have I thy righteousness. The Pharisees relied on their righteousness, and therefore they were not subject to the righteousness of God; for no man is justified before God by the works of the law. But the righteousness of God is manifested by the grace of Jesus Christ without works of the law. The philosophers boasted of their own righteousness, therefore they found not thy righteousness: they were thieves and robbers, which entered not in at the door.

Thy grace therefore is thy righteousness to us, O Lord; but it would not be grace if it came by merit of works. Save me through thy righteousness, that is, through thy Son JEsu[m] Christum, who is the righteousness by which men are justified." (A. G. Rudelbach, Hieronymus Savonarola and His Time. p. 263 f.)

L. F.

Death notice.

Once again it has pleased the Lord of the Church, according to His inscrutable counsel and will, to suddenly call away one of His faithful servants as teacher of His lambs by a blessed death, as we may hope. On the 9th of October, while playing his favorite instrument, the organ, in the service for the glory of God and the edification of the congregation of the Lord, he was struck with a cerebral apoplexy, in consequence of which he immediately lost his senses and the use of his limbs, and died at 3 o'clock in the afternoon. The one who was called away so suddenly is

Wilhelm Conrad Waßmann,

Teacher of the first class of the Lutheran St. Jacob's parish in Quincy, Ill. He was born in Hanover, Lake Co., Ind. on December 26, 1862, studied at our teacher's seminary in Addison, Ill., was first a teacher in Topeka, Kans. for about three years, then in St. Louis, Mo., likewise in Staunton, Ill., and since April 1896 in Quincy, Ill.

On December 22, 1891, he was married in St. Louis, Mo., to the spinster Sophia Köver. Four children sprang from this marriage, who are still living and together with their dear mamma now mourn their beloved deceased. A heavy loss for wife and children, for his parents and ten brothers and sisters, as well as for our St. Jacobi parish, as he was a faithful husband and father, a dear son and brother and a very talented, capable and diligent teacher. God comfort all after and with his grace.

W. Hallerberg 8sn.

Ordinations and introductions.

In accordance with the order, Cand. A. F. Great on the 17th of Sonnt, n. Trin. in his parish at Town Grace, Chippewa Co, Minn. ordained and introduced by S. Vetter. Address: Rev. L.. R. 6ro88, R. O., Cüippeva Co., Llinu.

On the 17th of Sunday, A.D., by order of the Hon. President of the Southern District, Cand. Wenchel ordained and introduced in his congregation at Tampa, Fla. by Ed. Fischer. Address: Rev. ü. Rreüerlo benedei, 1908 lump" 8t., Tumpa, Ria.

By order of the Honorable President Pfothenhauer, Cand. H. A. Fädtke ordained on the 18th of Sonnt, n. Trin. and introduced into his parish at Hartem, N. Dak. by P. Clausen. Adreff: Rev. R. L.. Raecttke, Hartem, 8arAvnt Co. vak.

By order of the Venerable Praeses Hilgendorf, Father J. Holstein was ordained on the 18th of Sonnt, n. Trin. In the morning in his main parish Martinsburg and in the afternoon in the branch of New Kirchhein, Nebr. Gutknecht and Pöckler introduced by Herm. Hilpert. Address: Rev. ü. Rolatein, LlartiL8dur8, vixou Co., Rebr.

""Commissioned by Praeses Niemann, R. Th. Saupert was introduced to his congregation at Napoleon, O., on the 18th of Sonnt, n. Trin. by W. L. Fischer. Adreff: Rev. 8aupert, Napoleon, O.

By order of Venerable Praeses Hafner, R. F. Pennekamp was ordained in his parish near Bremen, Kans. on the 19th of Sonnt, n. Trin. assisted by RR. F. Hoyer and Ben. Keller introduced by H. Wein. Address: Rev. R. Remmkamp, LreM6Q, Llarsüull Co, Laus.

By order of Hon. G. Spiegel, President, Rev. G. F. Wangerin was introduced to his parish at St. Clair, Mich. by E. H. Partenfelder, on the 19th of Sunday, A.D. Trin.

By order of the Hon. President Pfothenhauer, R. Peter Clausen was introduced to his congregation at Aellow Bank, Minn. on the 20th of Sonnt, n. Trin. by E. C. A. Bartling. Address: Rev. P. Clausen, OÜ688", Big 8tone Co, Llinn.

Church dedications.

On the 17th of Sunday, A.D., the Lutheran Immanuel congregation in Monson, Minn. dedicated their new church (26X36, with altar niche and 68-foot steeple) to the service of God. Celebrating preachers: RR. E. C. Bartling and E. Meichsner.

On Sunday, the 18th, the Lutheran congregation of St. Paul's near Mackey, Iowa, dedicated their new church (38X64, with 85 feet high steeple) to the service of God. Preaching were the RR. L. W. Dornseif, Fr. Ehlers and J. G. Schliepsiek (English) preached. H. F. W. Brandes.

On the 18th of Sunday, A.D., the Lutheran St. Lucas Chapel (22X40 feet, altar niche 8X10 feet, porch and little tower) at Riverside (Paterson), N. J. , dedicated to the service of God. Preachers: RR. A. E. Frey and H. C. W. Stechholz.

On the 18th Sunday, the Lutheran congregation of St. Paul's in Morgan, Iowa, consecrated their newly built church (26X54, tower 60 feet) to the service of God. F. Schug preached in the morning and F. Wolter.

The St. John's Lutheran congregation at Wo odstock, Ill. dedicated their newly built church to the service of God on the 20th of Sunday, A.D. Trin. The size is 36X56x16 with a school annex 24x26 feet. The festival preachers were RR. H. Engelbrecht jun., G. Bertram and P. Döderlein (English).

H. Dannenfeldt.

Shoe Inauguration.

The Lutheran congregation at Marion Springs, Mich. dedicated their newly built, two-class school (24X40 feet) to the service of God on October 4. Festival preachers were: RR. H. Speckhard and E. A. Mayer. J. Reinin ga.

Kirchweih - Aubiiüum.

On the 17th of Sunday, A.D., St. John's parish in New York, N. D., celebrated its 25th church anniversary. Preaching in German were RR. F. W. Föhlinger, S. Keyl, and H. C. Steup; Norwegian, P. J. G. Nelsen; English, R. H. C. Steup. Collecte, for missionary purposes, 8143. 32.

A. G. Steup.

Mission Festivals.

On the 6th Sunday, A.D.: The congregations at Verona, N. Dak. and Hartem. Preachers: RR. Wihlborg and H. Kollmorgen. Collecte after deduction: 816. 87.

On the 10th of Sunday, A.D.: The congregation at Champaign, Ill. Preachers: RR. Gieschen and Wolter. Collecte: 862. 52.

On the 11th of Sun. n. Trin. the Trinity congregation at Fremont, Nebr. Preachers: RR. Butzke and E. Flach. Collecte: 825.00.

On the 12th of Sunday, A.D.: The congregations at Glenview, Highland Park, Evanston, and Glencoe, Ill. Preachers: RR. Füllung and Werfelmann. Collecte: 8128. 18th - St. Paul's parish at Chicago Heights, Ill. Preachers: RR. Roesel and Feddersen. Collecte after deduction: 850. 40.

On the 13th of Sun. n. Trin. the Trinity congregation at Freedom, Pa. Preachers: RR. Schiller and Eckhardt (English). Collecte: 825.00. The congregation at Spring Valley, Kans. with guests from neighboring churches. Preachers: RR. Krehnke and Grambauer. Collecte: 863. 97. - The congregations at Auburn, Garret and Avilla, Ind. preachers: RR. Wilder and O. Schumm. Collecte: 843. 50. - The congregation at New Boston, Mich. Preachers: RR. Schatz, Behrens and Stud. Zwintscher. Collecte: 817. 50. - The congregations at Havana and Straubville, N. Dak. Preacher: R. Clausen. Collecte after deduction: 811. 50.

On 14 Sonnt, n. Trin: The congregation at Dieterich, Ill, with guests from neighbouring congregations. Preachers: RR. Zage! and Gübert. Collecte after deduction: 838. 16th - The congregation at Oshkosh, Wis. Preachers: RR. Hanser and Bretscher. Collecte: 867. 33. - St. Paul's parish at Artesian, Iowa, with the congregations at Klinger and Sumner. Preacher: RR. C. E. Guenther and Kautz. Collecte: 8113. 28th - St. Jacob's congregation at Quincy, Ill. with guests from the congregations of RR. Zahn and C. Schroeder. Preachers: RR. Brandt, Sommer and Prof. Streckfuß. Collecte: 878. 64th - The congregations at Reynolds and Goodland, Ind. preachers: RR. Lindhorst and Bauer. Collecte: 870.00. - The congregation at Waltz, Mich. Preachers: RR. Harsch and Andres. Collecte: 840. 15th - The Trinity congregation at Blair, Nebr. with guests from the neighboring parish. Preachers: RR. Hilgendorf and Gehrke. Collecte: 833. 96th - The churches at La Rose and Varna, Ill, with guests from Wenona and Washburn. Preachers: RR.

Jaß and Hempfing. Collecte: -65. 55. - Trinity Parish at Reeseville, Wis. Preachers: ??. Wesemann and Baumann. Collecte after deduction: -44.00. - The Kansas City, Mo. congregation, with guests from Argentine, Alma and Corder. Preachers: kk. Grupe, Höneß and Hafner (English). Collecte after deduction: -46. 86.

(To be continued.)

Confererrz ads.

The Northeastern Pastoral Conference of the Wisconsin District will meet, s. G. w., Nov. 15, at Clintonville, Wis. at the church of Bro. Fuhrmann. Preacher Dürr. Confessional speaker, Rev. Engel (k. Feustel). Work: "Gay Marriage": Bro. Bittner (k. Naumann). Timely registration with Fr. Fuhrmann requested. W. Naumann, Secr.

The Northeastern Iowa Special Conference will meet November 15 and 16 at P. L. Traub's church at Reinbeck rather than P. Busse's church at Dubuque. Works: Welcher - Matzat. Confession: Judge - Wolfram. Sermon: Drexler - Lutz. Registration requested.

D. J. Kautz.

Advertisements.

Mr. Alb. Pries ke, who studied in Kropp, and later in Chicago, has applied for examination for the office of school teacher, or rather for admission to our Synod. H. Succop.

Of the issued interest-free shares of the Lutheran Zion congregation at Hinsdale, Ill. the following numbers come up for redemption this year: No. 4, 39, 53, 58, 82, 103, 108, 144, 160, 173. The same are to be sent to b'. IV. gray, ^uUergdurZ, Du l'aZe Oo. ill. to be sent to. J. Molthan.

Call and urgent request to the congregations of our Synod.

About four years ago, when forest fires in northern Wisconsin devastated the town of Phillips and other areas, a large number of our fellow believers were also affected. An appeal was issued for them at that time and they were also given active help. A similar affliction by forest fire has now come upon another region of our state, whereby again a number of fellow believers have lost either everything or most of their possessions. For these people we, the undersigned, would now like to go before the dear Christians of our Sunode with the request: Help these poor burned brothers and sisters. We have inspected the matter ourselves on the spot and know that help is needed. All the people there are new settlers, most of whom started out with little means. Now this affliction hits them twice as hard, since winter is just around the corner, which lasts a long time in our northern region. Therefore, may the dear Christians remember the need of these brothers and help to the best of their ability! We hope not to make a wrong request, but trust in God that he will make hearts willing. Almost all things are needed, but money would be the best way to help. The state has already helped for the time being with food and clothing. It is now a question of helping the people to rebuild their homes and to bring the cattle through until next spring. Therefore we say that money would be most welcome, but we are also grateful for everything else. Any gifts of food and clothing may be sent to o. o. Uev. k. Litkinkan-z, 1Vi8., send. May the love of the Christians also in this, and God repay them!

Br. Randt, Visitor.

Paul Kleinhans, local pastor.

Heartily endorse the request of the brethren in northern Wisconsin. Strasen, President of the District.

The General Support Commission also warmly recommends the above request.

C. Great,
F. Zucker, H. C. Paul.

Annotation. The Messrs. District Treasurers are requested to send the monies received by them as soon as possible to the General Assistance Commission at: Uev. 6. gross, 241 IV. ^otkorsou 8t., ^ortlVaMs, Inck. to be conveyed.

C. G.

Incoming to Canada District Coffee:

(From November 1, 1897, to August 30, 1898.) (Conclusion.)

Synod General Fund: Bro. Bruer, Harvest Coll. at Normanby, 37. 73. Bro. Oldenburg, Coll. at Wartburg, 4.00. ?. Saar, Coll. at Palmer Rapids, 1. 55, at Rosenthal . 93, at Sindock . 85. P. Lochner, Coll. at Wellesley, 12.00. General Synodal Building Fund: Reformation Feast Coll. in Elmira 12.66, Dil. in Floradale 5.07, Dil. in Linwood 2.46, Dil. in Augsburg 2.67, Dil. in Silver Lake 1.48. Harvest Coll. in Clifford 3.77, Dil. in Mt. Forest J. W. Thanksgiving offering by Mrs. M. Dettmann in Howick 1.00. Reformation Festival coll. in Fisherville 11. 32, dgl. in Pools 5. 31, dgl. in Wellesley 6.00, dgl. in Dashwood 11.00, dgl. in Alice 6. 50, dgl. in Pembroke 4. 65, dgl. St. Stephen's parish, Alice, 2. 40, dgl. in Petawawa l. 55

Weihncoll. at Humberstone 4. 13, dgl. at Stonebridge 3. 33. k. Kretzmann, Whitsun coll. at Rhineland, 5. 23.

Negro Mission: Fr. Zimmermann of Mrs. J. Goldt in Alice 6.00. Fr. Vorberg, Abdmcoll. in Floradale, 4. 41. ?. Germeroth, Chrismcoll. at Chapman, 2. 90, dgl. at Magnetawan . 80, dgl. m Deer Lake 1. 12, v. P. Bruer 2.00, dgl., Easter coll. in Cärrick, 4. 75. P. Lochner of Ottmann in Wellesley 2.00. ?. Krafft by Carl Schumacher at Fisherville 1.00. Bro. Bruer, part of missionary coll. at Howick, 5.00. Bro. Battenberg, part of missionary coll. at Kurtzville, 3.00.

Negro School at Salisbury, N. C.: P. Wahl, Coll. at Tavistock, 4. 75, the like from the Sunday School 2.00. P. Dorn from Mrs. G. at Humberstone 1.00, from N. N. the. 1.00. P. Kanold from the school children at Augsburg and Silver Lake 1.02, the like from Mrs. B. and W. . 20. P. Kretzmann from the school children at Rhineland . 50th Dch. Teacher Bruer of Teacher Chartwich's school k. in Ottawa 3. 67, dgl. v. Teacher Bruer's school children in Ottawa 5. 96.

Home for the aged in Monroe: P. Lochner, Hochzcoll. b. LatherHurras in Wellesley, 3rd 60th P. Weinbach, dgl. b. Mügge-Apel in Sebringville, 5th 60th, dgl. v. Joh. Busch . 25. P. Lochner v. Ottmann in Wellesley . 50, dgl. by Wittwe Lautenschläger in Petersburg 1.00.

Institution for the deaf and dumb in Norris: by Gottl.Bräutigam in Clifford. 50, dgl. v. M. Ackermann in Rhineland . 50.

Community in Germania: By Kassirer Spilman 1.00.

For the orphans: P. Kretzmann v. Löwenstein, Rhineland, . 50.

Emigrant Mission at New Dork: Bro. Bruer, Theil. of Mission Fcoll. at Howick, 5.00.

Support fund: By?. Kretzmann forP. Sander 2.00, by dens, Reformation Festival coll. in Rhineland, 6.00. ?. Vorberg by Joh. Seip, Linwood, 1.00. Fr. Bruer by Mrs. Siefert, Minto, forP. Sander 1.00. Fr. Groß a. d. Allgem. Unterstkafse 60.00. Fr. Zimmermann, Hochzcoll. at SchultzePoshardt, 1. 65, Fr. Lochner, desgl. at Hauser-Köhler, Wellesley, 4. 10. Fr. Kanold, Coll. at Augsburg, 2. 65, at Silver Lake 1.00. P. Kanold 2. 35. P. Krafft, Coll. at Fisherville, 11. 87, by Bro. G. Eisenbach, Elmira, 1.00. By Mrs. P. Germeroth 1.00. P. Krafft by G. Däschner at Fisherville 2. 50. p. Bruer 2.00, by N. N. in Tavistock 1.00. Confcoll. in Mitchell 7. 75, by N. N. in Tavistock for p. Sander by N. N. of Ottawa 1.00.

Landsky, wedding coll. at Siemon-Eisler in Logan, 5. 30. ?. Kanold, private contribution to P. H. S., 5.00. P. Battenberg, communion coll. at Wallace, 8. 75, wedding coll. at FatumAlbrecht 2. 50. P. Kanold, contribution, 5.00. P. Bruer, wedding coll. at Joh. Riegert's in Minto, 4. 20, desgl. by Mrs. Riegert at Minto, 1.00, desgl. by Mrs. A. Ries, Howick. 1.00, by Joh. Gross in Carrick 1.00, thank offering by Mrs. G. Bahrn 1.00, by H- Köhler, Normanby, 1.00, by Mrs. N. N. the. 25.

Heathen Mission: Fr. Bruer, Thank Offering by Bro. M. Herbst, Normanby, 2.00. Fr. Germeroth by Christiane Germeroth. 75. ?. Sander, Coll. of the congregation at Jordan, 3. 50. Fr. Bruer by W. Huth at Howick, 1.00. Bruer 2.00. p. Eifert to the mission fund at Dashwood, 4. 40. Fr. Bruer, part of the mission feast coll. at Howick, 10.00. Eifert, Coll. in the mission hours at Dashwood, 4. 80. Fr. Battenberg, part of the mission feast coll. at Kurtzville, 5.00.

Synodal Fund of the District: P. Pflug, Weihncoll. at Bowman, 2. 53. P. Battenberg 1.00. Moll, Coll. of the comm. at Ottawa, 6.00. P. Vorberg, Confcoll. at Floradale, 6. 74. P. Lochner, Coll. at Petersburg, 2. 63. P. Krafft, Mhrl. Coll. at Fisherville, 12.05.

Kirchbauin Eganville: P. Kretzmann, Coll. in Rhineland, 8. 50. P. Lochner of Mr. Ottmann in Wellesley 1.00. ?. Kretzmann, Coll. in Rhineland. 8. 50.

English Mission: Fr. Bruer, part of the mission festival coll. at Howick, 5.00. Fr. Battenberg, child coll. at Völker's in Wallace, 1. 15.

Ottawa Community: By Kassirer Abel 1.00.

Church building at Morganton, N. C.: P. Battenberg, Coll. in Wallace, 3. 75. total: -1128. 69.

Carl Ruppel, Kassirer.

Incoming Illinois District Coffee:

Synodal Fund: Coll. v. d. Gemm. d.: Lüker at Bethlehem -6. 18, Weisbrodt at Mount Olive 8.00, Plehn at South Litchfield, Evening Coll., 3. 84, Ruhland at Altamont 9. 25, Ottmann at Collinsville dch. J. H. Kühlenbeck 4th 40, Pissel at Benson 10.00, Krebs at Tinley Park 11th 08. Steege at Dundee 17th 31 & Brewer at Niles, harvest coll., 13th 50. (p. -83 56.)

Inner Mission in Southern Illinois: Fr. Schwermann, part of the Mission Fellowship at Covington and Fr. Koch's Fellowship at Okawville, 6.00.

Inner Mission in the Southern District: Fr. Jöckel in Richton a. d. bell-bag 9. 80.

Inner Mission: Missionsfcoll. (Part): By the: Rabe v. sr. English missionary congreg. in Clark Co. mo, 7. 70, Hansen in Worden 50.00, Lüker in Bethlehem 30.00, Jaß in Peoria v. d. Christus Gem. 40.00, Hartmann in Farmersville 15. 85, Strasen in Wine Hill 30. 50, Schwermann of the Gemm. in Covington and kl Kochs Gem. at Okawville 30.00, Jben at Prairietown 60.00, Schroeder at Hinkley 50.00, Muller at Ehester 40.00, Schaller at Renault 20.00 & Werfelmann at Chicago 30.00; of Chicago: P. A. Reinke v. d. Gem. 75.00, ?. L. Hölter v. N. N. 2.00, P. W. C. Kohn v. E. Zuschlag 1.00 & Elise Wyel 1.00; dch. W. Balzer in Addison, coll. at TonneKükers Hochz., 10. 35, P. Schmidt in Danvers v. F. O. 1.00 & W. N. . 75, dch. P. Frese in Cowling, Nachtr., 10, P. Brauer in Eagle Lake, Theil d. Coll. at W. Ohlendorfs Hochz., 5.00 & Harvest Fcoll. 15.00, dch. J. H. Kühlenbeck of P. Ottmann's comm. in Collinsville 7. 65, P. Pfäsel's comm. in Benson 20.00, ?. Brewer in Crete by N. N. 2.00. (p. -544. 90.)

For our field preacher: P. KirchnersGem. inSecor 5. 40, half d. Erntefcoll. dch. C. Bockelmann of P. Wangerin's congregation at Sollitt 10. 30, Schwarzkopf's congregation at Willow Springs 7. 12, P. Brauer's at Eagle Lake, part of the Harvest Fund, 3. 71; of Gemm. at Chicago dch. d. k?.: Leeb 11. 10, Wun

der 47.00, Engelbrecht 20. 50, Wagner 51.00, K. Schmidt 25.00. W. C. Kohn 10. 93, J. E. A. Müller 30. 25, and Budach 10. 50. (S. -232. 81.)

Missionary Bakke's Chapel at Concord, N. C.: Dch. E. M. of D. G. in W., Ill., 25.00.

Negro School in Salisbury, N. C.: From the savings of Hermann, Albert, Johanne, Emma & Mathilde Brauer in Niles. 75.

Drys Church in N. C.: P. Schmidt in Chicago v. N. N. 1.00 u. P. Drögemüller in Palatine v. N. N. together with wife and daughter 3.00. (S.-4.00.)

Negro Mission: Missionsfcoll. (Theil) dch. d. kk.: Rabe v. d. engl. missionary congreg. in Clark Co. mo, 7. 75, Hansen at Worden 25.00, Lüker at Bethlehem 12. 65, Jaß at Peoria by Christ congreg. 10.00, Hartmann at Farmersville 5. 25, Strafen at Wine Hill 5.00, Schwermann by congreg. at Covington & P. Koch's congreg. at Okawville 15.00, Jben at Prairietown 21.00, Muller at Echester 30.04, Schaller at Renault 7.00 and Werfelmann at Chicago 15.00; Roeder v. d. Gem. at Arlington Heights 35.00, Fr. Schwandt at New Berlin v. d. St. Joh.Gem. 6. 71, Fr. Weisbrodt at Mount Olive, in a missionary hour coll., 8.00, P. Brauer in Eagle Lake, part d. coll. at W. Ohlendorf's hgz., 5.00 ,k. Plehn at South Litchfield by Mrs. N. N. 50, P. Schroeder's coll. at Hinckley 10.00, by C. Bockelmann, half of the crop coll. by P. Wangerin's coll. at Sollitt, 10. 30, P. Sievers in South Chicago by A. H. 1.00, ?. Leeb in Chicago from individual members, 6. 65, P. Steege in Dundee, thank offering from Mrs. Bankowski, 1.00, P. Pissels Gem. in Benson 10.00, Brewer in Crete, Coll. at Ch. Schmers gold. Hochz., 8 50, part of harvest fcoll. by P. Brauer's comm. in Eagle Lake 25.00, P. Hartmann in Woodworth a. d. bell bag 22. 70, P. K. Schmidt in Chicago by Dr. Bernard 5.00, H. Brüdigam, Engel Seehausen, Mrs. Geisberger, A. Nattke & Kalodzick each 1.00, N. N. . 50, J. Prattisch . 25 u. N. N. .05. (p. -314. 85.)

English Mission to Madison and Venice: Dch. Teacher J. G. Kirsch at Oak Glen by s. pupils, 2. 29, 1>. Hansen at Worden, part of mission fcoll., 6.00, P. Pissel at Benson by elf f. school building . 50. (S. -8. 79.)

English Mission: k.Rabe in Warsaw, Theil. of a Coll. sr. English Gem. in Clark Co, Mon, 10.00, Fr. Pissel's Gem. in Benson 5.00, by Teacher Fathauer in Eagle Lake by Wilh. Meier . 25; Missionfcoll. (Theil) dch. d. kL.: Jaß in Peoria by d. Christus Gem. 7. 85, Hartmann in Farmersville 5. 25, Strafen in Wine Hill 5.00, Jben in Prairietown 5.00, and Schaller in Renault 9. 70. (S. -48.05.)

English Mission in Chicago: Fr. A. Reinke's congregation in Chicago 20.00 & by Fr. Werfelmann's congregation that. part of the mission coll., 16. 30. (p. -36 30.)

Mission to the Jews: Missionsfcoll. (part) by Fr. Hansen in Worden 2.00 and dch. Jben in Prairietown 3.00; Fr. Schröder's church at Hinckley 7. 65 and Fr. Pissel's church in Benson 5.00. (S. -17. 65.)

Emigrant Mission: mission fcoll. (Theil) by?. Hansen at Worden 2.00, P. Strafen at Wine Hill 5.00 and k. Jben at Prairietown 2.00; 1^ Pissels Gem. at Benson 5.00. (S. -14.00.)

Heathen Mission: Missionsfcoll. (Theil) dch. P. Hansen in Worden 10.00, P. Lüker in Bethlehem 5.00, P. Hartmann in Farmersville 5. 20, P. Jben in Prairietown 10.00 and P. Schaller in Renault 5.00; P. Steegein Dundee, "Thank Offering". Mrs. Teacher Bollmann for East Indies, 3.00, P. Pissel's parish in Benson 5.00. (p.-43. 20.)

Support Fund: L. Gross in Fort Wayne a. d. general relief fund 200.00, Prost Herzerin Springfield v. W. N. 5.00, P. Rabe near Yorkville v. Women's Ass. 5.00, v. P. Jben in Prairietown 2.00 & d. Gem. 4. 50, v. P. Mundt at Montrose 4.00 & Harvest Fcoll. by the comm. at Island Grove 8. 30, P. Brauer's comm. at Bescher 16. 80, by H. Arbeiter at Fountain Bluff, Kindtaufscoll. near Zerbst, 2. 10 & H. Güterloh 1. 70, 1>. Vogts Gem. at Goodfarm 11. 60, P. Blanken, Coll. d. mixed conf. in Champaign County & vicinity, 9.00, dch. P. Wagner in Decatur v. o. ??; Gap 3.00, Jacobs 2.00 and Groth 4.00, ?. J. H. Haake's Gem. in Elk Grove 15.01, Harvest Fcoll. k. Jöckels Gem. in Richton 14. 60, P. Koch in Petersburg 2.00, k. Pifsels Gem. in Benson 20.00, dch. Teacher F. Fathauer v. d. Creter Teachers' Conf. 6. 50, P. Schaller in Renault, part of a coll. from the comm., 4. 75 and Hartmann in Woodworth, part of the harvest coll., 32.00. (p. -373. 86.)

Students in St. Louis: Fr. Ferd. Sievers in South Chicago v. Jünglingen u. Jungfrauen 10. 50, Coll. at EnnenLewerenz' Hochz. das. 4.00, Fr. A. Reinke in Chicago for Franz Albrecht v. Jünglver. 18.00, v. Jungfrver. for Rich. Neitzel 18.00 u. Leo. Schmidtke 18.00, Fr. Lüker in Bethlehem, Theil d. Missionsfcoll. for J. Fischer v. Australia, 5 00, Fr. Kirchners Gem. in Secor for H. Witte 5.00 andJöckel in Richton v. Frauenver. for G. Koch 13. 30. (p. -91. 80.)

College household in St. Louis: By Louis Kölling, Harvest Fcoll. v. P. Katthain's Gem. in Hoyleton, 18. 32.

Laundromat in Springfield: Dch. Prof. J. S. Simon

v. Women's S. in Springfield 2.00.

College household in Springfield: From H. Sievers & Son in Brunswick at Worden 5.00.

Students in Springfield: Dch. J. H. Kühlenbeckv. k. Ottmanns Gem. in Collinsville 5. 80, dch. P. Lüker at Bethlehem, part of missionary coll. f. Negro students, 5.00, P. Blanken in Buckley a. d. bell-bag for A. G. 20 00, P. Sievings Gem. in Dork Centre for Aug. Bergmann 9.00, P. Bünge r n Hamel, Coll. at Albrecht-Sievers' Hochz. for H. Bornemann, 9. 50, P. Hartmann in Woodworth a. d. bell-bag for Karl Eisele 16.00, dch. J. E. A. Müller in Chicago for H. Gerike v. Jünglver. 10.00 a. Jungfrver. 10.00. (S. -85. 30.)

College students in Fort Wayne: For choice: Dch.k. Miracle in Chicago v. Jungfrver. 9.00, dch. P. Pissel in Benson by N. N. 5.00 & d. Gem. 15.00. (S. -29.00.)

College students in Milwaukee: From Chicago: P. K. Schmidt v. Jünglver. for Gehrs, Kaub u. Metzger 20.00 u. ?. A. Reinke v. Jungfrver. for Paul Ladwig 16.00, Fr. Kirchner's congregation in Secor for Theo. Blanken 5.00, P. Castens in Grlmer a. d. Klingelbeutel for Bertram 8.00. (S. -49.00.)



Seminarians in Addison: Fr. Sieving's parish in Dork Centre for Alb. Sieving 9. 65, Fr. Wunder in Chicago f. Heinemann v. Jungfrver. 8.00 & Women's Ver. 8.00. (S. -25. 65.)

Illinois District Church Fund: Fr. Schaller in Renault, part of a coll., 5.00 and Fr. Werfelmann in Chicago, part of a mission coll., 15.00. (S. -20.00.)

j Deaf and Dumb Institution in North Detroit, Mich.: k. Pissels Gem. in Benson 5.00.

p Deaf and Dumb Mission: P. A. Reinke's congregation in Chicago 33.45, P. Pissel's congregation in Benson 5.00, P. Lochner v. of the deaf and dumb in Louisville, Ky., 11.00; Missionfcoll.(Theil): Dch. v. Lk.: Hansen in Worden 2.00, Lüker in Bethlehem 5.00 u. Werfelmann in Chicago 15.00. (P. -71. 45.)

Saxon Free Church: L. Herboth in Wheaton 1.00.

Concorvia parish in Chicago: P. Wunders Gem. in Chicago 53. 20.

k. Herrmann in Assiniboia, Can.: P. Brauer in Eagle Lake, Theil d. Coll. at W. Ohlendorf's Hochz., 3. 53, u. v. N. N. . 18. (S.-3. 71.)

Congregation at Woodstock, Ill: P. Castens at Gilmer, Coll. at H. Schwermann's Hochz., 7. 25.

Zion Parish in Danvers, Ill: P. Castens in Gilmer a. d. bell bag 4.00.

Alexandria Parish, Va: P. Castens in Gilmer a. d. bell-bag 2. 50.

Mission to Columbia Heights, Ill: 1>. Brewer in Crete, Harvest Fcoll., 53. 44.

New Hospital in Springfield, Ill: Prof. Simon v. Mrs. Carl Lange in Springfield 5.00.

Orphanage at Des Peres, Mo.: Bro. Heyne at Decatur v. Chr. Burkhardt 1.00, Prof. Simon v. Mrs. Carl Lange at Springfield 5.00, Bro. Plehn at South Litchfield a. the God's Box 4. 35. (S. -10. 35.)

Orphanage in Addison: 79. 22. (N8. Kassirer G. Ritzmann qmtirt about the individual items).

Mission in London, England: P. Hansen in Worden, Theil d. Missionsfcoll., 1.00.

Mission in Hamburg, Germany: P. Hansen in Worden, Theil d. Missionsfcoll., 1. 38. Total: -2388.09.

Addison, Ill., October 21, 1898.

H. Bartling, Kassirer.

Entered the Kansas District Caste:

Inner Mission: Gemm. der k?: Krenke -30.00, C. Vetter, Atchison, 34. 10, Grambauer, Newton, 35.00, Mencke 85. 73, A. Schmid 25. 35, Wendt 5. 70, Fr. Pennekamp, Alma, 55.00, Hafner, Lincolnville, 45.00, Bauer, Natoma, 6.00, Wagner, Fairview, 25.00, E. A. Frese, Luther, 18. 65, Hellwege 52. 29, F. W. Pennekamp, Templin, 41.05, Hafner, Leavenworth, 109. 25, Kauffeld 38.00, H. C. Senne, Block, 10. 85, Wendt 20.00, Voß 45. 40. By C. H., Leavenworth, 1.00. Geo. Goebel, Argentine, 1.00. G. W. Behrmann . 25th By Bro. Ditmer v. d. Gem. at Denver 7. 66th By the General Cass. E. F. W. Meier 100.00. From P. Eggert's Gem. at Vafsar, Hochz. Stockmann-Busko, 7. 14. By Ed. Bühring, Hochz. Bühring-Thämert, 6.00. By N. N. of Kansas 300.00. k. Hafner of H. Griesel 1.00, Albertine Ebert . 50. from N. N., Leavenworth, 5.00. from N. N. of P. G. Polack's congregation, Bremen, 10.00. from Mr. Krämer of P. Mencke's congregation 1.00. (p.-1122. 92.)

Students at Winfield: P. Krenkes Gem. 4.00. k. Lüfsenhop of H. Baden 12. 50, H. Meyer Sr . 50, Andreas Klump . 50, Mrs. Zaugg 1.00. P. Bauers Gem. of Natoma, 7.00. (S. -25. 50.)

St. John's College: gem. d. kk.: Krenke 4.00, Grambauer, Newton, 9.00, Kauffeld 10.00. (S. -23.00.)

Salisbury, N. C.: P. Krenke's Gem. . 27. p. Grambauer's school ch. . 51. (S. - . 78.)

Judenmission: L. Eggert, Topeka, of W. M. Senne 1. 50. Drögemüllers Gem. 5.00. P. Hoyers Gem. 11. 90. L. Lüfsenhop of J. P. Baden 2. 50. L. Wagner's Gem., Fairview, 5.00. (S. -25. 90.)

Students from Kansas: P. Keller 2. 44. L. Jacobs S.-S. children . 50. By teacher G. Roller, Ueberschuß, 5. 30. k. Lüfsenhop v. H. Baden 10.00, Mrs. Engelkin, Jochen Cohrs & H. Bredehöft 1.00 each, J. H. Dittmer . 30, H. Dubbels 1.00, tz. Meyer sen. . 50, Andreas Klumpp . 50, Mrs. Zaugg & K. Cohrs 1.00 each. women's comm. P. Eggerts 5.00. (p. -30. 54.)

Calvary Parish in Morganton, N. C.: By?: Bräuhahn 2.00.

Synodical Fund: P. Storms Gem. 6. 65. N. N., Leavenworth, 5.00. (S.-11. 65.)

Field Preacher's Fund: 1?. Jacobs S. S. Children 1. 00. I". Lüfsenhop of J. P. Baden 2. 50. P. C. Vettters Gem. Atchison, 6. 66. (S. -10. 16.)

Negro Mission: Gemm. of the ?? . Grambauer 10.00, Schmiv, Onaga, 10.00, Wagner 5.00, Kaufseld 10.00, Wendt ^ .00. Fr. Eggert of W. Senne 3.00. Of N. N. of Fr. G. Polack's congregation, Bremen, 5.00. Fr. Pennekamp at Templin, Missionfcoll. 30.00. (S. -77.00.)

English mission: Fr. Grambauer's school c. . 25. k. Wagner's Gem. 2nd 75th (p. -3.00.)

Widows' and Orphans' Fund: P. H. C. Senne, Hochz. at H. Krapmann, 4.00. P. Mencke's Gem. 8. 50. (S. -12. 50.)

Emigrant Mission: Through Ed. Bühring, Hochz. Thämert-Bühring, 10.00.

Deaf and Dumb Mission: P. Drögemüllers Gem. 4. 16.

Saxon Free Church: By L. Drögemüller v. N. N. 1.00.

Heathen Mission: Fr. Eggert from W. Senne 2.00. Fr. Drögemüller from N. N. 5.00. 1?. Wendt's parish 1.00. Frese's parish 8. 40. (S.-16. 40.)

Orphanage in Fremont: Fr. Eggertby Ernst, Olga & Francisca Geuthe 1.00, by the Women's Assoc. 5.00. (S. -6.00.)

Orphanage near St. Louis: k.Kauffeldv. C. Knoner 1.00. Total: -1383. 51.

Leavenworth, Kans. October 1, 1898.

H. F. Oelschlager, Kassirer.

Incoming to the Middle District caste:

(Conclusion.)

Heathen mission: missionary coll. of the church: Diederich & Zschoche 15.00, Frank, Barth, Zimmermann & Mohr, Theil, 20.00, Schulz, Madisonville, 5.00. missionary coll. of the church in: Toledo & Elmare 10.00, Jonesville, White Creek & Waymansville 5.00. P. Ludwig's church, Tocsin, 6. 50. k. Miller, Fort Wayne, v. N. N. 5.00. P. Jungkuntz's both Gems, Columbia City, 11. 78. P. Links Gem., La Porte, by L. Schumm 15. 42. P. Rupprecht, North Dover, v. A. 2.00, v. R. 2.00. P. Scheips'Gem., Peru, 3. 70. (S.-101. 40.)

English Mission to East Cleveland: Bro. Schleffelman's congregation, Euclid, 15.00. Bro. Zorn's congregation, Cleveland, by I. H. Melcher 30.00. (S. -45.00.)

Mission in London: P. Lindhorst's Gem., Reynolds, 5. 50.

Mission in Hamburg: P. Lindhorst's Gem., Reynolds, 5.00.

Emigrant Mission in New York: Mission Coll. of Gemm. at Sauers & Dudleytown 5. 47. Bro. Rupprecht, North Dover, by A. 2.00. Bro. Zorn's Gemm. at Cleveland, by J. H. Melcher 20.00. (S. -27. 47.)

Negro Mission at Greensboro: P. Eirich's Gem., Aurora, by F. W. Jffehardt 9. 91.

Students in St. Louis: P. Weseloh's congregation, Cleveland, for P. Schulz 30.00, Young Men's congregation for dens. 10.00, Virgins' Ver. for W. Bewie 10.00. Fr. Schumms' Ver., La Fayette, nachtr. for C. Schroth, 10.00. Fr. Schmidt, Decatur, by Mrs. Steudler for H. Cämmerer 2.00. (S. -62.00.)

Students in Springfield: Missionsfcoll. d. Gemm. d. kk. Zschoche & Diederich for M. Friedrich 10.00. P. Preuß' Frauenver., Friedheim, for H. Richter 7.00, v. Mrs. J. Werling for dens. 1.00, from Mother Eickhoff for dens. 2.00. (S. -20.00.)

Pupils at Fort Wayne: P. Mueller's Gem., Farmers Retreat, for M. 13. 76, Hochzt. v. P. u. M. for M. 3. 55. k. Niemann's Women's Ass., Cleveland, by H. J. Hesse for W. S. 10.00. P. Lange, Fort Wayne, Hochzt. Bengs-Heine, 4. 65. k. Gross, Fort Wayne, Hochzt. Tielker-Gossow, 5. 40th Mission Festcoll. d. Gemm. d. kk. Frank, Barth, Zimmermann & Mohr for B. 10.00. P. Lothmann's congregation, Akron, for F. Nitz 10. 80, for H. Schlichte 10. 80. (S. -68. 96.)

Pupils in Addison: P. Schwan's women's congregation, Cleveland, for W. R. 10.00, v. H. & P. S. for W. R. 5.00. Missionsfestcoll. d. Gemm. d. kk. Frank, Barth, Zimmermann & Mohr for J. Koch 10.00. (S. -25.00.)

Students in Conover: P. Miller, Fort Wayne, v. N. N. 5.00.

Orphanage at Indianapolis: P. Schmidt's Gem, Monroeville, 1.00. P. Schumm, La Fayette, v. L. 2.00. k. Fischer, Napoleon, by Hy. Badenhop 1.00, by Minna Badenhop 1.00. P. Siek, Vallonia, Hochz. Ph. Niemann, 2. 75. p. Koch's Gem, Hamler, 5. 33. p. Wesel's Gem, Cleveland, 28. 66. (p. -41. 74.)

Deaf and Dumb Institution: P. Zorn, Cleveland, v. W. H. 1.00.

Deaf and Dumb Mission: Bro. Miller's congregation, Farmers Retreat, 5/14 Bro. Werfelmann, Marysville, by Mrs. N. N. 2.00. Mission Festival Coll. of congregations at Jonesville, White Creek & Waymansville 10.00. (S. - 5/26).

Louisville Mission for the Deaf and Dumb: Missionary Coll. of the Gemm. in: Sauers & Dudleytown 5.00, in Lousville 20.00. (S. - 25.00.)

Fellow believers in Germany: Fr. Eyler's parish, Noungstown, 4.00.

Fellow believers in Denmark: Fr. Eyler's parish, Aoungstown, 3. 50.

Parish in Alex andria: P. Biedermanns Gem.,Kendallville, 4.09.

Morganton parish: P. Hafsold's parish, Fairfield Centre, 5. 36.

Congregation in Brazil: Gemm. d. kk.: Schmidt, Seymour, 10.00, Pohlmann, Sauers, 7.00, Markworth, Jonesville, 6. 35, v. Schlichten, Cincinnati, 21. 74, Fischer, Columbus, 8. 80, Schulz, Madisonville, 8.00, Kalt, Terre Haute, 20.00, Zimmermann, Inglefield, 6 50, Muller, Farmers Retreat, 5. 50, Trautmann, Columbus, 17. 47, Mohr, Staser, 6. 25, P. Kretzmann's Women's Ass'n, Vincennes, 5.00, v. 18 limbs 8.00. (P. -130. 61.)

Field preachers of the Synod: Gemm.d.kk.: Schmidt, Seymour, 11. 10, Schlesselmann, Euclid, 5.00, Huge, Bmgen, 10. 50, Horst, Toledo, by Henry Martin 2. 50, Preuß, Fnedheim, 16. 43. P. Lange, Fort Wayne, by F. Repke . 50. k. Thiemes Women's Ass'n, South Bend, 5.00. Walther League, Fort Wayne, by W. C. Baade 42nd 85th (S. -93rd 88th).

Support Fund: Missionsfcoll. of congreg. at Reynolds & Goodlanv 10.00. Fr. Biedermann's congreg. at Kendallville, 3.00. Fr. Seemeyer's congreg. at Schumm, 10.00. Southwest Pastoralconf., service at Ingleffeld, 8. 43. Fr. Schulz's congreg. at Madisonville, 6. 50. (S. -49. 93.) Total: -3458. 82.

Fort Wayne, September 30, 1898.

C. A. Kampe, Kassirer.

Entered the Southern District caste:

Inner Mission: S. Meifert, East Baten Rouge, - . 50. k. Bernthal, Kindtcoll. with Aug. Kalbas, 2. 20. Fr. Wegener's Fr. and Maiden Missionsver. 10.00. Fr. Crämer's Women's M.V., 10.00. Maiden Missionsver.50. Fr. Kilian, children's coll. with Carl Zoch, 70. Fr. Brommer of Friends of the Mission, 3. 75. Fr. Buchschacher, part of the Jubilee Coll. in the church, 50.00. Mission Coll. d. Gemm. of the kk.: Kilian 119. 25, Niche 50. 50, Sieck (Theil) 96. 60, Seils 45. 65, Schaaf 20.00, Ernst 71. 80, Gresens 37.00, Mörbе 83.00. Fr. Bernthal v. N. N. 1. 50. k. Wegener's St. Paul's Fri. and Maiden Miss. 15.00. k. Ernst v. N. N. 1.00. Fr. Barthel v. Bitzer, Sr. 1.00. k. Brommer from Friends of the Mission 3. 40. Fr. Wegener from Fr. M. Leber . 50. Fr. Crämer's St. Johannis Maiden Mission Ver. 8. 65; from St. Johannis Women's Mission Ver. 4. 45.

k. Birkmann's parish 13. 90. part of the missionary coll. of the parish at New Orleans 174. 10. from the missionary coll. in New Orleans for Clinton 25.00. Fr. Krämer, Kindt coll. with J. Mörbе, 3.05. k. Brommer from some friends of the mission, 4.00. Fr. Barthel's parish, 11.50. Fr. Crämer's women's mission, 4.40, from his young people's mission, 8.00. Fr. Sieck, Kindtcoll. at Ad. Andres, 5.00, Unnamed 1.00. P. Seils v. F. Kaase 15.00. (S. -910. 90.)

Support Fund: P. Barthel, Coll. in worship at Gulf States Conf., 16. 10. P. Kilian, Kindtcoll. at M. Tschatschula's, 3. 25. P. Gans, Abendmcoll. s. Gem., 3.00. k. Buchschacher, Distr. confcoll., 13. 10. P. Süß, Kindtcoll. b. Franz Deterling, 2. 55. By Teacher Werner v. d. Texas Teachers' Confcoll., 2nd payment, 9.05. Dch. Teacher Schönhardt v. d. New Orleans Teachers' Conf. 10.00. Fr. Tegeler, Wed. coll. b. Tegeler-Spilker, St. Louis, 10.00. Fr. Seils v. F. Kaase 5.00. Fr. Ostoffs Gem. 2.00. (S.-74.05.)

Field Preacher's Fund: P. Horsch, Hillsdale, Mich. 4. 81. k. Schubkegel, Blue HM, Nebr. 12. 72. p. Hahn, Lincoln, Kans. by J. M. H. 3.00. p. Crämer, 23.00. p. Käselitz, Juka, Ill. 1. 60. p. Johanning, Broadlands, Ill. 6.00. k. Kruger, Petersburg, Mich. at, 7. 75. p. Merkel, Dietrichs, Ill. at, 3. 71. p. Crämer v. "eüssrlul Atvsr" at, 1.00. p. Broders v. N. N. at, 1.00. Von Gustav Eiffler, New Dork at, 10.00. p. Gesterlina, Wartburg, Ill. at, 5. 60. p. Merz, Arapahoe, Nebr. at, 7. 54. k. Rupprecht, Clarks Fork, Mo., 7. 70. p. Buchheimer, Memphis, Tenn., 5.00. p. Birkmann v. Ed. Pillack 1.00. p. Krämer v. J. Mörbе 1.00. (p. -102. 43.)

Negro Mission: P. Buchschacher, part of the Jubilee collection, see church, 6 75th part of the mission collection of the church at New Orleans 25.00. P. Sieck, part of the mission collection, see church, 30.00. P. Krämer by J. Mörbе 1.00. P. Seils by F. Kaase 5.00. (p. -67. 75.)

Synod treasury: P. Birkmanns Gem. 11.00.

Synod Building Fund: P. Ernst v. N. N. 1.00.

English Mission: part of the missionary coll. of the congregation at New Orleans 20.00. Fr. Schaaf, missionary coll. s. congregation 3.00. Fr. Seils v. Jda Sander . 10, O Kaase . 25, L. Ritter . 10, L. & E. Hölter . 15. (S. -23. 60.)

Heathen Mission: Fr. Buchschacher, Theil d. Jubelcoll. s. Gem., 10.00. Fr. Ernst v. N. N. 1.00. (S.-11.00.)

Deaf and Dumb Institution: From the collection box of St. Johannis-Gem. in New Orleans 10.00.

Orphanage in New Orleans: P. Birkmann, Kindtaufcoll. at Ed. Pillack, 2.00.

Lyons Parish, Tex.: P. Seils' Gem. 3. 60.

Student fund: For J. Behnken: P. Birkmann, Kindtaufcoll. at Ed. Pillack 2.00. For O. Ernst: P. Ernst v. J. Kieschnick 1.00, G. Borjack 1.00, Teacher Schröder 2.00. For B. Fritsche: P. Kilian, Kindtaufcoll. by Aug. Hendrick, 2.00, by N. N. 3.00. (S. -11.00.) Total: -1228. 33. New Orleans, October 15, 1898.

Aug. C. Reisig, Kassirer.

Entered the caste of the "Western" District:-

Synodal treasury: congreg. of the ck. Demetrio in Emma -3. 21, Imm. comm., St. Louis, 16.00, Falcon in Forest Green 4. 95, Lehr's comm. in New Wells 7. 50. (S. -31. 66.)

Progymnasium in Concordia: P. Gaßner's Gem. in Friedheim 4. 76, P. Biltz of Fr. Rabe sen. 25.00. (S. -29. 76.)

InnerMission desDistricts:Missionsfcoll.: Gemm. d. kk. Schmidt in St. Louis 151.06, Imm.Cong. in St. Louis 100.00, Bethlehem Cong. in St. Louis 100.00, Meyer in Jeffersan City 15.00, Lentzsch in Craig 50.00, from God's box 9. 85, Schroeder in Eisleben 35. 50, Schwartz in Kansas City 36. 86, Cong. in Pocahontas & New Wells 30.00, Gem. in Alma, Corder, Higginsville & Blackburn 50.00, Wilk in Stuttgart 13. 10, Meyer, Hleasant Grove, 6. 50, Griebel! inPerryville 55.00, Gem. in Wentzville & New Melle 24. 50. Biltz of F. Rabe Sr. 25.00. (p. -702. 37.)

Field preacher fund: P. Pröhls Gem. 6. 75.

City Mission in St. Louis: Bethlehem Parish in St. Louis 18. 54.

Mission School in Rock Spring: Imm.-Gem. in St. Louis 10.00.

Negermission: Missionsfcoll: Bethlehem congreg. in St. Louis 15.00, Imm. congreg. in St. Louis 35.00, congreg. of ck. Meyer at Jefferson City 5.00, Schrader at Eisleben 10.00, Schwartz at Kansas City 10.00, Meyer at Pleasant Grove 5.00, Griebel! at Perryville 15.00, Gemm. at Pocahontas & New Wells 14.00, Gem. at Alma, Corder, Higginsville & Blackburn 5 00, Gem. at Wentzville & New Melle 10.00. P. Gielow's Gem. at Tea for Salisbury 2. 50, P. Biltz v. F. Rabe Sr. 25.00. (p.-151. 50.)

English Mission: Bethlehem's St. Louis congreg. for Venice 8 p.m., for Springdale 10 a.m., Pocahontas & New Wells congreg. 13. 47, Alma, Corder, Higginsville & Blackburn congreg. 12. 73, Fr. Griebel's Perryville congreg. 10 a.m., Wentzville & New Melle congreg. 10 a.m. (p. -76. 20.)

Jewish Mission: Fr. Schröder's congregation in Eisleben 2. 50. k. Griebel's congregation in Perryville 5.00. (p. -7. 50.)

Heathen Mission: Imm.-Gem. in St. Louis 25. 19. k.. Möller, Mora, v. N. N. . 50. p. Steyers Gem. b. Corning 1.00. (p. -26. 69.)

Deaf and Dumb Mission: Imm. congregation in St. Louis 16.03, congregations in Alma, Corder, Higginsville & Blackburn 5.00. Fr. Griebel's congregation in Perryville 10.00. (S. -31.03.)

Emigrant Mission: Fr. Schröder's congregation in Eisleben 2.00. Fr. Griebel's congregation in Perrvville 6. 30. (S. -8. 30.)

Mission in London: Fr. Griebel's congregation in Perryville 6. 30.

Support fund: P. Colditz' Gem. inPymont2. 80. k. Lentzsch in Crag a. d. Klingelb. 10.00. (S. -12. 80.)

Orphanage near St. Louis: P. Lentzsch by H. Harms . 50. P. Biltz by F. Nabe sen. 25.00. (S.-25. 50.)

Seminarians in Addison: Fr. Mießlers Gem. in Des Peres f. Bundenthal 5.00.

Students at Fort Wayne: B. Schwartz, Coll. a. Rohwer's silb. Hochz. for Otto Herwagen, 5.00. B. Biltz v. Jungfrver. f. A. Wyneken 10.00. Gemm. in Alma, Corder, tzigginville & Blackburn f. R. Jesfe 10.00. (S. -25.00.)
St. Louis, October 22, 1898.
H. W. C. Waltke, Kassirer. 1525 x 8t.

Received for orphanage in Addison, Ill:

Since June 16, 1898: From Illinois: Addison: Chr. tzeidemann 6 p. apples, C. Schlomann 1 p. cart, H. Fiene j p. cart. Arlington tzeights: from Cd. Müller 1 parcel of tr. clothing, 1 desgl. by H. Studtmann. Chicago: through teacher R. tz. Driver 2 barrels of edibles from the mission feast of the Gemm. of the south side. Falker <L star tableware for about -10.00, Sprague, Warner <L Co. 25 pounds of coffee. From B. tz. Engelbrecht's comm. from Mrs. Fr. Tode 10 dd. Apron gingham, 5 dd. Flannel, 1 skirt, 1 p. tzosen, 1 dd. Dtuslin, Wwe. Schwerin 4 dresses, 4 petticoats. From B. L. tzölters Gem. of Mrs. Kurth 2 petticoats, 1 pair of boys' trousers. From B. Theo. Kohns Gem. by Eduard Keller 2 dresses, 5 aprons. From B. F. C. Leeb's Gem. by G. S. Marks 16t. 6ross Beaton Button Basteners and shoe buttons. B. L. Lochner 2 packages of tr. garments. From B. E. Pardieck's Gem. by Wtth. Meyne 15 dd. Clothes, 1 p. shoes. From B. A. Reinke's collection from Eduard Kietzer 52 handkerchiefs, 23 towels, 1 bed sheet, from Emma Herrmann and Mrs. O. Ziemann separate clothing, Wilhelmine Cills 4 hats, knitting wool, some remnants of clothing and separate items. From B. K. Schmidt's collection from Mrs. Bernhard 1P. Rubber shoes, 2j Dd ladies cloth; Fried. Westphal 12 girls' caps, 20 dd. Calico, 3 neck ties, N. N. separate children's dresses, coat and undergarments, Mrs. Steinhiller stuff to 2 dresses, Mrs. Wegner 1 petticoat and stuff to 1 dress. By tz. C. Zuttermerster of Puscheck 1 parcel of tr. garments. From B. H. Succops Gem. by Mrs. N. N. 1 girl's jacket, Mrs. L. tzedder 6 p. Boys' trousers, 6 boys' waists, 4 aprons, 2 dresses, 3 petticoats, Gebr. Thoms for -7. 66 needs for Jubilee, for school ch. Tablets, stationery, cnvelopes and the like, f. several dollars. August Schnake tr. clothes, Wilhelmine tzaldtke 10 dd. Calico and tr. stuff. From B. W. Offenbeck's Gem. by Otto Wunck 2 p. trousers, 2 waists; L. tzoger 1 cap, 1p. Stockings; W. Wunck: 1 p. stockings, 1 pair of trousers, 1 blouse. From B. tz. Wunders Gem. from Mrs. Radtke 2 aprons, 1 dress, 1 skirt, 2 waists, 1 boy's suit, 2 blouses, 1 cap. N.N. 2 parcels of trimmed stuff & 40 Nd. calico. From the sewingv. d. Mrs. B. Beate Brauer in Crete 1 quilt, 7 dresses, 2 p. tzosen, 4 aprons, 7 p. Stockings. From Dolton by Miss Kath. & Minna Diehl 5 caps, 6 school bags, 3 boys' waists, 6 dd. Rubber band, 12 Nd. calico, 6 P. Stockings, 6 handkerchiefs, 1 lot ribbon, sewing needles, darning needles, etc. From Eagle Lake, from the sewing r. d. Mrs. B. A. Brauer, 3 p. Girls' trousers. From Elgin by Miss Emma Zimmermann and Emma Pfeiffer 18 ff. Girls' hats, from the women Sophie Zimmermann, Marie Zimmermann, Dora Wolfs, Minna Wolfs, Anna Zander, Auguste Rackow, Maria Völsch, Kath. Pfeiffer, Friedericke Volstorff 23 night gowns, 33 kiffen covers. From the Jungfrauenver. in La Gränze through FrI. Marie Ullrich 12 aprons, 14 handkerchiefs. From B. C. Zapf's parish in Melrose Park, A. Amling and tzugo Lüdtke procured decorations on the buildings at the Jubilee free of charge. From Niles Centre by A. Henne 2 dresses, 1 petticoat, 1 apron, 3 blouses, 1 match. From North Plato by B. E. A Sieving from N. N. 3 sides of bacon. B. J. Drögemüller by Mrs. Kimmet in Palatine 8 summer hats, 3 winter hats for girls, 3 dd. Rubber band. From Vera from F. Cgebrecht a box of tr. clothing. From Iowa: Fort Dodge vyn Mrs. Crnestine Kornhas 1 comfort, 3 p. Braces, 2 p. stockings, 10 handkerchiefs, 2 hair combs, 1 p. pulse warmer, 3 hair bands, from C. Runge in Reinbeck 1 quilt, 7 p. Stockings. From Michigan: Adrian: B. J. Fackler's women's ver. 5 p. Stockings, 3 p. Gloves. From the Young Frver. of St. Immanuels congreg. in Grand Rapids by Miss Clara Nuechterlein 5 dresses, 18 handkerchiefs, 10 p. Stockings, 5 house aprons. From Cleveland, O., by teacher C. A. Arnhold 6 bottles 6. Bemeä^.

Many thanks to all dear donors and a thank you to God! Addison, Ill., October 12, 1898.
Ernst Leubner, orphan father.

Received for the M. Luther Orphanage at Wittenberg, WiS., from April 1 to October 1, 1898: By d. Bk.: Wuggazer -3.00, Habekost 5.00, Kohlhoff 7. 10, Wardin 5.00, Hudtloff 6.00, Kuntz 9.00, Rathjen sen. 5. 55, Hudtloff 4. 14, Fuhrmann (A. Loose's children). 20, Mundingner 2nd 22, Rowold 13th 80, Nickel 1.00, Siebrandt 1.00, Bischer 3.00, Bürger 5.00, Becker of Mrs. Epke 2.00, Andres v. Fr. Walk . 60, Siebrandt, Pentecost Coll. St. Pauls-Gem. T. Scott, 1. 75, Mertz pers. . 50 & Helene Schmidt. 10, Matthaideß4.05, Rathjen Jr. 1st 90, Drögemüller, pers. 1.00, Busse, Thank Offering pers., 5.00, Bretscher, Orphan's Feast coll., 21st 36, Nickel, Hochzcoll. Kellermann-Cberlein, 21st 95, Hudtloff v. Wwe. W. Preuß 2.00, Naumann pers. 1.00, Rathjen, Hochzcoll. Petermann-Hoppe, 3. 57, tzuchthausen v. Anna Barschak 1.00, Gericke pers. 1.00. Miss Kate Rechter 3.00. O. Kaufmann 7.00. Boyd, Minn., . 20. Mrs. B. Stein 2.00. teacher J. L. Strieter, couvertcoll., 4. 15. teacher Carl Klug 1.00. teacher Julius Greve 1.00. Louis Ullmann 5.00. orphan box 3. 71. northeastern pastoral conf., surplus of travel expenses, 2. 30. total: -168. 15.

A heartfelt "Vergelt's Gott" to all dear donors.
At the same time the announcement that the undersigned is no longer treasurer of the orphanage. All further donations should be addressed to: B. T. Lartd, M. Tutder Orpdans Home, ^VittenberZ, liVIs.
Wittenberg, Wis. the 10th of October, 1898, O. List.

For student E. Ten received -8. 50, collected at the wedding Knop-Richter. M. J. F. Albrecht.
Milwaukee, October 15, 1898.

For the building of the school and the parsonage of my parish, I have so far received the following gifts of love: P. K. Zahn's parish -10. 15, v. N. N. 3.00. P. Holm's parish 2.00. P. Willen's parish in Minden 9. 90, b. Funk 3. 50. P. W. Meyer's parish and preaching place b. Doniphan 7. 50. P. Grörich's parish 6.00. k. Ed. Frnmhabers Gem. 6. 50. p. Wind, V. Portz, J. Paulus 1.00 each. h. Wischhoff 3. 90. i". Treskows Gem. 3.00. Kaff. F. H. Harms 57.08. God reward all dear givers.
Lexington, Nebr., October 19, 1898. Arno Thieme.

Received from Mrs. M. Merz in Kendallville, Ind. for Theod. Sieving -5.00. St. Andrew's parish in Pekin, N. D., by k. Scholz s. H. Meier 10.00. From the parish in Indianapolis, Ind. for poor students 50. 19. Many thanks!
R. Pieper.

Undersigned hereby certifies, -9.05, ges. on the Hochz. Schulz-Hecht at Lansing, Ill. to have received. Many thanks and God's blessings to the dear givers!
Addison, Ill. W. A. Handr ich.

New printed matter.

The Book of the Lord and His Enemies. By H. Weseloh, pastor of the Immanuel Lutheran congregation at Cleveland, O. St. Louis, Mo. 1898.Concordia Publishing House. Price: 80 Cts.

This booklet of VI and 151 pages of small octavo consists of three parts. In the first part it is explained on 27 pages from the statements of Scripture, the prophecies and the effects of Scripture, that the Bible is the book of the Lord. The third part contains an admonition and instruction to search the Scriptures. The second main part deals with the attacks that the enemies have made on the Scriptures. After the author has first shown in this section in what the hostility against the Bible has its actual reason, the following eight attacks on the Bible are dealt with in more detail: 1. the stories in the Bible are too wonderful; 2. many biblical books are spurious; 3. they have been changed in the course of time; 4. many reports in the Bible are considered untrue. Many accounts in the Bible have been proven untrue; 5. There are contradictions in the Bible; 6. According to the Bible, God is unjust and cruel, and some accounts in Scripture are offensive; 7. The teachings of the Bible are contrary to reason; 8. The Bible is not the infallible word of God. All these attacks are refuted in a striking, thorough, and commonly understood manner. For years the unbelievers have been pulling out all the stops to make their venom palatable to the people and to bring it to them in newspapers, books, and public speeches. A writing such as this, which makes no concessions to unbelief, will therefore be read with as much blessing as interest by old and young alike. We would also like to point out that preachers could work to get one or more copies of this booklet into the public libraries, where they could be of great use as an antidote to the many writings that are hostile to the Bible. F. B.

What are the Modern Woodmen of America? Be

Answers on the ground of their own writings j and why cannot a Christian belong to them? Answered on the ground of the Word of God by H. C. Brinkmann, Lutheran pastor to Blue Earth City, Minn.-48 pages. To be obtained through the Concordia Publishing House, St. Louis, Mo. price 3 cents.

Among the signs of the last days our Saviour lists the prevalence of unbelief and the cooling of love; and we should therefore not be surprised if in our days not only individuals but whole societies work together in increasing numbers so that these signs of the times become more and more evident and widespread. These Modern Woodmen are also such a society, who are all the more dangerous because they deal in all kinds of falsehood, speak God's word and mislead people away from the faith by misleading it, pretend to love and charity, while they practice neither love nor charity, but, on the contrary, cut off the root of true love, which does not seek its own. One would hardly think that it would still be necessary to warn Lutheran Christians against such a society in so many words; and that, as experience unfortunately teaches, such a warning is highly necessary, is just another sign of the last times. The honored author of the present work has solved the task set him with skill and great diligence. For the illumination of the clan mentioned in the title and its activities, he has procured the handbook and the ritual along with other writings of the Woodmen, and in the first part of his work he has included numerous passages from the same both in the original and in translation. In the second part, it is briefly and strikingly shown from God's Word that a Christian cannot be a member of this society without sinning in many ways or making himself partaker of other sins. It would be desirable that this writing should be widely distributed, not only in those places where our congregations have already been disturbed by the penetration of this secret society, but also in regions which they have not yet reached, and where such a convincing illumination can ensure that our Christians, when temptation approaches them, will not be temporarily deceived, but will know from the outset with whom they are dealing. For he who has some experience in this matter knows that it is much easier to keep the enemy away while he is still outside than to get rid of him when he has already partly occupied the castle.



In other words, it is easier to keep ten people who have been warned in good time from joining such a secret society than to get one out who has already allowed himself to be entangled in it. May God grant blessing and victory to this excellent booklet in this last sorrowful time.
A. G.

Lodges and secular support societies. Commissioned by the Northern Illinois Pastoral Conference by E. Pardieck. 40 pages 5X7. Price: 2 cents per copy and postage on any number of copies. To be obtained from G. Brauns, 56 k'iktk ^ve. rooin 517, Odioa^o, Ill.

This treatise deals first with the lodges, namely, with their false worship, their ungodly oaths, the unchristian fraternization customary among them, their suspicious secrecy, the great danger they are to church and state, and proves conclusively in every part that a Christian who fears God's Word can have nothing to do with the lodge system. In the second part, the secular support societies are dealt with and it is shown that the usual way of provision in these societies is not the way ordered by God, that by belonging to such a society one enters into unnecessary and dangerous fellowship with the world, that such support societies are not necessary to the Christian, that they are bad supporters, and that many downright sinful things are done in them, which is why the Christian who wants to walk in the way of the divine Word and keep a good conscience must also keep away from these societies. The contemporary tract is intended for mass distribution; therefore the price is set so extraordinarily low that a congregation can have it distributed free of charge, e.g. at the church doors or by its pastor, etc. For this purpose it is herewith distributed. For such purposes it is hereby highly recommended, especially where one has to do with lodges and secular support associations.
L. F.

The Lutheran Household Friend. Calendar for the year 1899, published by O. H. Th. Willkomm, sep. ev.-luth. pastor at Planitz. Fifteenth volume. Zwickau i.S. Printed and published by Johannes Herrmann. 119 pages. To be obtained through the Concordia k'ublskivA 8ou86, St. Louis, Mo. price: 20 cents.

Who knows this calendar from former years knows in advance that the same will be again excellently equipped this time. Who does not know it, - well, let him come once a copy. He will not regret it. Everything is good in it: articles, stories, poems, pictures, calendars, and the little things and souvenirs, - all carefully selected, healthy, instructive, Christian reading material. We cannot go into all of it, but mention the main articles: A contemplation of the times and a warning against the soul-destroying folly of the spirit of the age. How Pomerania became a Christian country. Argula von Grumbach, the Bavarian Debora, and advise our readers to take this useful and entertaining house-book into their homes, to invite this good "Hausfreund" into their homes.
L. F.

Songs for male choirs. 5th booklet. Concordia lisking Ü0U86, St. Louis, Mo. 12 pp. 8X11. Price: 20 cents, by the dozen H1. 50.

A new issue of this collection, which is excellent in every respect and which we have often recommended to our male choirs here. The editor, Prof. Å. Käppel in Addison, Ill., is anxious to offer only good things and things that correspond to our usual circumstances. This booklet in particular will meet many a wish, since it offers, with one exception, songs for special occasions. Anniversaries, birthdays, weddings, silver wedding anniversaries, and funerals are included. The individual numbers are: Hither hath God brought me. Praise the Lord, the mighty King. Oh, stay with thy mercy. On God and not on my counsel. Joy exalts, joy enlivens. Ripple brightly, silver waves. Jesus, my trust. Thou hast endured, thou hast suffered. Blessed are the heirs of heaven. See how the heights glow.
L. F.

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Herausgegeben von der Deutschen Evange-
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Vol. 54.

(Sent by P. C. M. Z.)

Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common man. Christians.

(Conclusion.)

n. From the return of Christ to the judgment.

The fourth stage of the exaltation of our Lord Jesus Christ is His return to judgment. Of this the second article speaks: "From thence shall He come to judge the quick and the dead.

What then is this, that Christ shall come, shall come again?

This is that Christ will one day come again from heaven, visibly, so that all men will see Him; and that He will come again in the glory of His Father, into which He entered at His ascension, and with all the holy angels.

Is this true and certain?

Yes, it is true and certain. The Scripture says so. At the ascension of Christ, when the apostles were looking after Him as He ascended into heaven, behold, there stood by them two men clothed in white, who also said, "Ye men of Galilee, why stand ye looking toward heaven? This JESUS, which is taken up from you into heaven, shall come as ye have seen him go into heaven." Apost. 1, 11. "Every eye shall see him," writes St. John Revelation 1, 7. And St. Paul writes: "He himself, the Lord, shall come down from heaven with a shout, and with the voice of the archangel, and with the trump of God." 1 Thess. 4:16. And He Himself, the LORD JESUS, says that all generations on earth "shall see the Son of man coming in the clouds of heaven with power and great glory." And, "It shall come to pass, that the Son of man shall come in the glory of his Father, with his angels." Matth. 24, 30. 16, 27.

Yea, and moreover, when the LORD so cometh again, then shall all the dead rise.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., November 15, 1898.

No. 23.

For this is the hour of which the Lord speaks, saying, "The hour is coming, in the which all that are in the graves shall hear His (the Son of God's) voice, and shall come forth." Joh. 5, 28. 29. Even the sea shall give the dead that are in it; and death and hell shall give the dead that are in them. Revelation 20:13.

And what will the Lord Jesus do then?

Then He will judge the living and the dead.

For a judgment - a judgment must come at last. Our conscience tells us so. Scripture also testifies to this in abundance. And "He is ordained of God a judge of the living and the dead." Apost. 10, 42. "For the Father judgeth no man, but hath given all judgment unto the Son." Joh. 5, 22.

And "we shall all be presented before the judgment seat of Christ." There "shall be gathered together before Him all nations". The dead, both great and small, will stand before Him. Rom. 14, 10. Matth. 25, 32. Revelation 20, 12. The holy angels, as the ministers of judgment, will bring all men, the pious and the wicked, before His judgment seat. Matth. 24, 31. 13, 41. The wicked angels will also be there, aware of the eternal bonds of darkness. Jud. 6.

And "God will bring all works into judgment that is hidden, whether good or evil". Eccl. 12, 14. And "men must give an account at the last judgment of every useless word they have spoken". Matth. 12, 36. The Lord, when He comes, will also "reveal the counsel of the hearts." 1 Cor. 4, 5. yes, "we must all be made manifest before the judgment seat of Christ, that every man may receive the things which he hath done in his body, whether it be good or bad. 2 Cor. 5, 10. There is no hiding, no covering up, no excusing, no forgetting. Our whole life with all our deeds, words and thoughts, our whole being and beingness will lie open, light and bright before the flaming eyes of the judge.

And He will judge the circle of the ground with

Righteousness, with perfect righteousness, with righteousness so perfect that even all the world, heaven, earth and hell, must agree with Him.

But precisely because He is a righteous Judge, He will judge according to His Word, which He spoke here on earth and through His prophets and apostles. He saith, "The word which I have spoken, the same shall judge him (who despiseth Christ and His word) at the last day." Joh. 12, 48. And Paul writes: "God will judge the hidden things of men by JEsu(m) Christum, according to my gospel." Rom. 2, 16.

And now behold! Here is the word of Christ, according to which, as it will be for all the world, so it will be for you at the last judgment. Before His ascension He said to His apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Marc. 16, 15. 16. And here is another word, but which saith the same thing, "He that believeth on him is not judged; but he that believeth not is judged already: for he believeth not the name of the only begotten Son of God." Joh. 3, 18.

There you have it. "God sent not His Son into the world to judge the world, but that the world through Him might be saved." Joh. 3, 17. You believe by God's grace in this Son of God and in His precious name of Jesus. You also testify and show your faith in Him by loving your Saviour and by being His disciple and keeping His word out of love for Him, though in great weakness and with much stumbling and falling, but still. Blessed are you! You will not be judged, you will not be condemned, for through Him you have forgiveness of all your sins. - But he who rejects Him apart from whom there is no salvation, and who rejects His word of grace, has already been judged, and will one day be judged publicly with righteousness according to the strict law which he has transgressed a thousand times over, and will be condemned.

Such, and not otherwise, is eternal judgment.

0. of the last dayNot knowing time or hour, which the Father hath reserved for a power." Apost. 1, 7.

1 But why then did they say that the last day was near?

When then will the return of Christ to judgment, of which we have now spoken, take place? Because he could come very soon; because nothing stood in the way of his speedy coming; because with Christ's incarnation, It will take place on the last day of this world, at the end of passion, death, resurrection, and ascension, and with the the world. And Peter writes of the day of Christ's return to outpouring of the Holy Spirit, all the acts of God had taken place judgment thus: "But the day of the Lord shall come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned up." 2 Pet. 3:10. Otherwise? -

Pet. 3:10. So in the day of Christ's return and judgment, the heavens and the earth will pass away, and they will pass away by fire. It will be the last and ' last day of this world. Certain signs of the last days, which shall come to pass and be seen before the last day, Christ himself, and also the apostles, by inspiration of the Holy Ghost, do indeed indicate. But all There will then come a new and different thing. Those who these signs have long since come to pass and been seen, and they are damned in judgment "will go into eternal torment, but the come to pass and are seen to this day. righteous into eternal life. Matth. 25, 46. "And", writes the holy Judge for yourself. seer John, "I saw your new heavens and a new earth. For the first Christ, speaking of the last day, says: "And many false heaven and the first earth passed away, and the sea is no more." prophets shall arise, and shall deceive many. And because Revelation 21:1. iniquity shall abound, love shall wax cold in many. . . . And the gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." Matth. 24, 11-14. - Did not all this happen? Is it not still happening No one knows. The Lord Jesus says, "But of that day and hour knoweth no man, no, not the angels which are in heaven; but my today? And concerning the preaching of the gospel in the whole Father only." Matt. 24:36; and He says, "As a snare shall it come world, Paul already writes of it: "This (gospel) is come unto you, upon all them that dwell on the earth." Luc. 21, 35. And Peter also into all the world, . . . which is preached among every writes, "But the day of the LORD shall come as a thief in the creature that is under heaven." Col. 1, 6. 23, And now, indeed, night." 2 Pet. 3:10. And Paul writes, "But of the times and hours missionaries go into all the world, and to all nations, yea, to brethren, it is not necessary to write unto you. For ye yourselves many nations, which once had the gospel, and have lost it again know that the day of the Lord shall come as a thief in the night through their own fault.

For when they (the unbelievers) shall say, It is peace, it hath no speed; then destruction shall quickly overtake them, as the Again Christ saith, But as it was in the days of Noah, so shall also the coming of the Son of man be. For as they were in sorrow of a woman with child; and they shall not escape." the days before the flood, eating, drinking, and making merry, Thess. 5:1-3. until the day that Noah entered into the ark; and they regarded it What, then, is this foolish, impudent, and perverse not, until the flood came, and took them all away: so shall also undertaking, that some want to calculate and say when the Last the coming of the Son of man be." Matth. 24, 37-39. - Was and Day will come! - is it not so on earth?

But may we believe that the Second Coming of the Lord is near, or must we believe that it is still far off? Paul writes, "But the Spirit saith plainly, that in the latter times some shall depart from the faith, and cleave unto seducing spirits and doctrines of devils; by them which are in glibness still far away. On the contrary, we can expect it at any moment liars, and have brandings in their consciences, and forbid to be For already John writes: "Children, it is the last hour," 1 John 4:7 married, and to abstain from meat, which God hath created to be And Jacobus: "The future of the Lord is near. Behold, the Judge taken with thanksgiving, to them that believe, and to them that is at the door." Jac. 5, 8. 9. And Paul calls the Christians of his know the truth." 1 Tim. 4:1-3. - Look to the Roman Catholic time such, "upon whom the end of the world is come," 1 Cor. 10 Church!

11. - Now if even the dear apostles spoke thus 1800 years ago, And again Paul writes by the Holy Spirit: "It will not come how much more must we in our late day be ever mindful of the unless the apostasy comes first, and the man of sin is revealed, last day! and the child of perdition; who is an abominable man, and exalts himself above all that is called God or godliness, so that he sits mistaken in their supposition that the last day was at hand? down in the temple of God as a god, and pretends to be

Not at all. When the last day would really come was just as little revealed to them as it is revealed to us. The Lord had expressly said to them: "It behooves you



God. . . Wickedness is already stirring in secret. . . . Then shall that wicked one be revealed, whom the Lord shall destroy with the spirit of his mouth, and shall make an end of him by the appearing of his future, which future shall be after the working of Satan, with all manner of lying powers, and signs, and wonders, and with all manner of deceivings into unrighteousness among them that perish, because they received not the love of the truth, that they might be saved. Therefore God will send them strong delusion, that they may believe the lie." 2 Thess. 2, 3-11. - Look again into the Roman Catholic church, and behold the pope, the antichrist here prophesied. -

"Children, it is the last hour; and as ye have heard that the antichrist cometh, and now are become many antichrists: therefore we know that it is the last hour." So John writes, 1 John 2:18, so we also say. And the LORD says, "Watch therefore, for ye know not what hour your LORD will come." "The future of the LORD is at hand. Behold, the Judge is at the door!"

Oh, how I ache, ere I see thee from
on high, O Lord, coming to us! Oh,
that for the salvation of the pious
Thou mightest fulfill my desire and
will today!

But, thou knowest thy time, It
behooves me but to stand always
ready And cheerful there, And so
walk along, That all hours and days
My heart beareth me to thee. (432,
16. 17.)

Curriculum vitae of the blessed Prof. C. A. T.

(Continued.)

13. the last years of life in Rock Island, Ill.

On June 27, 1893, Prof. Selle delivered the closing address at the graduation of the graduates of the school teachers' seminary at Addison, Ill. He introduces it thus: "This time I am to give the closing speech, and it may well be called a closing speech already with regard to myself. After all, these are probably the last words that I will address to my dear students in the seminar. If I now look back on my twenty-nine years of service in the seminary here in Addison, or on the thirty-two years that I have been active as a professor in our school teachers' seminary, or even on the fifty-one years since I entered the preaching ministry, or finally on the sixty years that have passed since I began my work in the school ministry: what a wealth of joys and sorrows that have happened to me comes before my mind's eye! But, beloved, at my departure the joy outweighs the sorrow, the joy that I, a poor, unworthy instrument, was allowed to work so long in the service of the vineyard of my gracious God, the joy that I knew my work in the Lord was not in vain, yes, that I was allowed to see many lovely fruits of my activity. It will be difficult for me now to part from the dear seminary, from the dear colleagues who always carried me in faithful love with all my weaknesses, from the dear students in whose midst I always thought I would become young again and break many a bond.

that have made Addison so dear and valuable to me; but I cannot do much more for my dear seminary than carry it on my intercessory heart. It is God's will that I part, and, is it not? God's will is always the best. I know that your love remains with me and will continue to prove itself in your intercession for me; yes, I also know for certain that the grace of our faithful God will remain with me until my end, which is no longer far off, yes, until all eternity!"

After Selle had resigned his professorship at the school teachers' seminary due to age and illness, his friends tried to persuade him to remain in Addison, but he had already decided to spend his last years or days, as God pleased, in Rock Island, Ill. where he moved a few weeks later. The Synod had set him up with a pension of \$600.00 and \$150.00 for housing, so that he could be with his aged wife without any food worries. He was delighted with this and often said, "How sweetly this lot has fallen to me! How many an old faithful pastor, when he has to resign his office, does not know how to feed himself then, and I have been so abundantly provided for by the faithful God through the goodness of the Synod that I know nothing of food worries."

Already after a few weeks stay in Rock Island he felt considerably strengthened, so that he said he could preach again. Because the local parish with one daughter parish and three preaching places needed help, since the assistant pastor had already accepted a call to another parish a year before, Selle was called by the local parish to be assistant pastor on the 14th Sunday after Trinity, September 3, 1893. He also accepted this appointment with the condition that he would only preach and help here in the city congregation, but not in the branch congregation and in the preaching places. The congregation accepted this condition, especially since he offered his help to the congregation without expecting any remuneration for it. So he was installed in his office on September 17. He now had to preach regularly every four weeks in the city congregation. His sermons were gladly heard. The old members of the congregation, whose pastor he had been from 1858-1861, were especially pleased when the old professor climbed into the pulpit. If it happened that two funeral sermons had to be preached at the same time, he always took over the one with great willingness; he also preached some funeral sermons in English. How often he thanked his God that he had still given him sufficient strength of body and spirit to be able to preach his precious word. Preaching was always a joy to him. If he felt quite weak before, he thought that he had been strengthened by preaching. He was also ready, especially when I was absent, to visit the sick and bring them comfort from God's Word. The following case proves how conscientious he was: I was called to a sick woman on a Sunday, shortly before the beginning of the service, to give her Holy Communion. She, however, lived seven miles away from here. I had to preach in the church and could not leave before the sermon. So I presented it to Selle, and although he felt quite weak, he at once agreed to go. I introduced him to the fact that it would be an attacking ride.

and that he would consider whether he could endure the same This sermon was printed in the "Lutheran" by decision of the on an ordinary carriage. He said that God would give him Synod. He concludes this sermon with the words: "Three strength and power. He went along, and afterwards was doctrines, my Theures, are especially those which together delighted that he had gone along, since the woman had had such have built up our Synod: The doctrine of the deepest corruption a great desire for Holy Communion. It was a pleasure to work of the whole human nature; the doctrine of the all-merciful with him. grace of God in our one and only Saviour Christ JESu, and the

He also took an active part in the church council meetings doctrine that the Holy Spirit gives us again through Word and and congregational assemblies. How many comforting and Sacrament to new and eternal life. Oh, that God would keep encouraging words he often spoke, so that all could notice from these teachings on the agenda in our churches and make all his speeches that in a congregation God's word alone must rule. ministers of the Word in churches and schools more and more

He also attended our local conferences diligently, and capable of practicing them with all seriousness, so that God's everyone listened to his stories, especially when he described glory may be great and the number of those who sing the eternal the former conditions of the congregations and all the things Hallelujah with us before God's throne may be great! Amen." that were considered Lutheran at that time. When discussing ("Lutherans," 53, p. 129.) his interpretation of the Augsburg Confession, he often spoke Mrs. Seiles had also gone with them to Chicago, both with such youthfulness that we were amazed. wishing to accept an invitation from old friends in Crete and Addison after the synod was over. But they could not carry out their plan; Mrs. Selle became so incapacitated in Chicago that they hastened their journey home to Rock Island. Soon afterward she began to complain that she was becoming more and more infirm, so that she was no longer able to attend church services, about which she was greatly distressed.

When the time came for the synod, he always considered it his duty to attend. He said that he had never missed a synod, so he still wanted to attend it as long as he could. Thus, in 1894, he traveled to the synod in Chicago, accompanied by his wife, and after the sessions of the synod, he paid a visit to his "dear Addison". The institution and the orphanage there were very close to his heart. In private conversations his favorite object was Addison with its institutions. Especially when the annual orphan festival was celebrated there, which he could now no longer attend, he talked all day about the orphan festivals and remembered the great blessing of the orphan asylum. This was also known in Addison, that the blessed Selle was quite taken up with the Orphan Asylum, therefore at last year's meeting of the Orphan Asylum Society, at which the celebration of the 25th anniversary of the Orphan Asylum was discussed, it was resolved, "Prof. emer. C. A. T. Selle is to be asked, if it is still possible for him, to deliver a short farewell address . . . to deliver it."

In 1896 the congregation of Father Wunders in Chicago celebrated its 50th anniversary. Since this congregation had been founded by Selle in 1846 with only four members who remained faithful to him, he was invited by the congregation to preach the festive sermon. He did this with great joy. He was allowed to experience that from this small mustard seed a mighty tree grew up, which spread its branches over the whole city; for from the one small congregation 29 congregations had now arisen.

The year 1897 was the jubilee year of the Synod. Prof. Selle was one of the few still living founders of the Synod; in his church and congregation it had assembled for the first time. Unfortunately, he had recently lost his usually clear voice, so that he could no longer make himself understood in our large church, about which he complained bitterly. But when President Succop asked him to preach a sermon at the time of the Jubilee Synod in Chicago, he gladly accepted. He said that his dear God would probably help him, that he, who had opened the first session of the Synod with an address, could now also, since God had given him life, preach once again at the 50th anniversary of the Synod. And he did preach.

Once again, on the 10th Sunday after Trinity, Selle ascended the pulpit in Rock Island and preached an earnest sermon on the Gospel of the Sunday. Unbeknownst to anyone, this was his farewell sermon. From that time on he only assisted in the distribution of Holy Communion. (Conclusion follows.)

(Submitted.)

From our mission to the Jews.

The honorable Jewish Missionary Commission has once again commissioned the undersigned to publish a report on the Jewish mission in the "Lutheran". God grant that the interest in the work among the "lost sheep of the house of Israel" may be promoted through this report for His glory and for the salvation of many souls from Israel.

With thanksgiving to God, the undersigned can once again report that our mission to the Jews has not regressed, but rather has made gratifying progress. This progress does not consist of large numbers of Jews being received into the Church of God through holy baptism, as many a Christian might have expected from the mission to the Jews. But such progress is not promised to us in the Word of God. For the Scriptures of the Old and New Testaments promise us in the conversion of Israel only a "shear," only a remnant, "according to the election of grace." Thus prophesies the Old Covenant evangelist, the prophet Isaiah: "In that day shall the remnant of Israel, and they that are saved of the house of Jacob, lean no more upon him that smiteth them; but they shall lean upon the LORD, the Holy One of Israel, in truth. The remnant shall be converted; yea, the remnant in Jacob, unto God the strong. For though thy people, O Israel, be as the sand of the sea, yet the remnant of them shall be converted." Isa. 10, 20-22. cf. Zeph. 3, 12. 13. Ezek. 6, 8.

Therefore also the holy apostle Paul, when he wants to reveal the secret of the conversion of Israel, Rom. 11, 25, expressly testifies that only the "foreknown", Rom. 11, 2, only the "left over according to the election of grace", Rom. 11, 5, only their "some", Rom. 11, 17, will be saved.

If this is the teaching of Holy Scripture, then we certainly have no reason to lose interest in the aforementioned mission, or even to lose heart, if our mission to the Jews does not result in a large number of conversions, but rather we have great cause to thank the Lord of the Church from the heart, if only "some" are saved like "a fire from the fire" through the preaching of the Gospel.

Oh, how much injustice is not done to the mission to the Jews if it is judged only by the number of conversions and the interest shown in this mission! Consider how difficult it is for a pastor to show conversions among those who were born and raised in the midst of Christianity. In the case of the Jews, however, the prejudices against Christianity in which they were brought up must be added. For scarcely is a child of the Jews able to understand the language, when it is already instructed by its Jewish parents in the most shameful and ignominious manner concerning the most holy birth of our Lord and Saviour Jesus Christ, so that when it hears the name of Jesus, it is filled with such hatred that it spews forth and blasphemes. The Jews have the rabbinical tradition of the "Mase Tuli," of the story of the hanged man, in which they believe. From this the Jew learns that the Lord Jesus came into the holy of holies of the temple, and there stole the Shemhamforash, a wonderful name of Jehovah, and sewed it into the thick flesh of the foot. Only through this stolen "Shemhamforash" was Jesus able to perform all miracles. In this belief the Jew is brought up from childhood. To this is added the hatred and enmity of the Jews against such an Israelite who openly confesses Christ as his Messiah and Saviour. As a "Meschumed" (apostate), a Jew who has converted to Christianity is mocked, ridiculed and bitterly persecuted by his brothers according to the flesh. The fanaticism of the Jews is still the same today as the holy apostle Paul describes it in the Acts of the Apostles, and according to the teaching of the rabbis, a Jew who has converted from Judaism to Christianity is guilty of death. That such a convert loses his position and thus his livelihood among his fellow tribesmen hardly needs to be mentioned, but the mission to the Jews cannot emphasize enough how difficult it is to find a Christian who is willing to give such a Jew, who is suffering for the sake of Christ, a place with him or employment in his business. Even our Jewish Mission recently had to make the sad experience that a young man lost his job with an Orthodox Jew because it was discovered that he had attended the services in our Mission, and despite all the efforts of the undersigned, it was not possible to find him another job. All this makes it understandable that progress in the mission to the Jews can only be slow, and that in many respects it is a "sowing of hope." But should the

Will interest in this mission therefore wane, or perhaps even fall asleep? Not so, dear Christians! The conversion of the Jews is not our work, but God's, as our Lord and Saviour Jesus Christ Himself answered the Jews when asked what they had to do in order to do God's work: "This is God's work, that you believe in Him whom He has sent," John 6:29. Our work in the mission to the Jews, on the other hand, is to proclaim the saving Gospel to the Jews according to the command of our Lord and Saviour Jesus Christ. The honorable Jewish Mission Commission has appointed the undersigned to do this in the name of the Synod. The chairman of the above-mentioned commission has recently reported that the seed of the gospel is being scattered among the Jews, according to the ability that God the Lord gives to the missionary. A public sermon is held every Saturday afternoon in the Missionary Local No. 70 Pitt Street, in the language intelligible to the Jews. It can be reported to the glory of God that Jews of both sexes, young and old, attend the sermon in large numbers and listen attentively and thoughtfully. In many of them it can be seen how the power of the gospel is working in them. Already before Easter of this year, the Commission recognized the necessity of enlarging the Missionary Local. A wall was taken out at the expense of the mission, so that we now have a large room as a preaching hall. Our Evangelical Lutheran mission to the Jews, which is the only one in this great metropolis, is also becoming more and more known among the Jews, and it has recently become clear to the undersigned that even Jews notice the difference between a Lutheran and an enthusiastic sermon and give preference to the former. For after several Jews had gone from our mission to another for lack of room, they nevertheless finally returned to our services, and preferred to stand with us in the close local than to have a comfortable seat in other missions. From all this it is evident that it is not outward appearances, but that it is the power of God alone, which lies in the pure, loud preaching of the blessed gospel, that attracts even the Jews, the blinded and fanatical Jews, to the mission services. For often such Jews also come to the services who are still such zealots that they do not want to sit in the mission without a head covering and therefore keep on a small cap. According to exact observation of the history of the Jewish mission before and after the Reformation, it is a special grace of God when 40-60 Jews willingly listen to a sermon by a "Meschumed" (apostate Jew) without arguing, quarreling, or making disturbances with the same. From December 15, 1896 to August 18, 1898, 2292 Jews heard the public sermon on the grace of God in Christ JEsu, the Messiah promised by God and appearing in the fullness of time.

In addition to public preaching, all of the undersigned's remaining time is used to personally present the saving gospel to the Jews. This is done partly by house visits, which the undersigned makes daily to the Jews, and partly by the opportunity offered to the Jews to speak to the missionary privately, in the mission as well as in his home, in order to receive information about all their questions concerning the Christian religion.

can. Not a day has gone by without two, three or four Jews coming to see the undersigned in the Missionary Palace. One of them has something to say about the sermon he heard on Saturday, another wants clarification about a passage in the New Testament, a third comes to complain about his earthly need, and rightly expects that the missionary should also take care of him physically. Since the above dates, 1442 home visits have been made and 2002 private visitors received. In order to give the poor blinded Jews the opportunity to think about the truth of the Gospel at home, 2957 Jewish-German and Hebrew tracts and 144 New Testaments have been distributed among them. Bible classes with short lectures on Christ in the Old Testament were also held every Tuesday and Thursday evening during the winter; however, only a few attended them. The total number of Bible class attendees during the above dates was only 93 people. In this way the undersigned is now endeavoring to scatter the seed of the gospel among the Jews also, in firm confidence in God and His promise that His word shall not return void. Is. 55, 11.

Nath. Friedmann, 75 India St., Brooklyn, N. Y.

Dr. Martin Luther's Sämmtliche Schriften, edited by Dr. Johann Georg Walch.

Fourteenth Volume.

Prefaces. - Historical and philological writings.- Interpretation of the Old Testament.

(Conclusion.) **Interpretations on the Prophets Obadiah to Malachi.** Published anew by order of the Ministry of the German Lutheran Synod of Missouri, Ohio, and other states.

St. Louis, Mo. **Concordia Publishing House.** 1898.

XXII pages and 2195 columns. Price: \$4.50.

The Lutheran Church recently celebrated the feast of the Reformation again. In doing so, it once again reflected on what it owes to Luther's ministry: the proclamation of the true Word of God as the sole and infallible guide to faith and life; the recognition of the pure doctrine of the justification of a poor sinner before God by grace, for Christ's sake, through faith; the liberation of the church from the shameful bonds of the Antichrist. And it was again shown to all the congregants that Luther carried out the blessed work of church reformation, above all through his mighty and spiritually powerful writings.

A new volume, the eighteenth as a whole, of our splendid Luther edition will be ready for dispatch in about two weeks, in time to be placed on the Christmas table. Should not the joy over Luther's work and the gratitude for it move us to bring the writings, through which he accomplished this work, into the house, to read them eagerly, to recommend them diligently to others? Think about this a little, dear reader!



Luther himself, of course, had a very low opinion of his writings. In the "Preface to the First Part of his German Books," which is printed in the present volume, he says, among other things, the following: "I would gladly have seen that all my books would have remained there and perished. And one of the reasons is that I am afraid of the example; for I can see what good has been done in the church, since in addition to the Holy Scriptures, many books and large libraries have begun to be collected, especially without any distinction, all kinds of fathers, concilia, and teachers. So that not only the noble time and study of the Scriptures is missed, but also the pure knowledge of the divine Word is finally lost, until the Biblia (as happened to the fifth book of Moses, in the time of the kings of Judah s2 Kings 22, 8. 2 Chron. 34, 15.^) is forgotten under the bench in the dust. . . . This also was our opinion, when we began to translate the Biblia itself, that we hoped there should be less of writing, and more of studying and reading in the Scriptures. For also all other writing in and to the Scriptures, as John is to point out to Christ; as he saith: "I must decrease, and he must increase," [John 3:30] that every man himself may drink of the fresh fountain, as all fathers who would do good must do. For neither Concilio, the fathers, nor we shall do it so well, though it may be done in the highest and best manner, as the holy Scripture, that is, God himself hath done, though we must have the Holy Ghost, faith, divine speech, and works, if we are to be saved, as we must have the prophets and apostles sitting on the pulpit, and we hear here at their feet what they say; and say not what they must hear. But now that I cannot prevent it, and they want to collect my books by printing (in small honor of me) without my thanks, I have to let them dare the cost and work. Comfort me that in time my books will remain forgotten in the dust, especially where I have written something good (by God's grace). . . . Well then, let it go in God's name, without my asking nicely, whoever wants to have my books at this time, let them by no means be a hindrance to him to study the Scriptures themselves, but lay them, as I lay Pabst's Drecktet and Drecketal *) and the Sophists'**) books, that is, whether I want to see at times what they have done, or also to reckon the history of the times, not that I should have to study in them, or do according to them what they have thought." (XIV, 432 ff.)

Luther judged his writings so lightly and wanted them to be used only in such a way that they should not keep anyone from reading the Holy Scriptures. Posterity has judged differently. They have rightly declared Luther's works to be the most important and most glorious ecclesiastical writings, and have therefore called him the greatest and most enlightened church teacher since the time of the apostles. And in the Lutheran Church, reading and studying Luther's writings has always been urgently recommended to the Christian people, not because it would interfere with the study of the Holy Scriptures, but because these writings, like no others, lead into the Holy Scriptures,

*) The Decrees and Decretals (ecclesiastical regulations).

**) The medieval Catholic teachers.

terpret and explain the same, to awaken desire and love for
ng the Bible. Everyone who has read anything by Luther
/s this.

The just said now also applies to the present, by Prof. A.
oppe again with great diligence and conscientious work.
e again with great diligence and conscientious work. It is
diverse in content, and also contains much that is not in
h's old edition, but everything is instructive, edifying, and
esting. First, the reader will find Luther's excellent
ces to the entire Holy Scripture and its individual books in
:olumns, prefaces that really promote the understanding of
iblical book in question, including the pearl of all prefaces,
amous "Preface to the Epistle of St. Paul to the Romans,"
igh which the well-known founder of the Methodist sect,
ey, was converted. Then follow Luther's prefaces on some
pretations of biblical books made by others (columns 142-
and his prefaces on various books and writings made by
s (columns 180-428), among them his epilogue to the
esting and truthful "Passional Christi und Antichristi",
h is here provided with Cranach's original 26 pictures,
of the following verses with a picture:

Christ fled the earthly rich -
Now the pope takes it by force.

Christo a crown of thorns one ready - Of gold the pope three
crowns treyt.

The Lord washed the disciples' feet - The pope's feet must be
kissed.

Even interest and duty the Lord has given - The pope now
wants to live quite freely.

Christ in humility dwells with the poor - Of this the pope is
ashamed, that is to be pitied.

Often Christ's cross to the earth presses - Here can be carried
- the pope adorned.

Christ himself hath wept his sheep - In lust doth this man live,
and in lasciviousness.

In poverty and peace Christ was born - To war and court the
pope chose.

Meekly the lord came riding - The pope in court and proud
manners.

Christ no own nor gold needed - All land the pope subjected
himself to.

Christ thought nothing of outward things - The pope has
turned that completely around on earth.

The usurers Christ expels from the temple - With cops, letters
of excommunication the pope forces them again - into it.

Christ ascends out of this world - into the abyss the pope falls.

Further, our volume brings Luther's prefaces on the
collections and editions of his own writings (columns 432-
474), Luther's historical and philological writings
(columns 484-792), among which the great "Chronikon v.
M. Luther's or Calculation of the Years of the World"
particularly stands out. From the creation of the world
until the year 1540, all biblical and many secular events
are determined according to their year and often discussed
in all kinds of interesting marginal notes. Finally, the main
part of this volume (columns 808-2195) is the conclusion
of the interpretation of the prophets begun in the sixth
volume of our Luther edition. Everything that Luther has
read at the university or had printed about Obadiah, Jonah,
Micah, Nahum, Habakkuk, Zephaniah, Haggai,
Zechariah, Malachi, is to be found here. And if you now,
dear reader, consider that your Saviour says of the very
Scriptures of the Old Testament, "Search the Scriptures;
for ye think ye have the eternal

If you consider that, according to the teaching of St. Paul, the
Scriptures of the Old Testament are also "useful for teaching,
for punishment, for correction, for chastening in
righteousness," and that all that is written in them "is written
for our learning, so that we may have hope through the
patience and comfort of Scripture," 2 Tim. If you consider
that, according to St. Paul's teaching, the Scriptures of the Old
Testament are also "useful for teaching, for punishment, for
correction, for chastening in righteousness," and that
everything that is written in them "is written for our learning,
so that we may have hope through the patience and comfort
of the Scriptures," 2 Tim. 3:6. Rom. 4:15. The most important
thing is not that you buy one or more volumes or all of our
Luther editions and then put them unused in the cupboard, but
that you read Luther and read him again, because he explains
the Scriptures so well to you. The blessing of Luther's
writings will then not fail to come to you.

L. F. '----- I
1

To the ecclesiastical chronicle. ,

America.

Our field preacher, P. C. J. Broders, writes about the end
of October from the camp in Jacksonville, Florida, among
other things as follows: "In Jacksonville, where the 7th Army
Corps was located, but which has now moved to Savan^ nah,
Georgia, I found quite a lot of luthe, raners. When I made my
first visits to the three Division^ Hospitals, I was astonished
to find over 1600 sick, afflicted with typhoid and malaria.
You can imagine that it was an arduous task to find dr
Lutherans out of this large number." I preached in the 3rd
Nebraska, the 2nd Illinois and the 1st North Carolina
Regiments. Every Sunday' afternoon at 2 o'clock German
service iii Jacksonville was held. In the 3rd Nebraska
Regiment I san? about 140 Lutherans, including a company!
which consisted entirely of Lutheran Danes. I also opened a
reading room for the Lutheran soldiers, which was diligently
visited by the brethren of the various regiments, and many a
dear letter to the parental home was written in the field
preacher's reading room. "Lutherans", "Church Bell", "City
Missionary", "Evangelisk Luthersk Kirketidende" and New
Testaments were handed out. I would like to express my
heartfelt thanks to the Fort Wayne Bible Society for two sen'
thins (100 copies) of New Testaments. Seven soldiers from
Lutheran circles died. From the father of one of them I
received the following letter:

. . . Illinois, October 18, 1898, Dear
Pastor and Philanthropist!

With tears in my eyes I take the pen to express my heartfelt
thanks to you for what you did to my beloved son during his
last hours. My dear friend, the blow is a very heavy one for
me. With joy I thought of the future, but things have turned
out differently* I have a request to make of you and would
like to know how long he was in hospital, and whether he also
received sufficient food and medical assistance^ Please also
write to me whether it was his wish to be buried with the other
members of the family who are buried here. I am very grateful
that I was able to see them once again. . . . In the words of Job
I conclude, The Lord gave, the Lord hath taken away, the
name of the Lord be praised.

With grateful greetings ,
Your

. . . i Although the camp of the 7th Corps has now been
moved to Savanna, I will still be away from the many sick...

...will have to remain in Jacksonville for another fortnight." - It is also reported from other ropes that our field preacher is doing blessed service. Thus it was recently written in the "Lutheran" of the General Council that our Lutheran "chaplain at large" is eagerly and everywhere seeking out the Lutheran soldiers and especially caring for the sick. In doing so, he was especially helped by the fact that he could speak fluent German and English and also some Scandinavian. L. F.

For half a year now, Father Nickel from our synod has been preaching God's Word to **a number of Indians**, loud and pure. You see, in Shawano County, Wis. about 200 miles north of Milwaukee, there are two Indian reservations. One, called the Stockbridge Reservation, is inhabited by about 100 families of 500 souls, and is about 16 miles from Father Nickel's home in Shawano. These Stockbridge Indians were formerly served ecclesiastically by the Presbyterians, but had been quite neglected for a long time. The Catholic Church was already making arrangements to ensnare these people as well, when Father Nickel took them on in April of this year and can now already report beautiful successes. The aforementioned Indians are already civilized, are all proficient in the English language, and so they are preached to in this language every fourteen days in a government schoolhouse. With joy they have received the Lutheran pastor. The first service was attended by 40 to 50 people, and this number later increased. New testaments and hymnals have been distributed and, as Father Nickel informs us, the services are beautifully sung. His sermons are listened to with attention. Individuals have repeatedly told him what comfort they draw from his exposition of the doctrine of justification. Several of the listeners can be given the testimony that they are serious Christians. Several baptisms have also been performed. Recently several dozen copies of the small Lutheran catechism were distributed, and in regular meetings the Lutheran doctrine is now presented on the basis of the catechism. Reading services have also been established, in which an Indian reads a sermon from Luther's house postilion on the Sunday on which Father Nickel cannot be present. - Who would not be pleased that this would open a new door for us to proclaim God's Word and Luther's teachings among the natives of our country? And once a small Indian congregation has gained a firm foothold up there in Wisconsin - and there seems to be every hope of that - it will soon be possible to preach the gospel there to those Indians who are still sitting in heathen darkness and in the shadow of death. God be with you! L. F.

The well-known Luther League, an association of young Lutherans from various Lutheran synods outside our Synodal Conference, held its meetings in New York in October. It wants to bring about a union of all Lutherans, but not in the right way, on the basis of the truth of the divine Word and unity in doctrine, but in a false, unionistic way, by simply ignoring the existing doctrinal differences. This makes their activity a sinister one, and only warning can be given against this union. Such warning voices are increasing in those circles which are particularly threatened by the Luther League, e.g. in the General Council and in the Ohio Synod. One rightly fears that this union will cause much trouble to their synods and congregations. Certainly, it would be something glorious and exceedingly gratifying if all the Lutheran churches of our country could walk and work together. But "let two walk together, and let them be one among themselves," Amos 3:3? True unity can only be achieved

by devout and faithful searching in God's Word and by humble submission to the truth of it, from whatever side it is spoken, not by meetings and speeches and resolutions of a society, such as the Luther League, which is certainly not called to establish church unity. These mostly still young people should first of all learn what Lutheran doctrine is, learn to appreciate and to do the teaching and the Word of God in general. And when older pastors and professors take the floor in their meetings, they unfortunately usually prove to be blind guides for the blind. This was shown, among other things, when at the last meeting it was suggested that the German Emperor, the head of the Prussian united state church, should be "declared head of the Lutheran church" by the League, as it says in one report. "Pastor Georg C. F. Haas (General- Concil) said that the Emperor was not a Lutheran, consequently a motion to declare him head of the Lutheran Church could not be considered at all. The speaker had not yet ended when Rev. Dr. Remensnyder of New York (General Synod) and Rev. E. G. Lund, professor at the Seminary at Minneapolis, Minn. (United Norwegian Church), rose to refute the speaker. Both asserted that Emperor William was a Lutheran. But they could give no further expression to their views, because the chairman, Eilert, fearing an excited debate, declared the question out of order." L. F.

Although somewhat late, a brief word may be said here, in response to a suggestion, about the so-called peace festival recently held in Chicago, which lasted almost eight days. No one will expect a description of its magnificence or a politically tinged outpouring. Rather, it is only intended to give a somewhat Christian assessment. - The congregations of our synod in the city also complied with the request and held a thanksgiving service with a corresponding sermon on the morning of October 16. The collecte raised thereby they used as seemed best for the glory of God and the salvation of the country. But they stayed away from the much and outstandingly called "thanksgiving service", which was held in the evening in the auditorium, as well as from the choirs they had invited. For there they served not the true God, but various gods, and offered incense to them on many altars, Hos. 10:1. In the speeches, indeed, God was also named; but as it is said in the prophet, Jer. 2:28, "Many a city, many a god hast thou," so one will hardly offend against the truth when this is said of the speakers. The one who opened the ignominious "service" was a "clergyman" whom the world calls "liberal, liberal-minded." The first speaker was an utterly unbelieving Reform Jew, the second a Catholic priest who called our President "his brother McKinley from the Emerald Isle." Nor were Catholic archbishops absent, and the captain of that infamous religious congress made himself heard noticeably. Father J. D. Sevringhaus of the "Lutheran" General Synod was also present. Such a "service" must only fill a Lutheran Christian, who loves God above all things and his fatherland sincerely, with sorrow and apprehension. This "service" cost almost \$2000.00, but the worthlessness of it before God cannot be expressed in figures. More than three times as much, apart from the vanity of the dresses etc., was spent on the following evening on the ball, also in honor of the gods of the people involved. The next evening there was a great feast (banquet), during which, of course, there was also drinking and much talking. But also in these speeches, as in those, there was a lot of idolatry of man and country, of America's "world mission," wealth, greatness, and such vain boasts, which also make a Christian sigh with fear: God, be



Gracious to our people and our land! For it is written, I am the LORD, that is my name: I will not give my glory to another, nor my honor to idols. "Cursed is the man that trusteth in man, and holdeth flesh for his arm, and departeth from the LORD with his heart." Let us also remember the earnest word, Ps. 68:31: "God scattereth the nations that love to war. " W.

Abroad.

The "Freimund" brings a longer report about **the now much discussed journey of the** German Emperor to **Jerusalem** for the consecration of the church there. After talking about the political importance (!) of this journey and the power and glory displayed, he continues: "Whatever the political importance may be - for the Kingdom of God the splendor of the Emperor's journey has no meaning, because the Kingdom of God does not come with outward gestures, not with the display of splendor and power. The newly built Redeemer Church in Jerusalem has its ecclesiastical significance, but not for our Lutheran Church. This 'common work of the German Lutheran churches,' as the President of the Berlin Oberkirchenrath grandly expresses it, is a union work, again intended to represent a new ecclesiastical sign of unity. He who views the matter as a plain and sober Lutheran cannot have his misgivings allayed even by the remembrance of the past glory of Jerusalem, the City of God. Precisely in Jerusalem, where the Lord instituted His supper, the same should be celebrated unaltered according to the Lord's institution, in that the presence of the true body and blood of Christ in, with, and under the bread and wine is clearly and unambiguously confessed. But this will not happen in the Church of the Redeemer, and that is why a confessing Evangelical Lutheran Christian cannot stand at the altar there, and that is why we cannot commemorate this dedication ceremony as if it were a place for our confession. At the same time, the longing rises up in us that our church might also begin the work in Jerusalem! In the above-mentioned appeal, President Barkhausen calls the German Emperor 'the sublime patron of our Protestant Church. We do not know of any 'Protestant' church that is united in faith, and we have not yet come so far that the outward unification through the Union already encompasses everything. We remember, however, that since John Sigismund's conversion to Calvinism, the Prussian princes have often been oppressors, but never promoters of the Lutheran Church, and that the Union policy belongs to the Prussian tradition. We rejoice in the German Empire and give to the Emperor what is the Emperor's, and are devoted to him in veneration, but in ecclesiastical matters we agree with the cry that was heard in ancient Christendom: 'What has the Church to do with the Emperor?' " So writes a state church Lutheran in Bavaria. And here in America Lutherans from the Luther League want to declare the German Emperor to be the "head of the Lutheran Church"! - It should also be mentioned that just at the Reformation feast it was reported in the dispatches from Jerusalem how the Emperor courted the great Antichrist. On October 31, he visited Mount Zion, where the German and Turkish flags were hoisted over a plot of land on which, according to tradition, the hut of the Virgin Mary is said to have stood. (?) The Turkish Sultan had given it to the Emperor, who then made it a present to the German Catholics, and on this occasion sent the following despatch to the Pope in Rome: "I am pleased to be able to inform Your Holiness that, thanks to the kind mediation of His Majesty the Sultan, who did not hesitate to give me proofs of his personal friendship, I was able to visit the dwelling place of the Blessed Virgin in Jerusalem.



advertise. I have decided to place this ground, consecrated by so many pious memories, at the disposal of my Catholic subjects. It gladdens my heart to be thus able to prove how dear to me are the religious interests of the Catholics whom Divine Providence has placed under my care. Permit your Holiness the assurance of my sincere love." The German Emperor, the Roman Pontiff, and the Turkish Sultan bound together in love and friendship! This is truly atrocious. L. F.

It's a strange Bible.

In front of me is a Bible that I borrowed from a neighbor; he likes to show it off as a precious family treasure inherited from pious forefathers, which is not for sale to him at any price. And it is indeed a splendid copy; with increasing interest I have leafed through it, and rejoiced heartily that this sacred book is held in such high esteem by its owner. The remarkable thing about this bible was not its age, its binding, printing and pictorial decoration, although these external things are also noteworthy - it was printed in Nuremberg in 1693 in large folio format - but what was remarkable to me was what its first owner, a pious shepherd from Naumburg an der Saale, wrote out in his own hand on the empty leaves that are attached to the cover.

First it says: "This Bible I bought in Naumburg at the fair of St. Peter and St. Paul, June 29, 1695, when I vowed to buy this Bible to my dear God, since I was deathly ill in 1694 and had a Bible in quarto, but because the writing in it was small, I did not recognize a single word; may God grant that all who read it may find salvation and eternal happiness in it. Amen.

Christian Liege Anno voynini 1695."

In addition, he now regularly noted on which day he began to read the Bible and when he read it through: e.g. "Begun for the third time in 1697, the 29th of September, was the day festi Michaelis"; immediately behind this is written in a different ink: "By God's grace this Bible brought to an end for the third time on the holy New Year's Eve, was the 31st of December 1698, completed in 5/4 years. Sometimes he took less, sometimes more time to read through "from word to word," one time, for example, only 20 weeks, another time 1-1/2 years. Then at last it says: "By the grace of the dear God the 4th of Martii 1719 begun again to read for the 18th time." There he breaks off. While he was reading his Bible for the 18th time, he died.

By thy Bible sit gladly, She is wisdom's core and star.
You can only knock it out with the lid of the coffin.

(Ev.-luth. Sonntagsblatt.)

Ordinations and introductions.

As instructed by the Honorable Presidency of the Eastern District, Cand. W. F. H. Malte ordained on the 21st of Sonnt, n. Trin. and introduced into his congregations at County Line and Lake Road, N. N-. assisted by P. Th. Keyls, by A. T. Hanser. Address: Rev. P. L. Llalte, Oount^ läne, NlaZLVL Oo., N.

By order of the Hon. President Spiegel, on the 21st of Sonnt, n. Trin. Cand. Geo. Möhring ordained and introduced in his congregation at Town Taylor, Mich. by F. C. Bauer. Address: Rev. deo. LloebriNZ, Da^lor Oenter, ü^'ne Oo., Lliok.

At the request of the honorable President Hilgendorf, Father H. Scha backer was ordained on the 1st Sunday of Trinity. Sonnt, n. Trin. in the parish of Friedensau, Nebr., with the assistance of the kl?. W. Flach and W. Cholcher introduced by Joh. Meyer. Address: Rev. 8. 8otiabLöüer, krieckensau, lüg^er Oo., Nebr.

On the 18th of Sonnt, n. Trin. 8th L. E. Knies was introduced to the congregation at Klinger, Iowa, by E. F. Welcher, on behalf of the Hon. President Zürrer. Address: Rov. 8. 8. Lotet, LliuAsr, Bremer Oo., lo>va.

By order of Hon. Praeses Zürrer, on the 19th of Sonnt, n. Trin. 8th, S. Markworth was introduced to his congregation at State Centre, Iowa, by C. Romans. Address: Rev. 8th Llark^vortti, State Oeutre, LtursdaU Oo., lo^va.

By order of the Hon. President Hilgendorf, 8th J. Ruff was introduced into his parish at Wilcox, Nebr. on the 19th of Sonnt, n. Trin. by H. Willens. Address: Bev. RuS, ^iteox, Learne^ Oo., 8ebr.

By order of the Hon. Praeses Hafner, on 21 Sonnt, n. Trin. 8, Adolph Schmid was introduced to his congregation at Alma, Kans. by F. W. Pennekamp.

By order of the Hon. Pres. Succop, on the 21st of Sonnt, n. Trin. 8th, C. Muller was introduced to his congregation at Mt. Carroll, Ill, by Theo. Brohm.

Received commission, 8th A. H. Poppe was introduced to his congregation at Columbia Bottom, Mo. on the 22nd of Sonnt, n. Trin. by H. Maack. Address: Rov. 8th 8oppe, Spauisb Beacon, 8t. 8out8 Oo., tVlo.

Church dedications.

The branch congregation at York Tp., Iowa, had the joy of dedicating their new house of worship (34x52, 10X10 spire, niche and sacristy 12X18 feet) to the service of God on the 20th of Sunday, A.D. Trin. The consecration was performed by the 8th loei and 8th G. Bayer the altar service. The 88th Kitzmann and Franke (English) preached. C. W. Baumhöfener.

On the 21st of Sunday, A.D., the Lutheran Zion congregation at Blackburn, Mo. dedicated their church (28X44, with steeple, 52 feet high) to the service of God. Festive preachers were 8th F. Rohlfing, Dir. Käppel and 8th Brink (English). F. A. Me h I.

On the 21st of Sunday, A.D., the Lutheran Immanuel congregation at Mars District, N. Dak. (formerly Bremen, Oliver Co.), dedicated their newly built church (20 X 30 feet in size) to the service of God. The celebratory preacher was F. Wohlfeil.

Shoe Inaugurations.

On the 18th of Sunday, A.D., the Lutheran congregation of St. Paul's, Aurora, Ill., dedicated their new schoolhouse to the service of the Lord, with praise and glory to God. The building contains, besides the necessary basement rooms, closets, heating plant, etc., four large classrooms and a magnificent meeting hall. The following preached at the inauguration: Prof. Fr. Lindemann and 8th J. Strieter. Gottlieb Traub sen.

The Lutheran Zion congregation at Wenona, Ill. dedicated their newly built school (18X30 feet) to the service of God on the 21st of Sunday, A.D. Trin. Festive preachers were: Prof. Heiner and 8th Paul Schmidt. G. Hempfing.

On the 22nd of Sunday, A.D., the Lutheran congregation of St. Jacob's, Howard Lake, Minn. dedicated their newly built school (36X24 feet) to the service of God. Festive preachers were: 88th I. Klingbeil andF . H. Kolde.

Kirchweih - Jutriiauw.

On the 22nd of Sunday, Trinity Lutheran Church in Hunt ley, Ill. celebrated its 25th anniversary of the consecration of the church. Festive preachers were: 88. H. Schmidt and P. Döderlein (English). Collecte for Inner Mission after deduction -28.00.

G. Gülker.

Community - Auviiünw.

On the 20th of Sunday, A.D., St. Martin's parish at Clintonville, Wis. celebrated its 25th anniversary. An address was delivered by 8th P. H. Dicke. Preachers: 88th O. List and

H. J. Fuhrmann.

Mission Festivals.

Sunday Trinity: The Trinity - congregation at Grand Island, Nebr. Preachers: 88th Leuthäuser, Hilpert and Oelschläger (English). Collecte: -83.00.

On 12 Sonnt, n. Trin: The churches at Sauers and Dudleytown, Ind. preachers: 88th Katt and E. Kuehn. Collecte: -168. 57. On the 14th Sunday, A.D.: St. John's congregation at Edgerton, Wis. Preacher: 8th Sieck. Collecte after deduction: -31st 10. - The congregations of 88th Mohr, Barth, Zimmermann and Frank, with guests from 8th Heinicke's congregation.

Preachers: 88th Pohlmann and G. Koch. Collecte after deduction: -158. 74. - The congregation at South Euclid, O. Preachers: 88. J. Walker and Schlesselmann. Collecte: -63.00. - The Zion congregation at Plum Creek, Iowa. Preachers: 88th Haar and Faulstich. Collecte: -40. 70. - The congregations of the 88th Zimmermann, Wente, Kanold and Saar at Alice, Ont. Preachers: 88th Kanold and Saar. Collecte: -60.07. - The congregation at Bancroft, Nebr. preachers: 88th Hildebrandt and Harms. Collecte: -72. 27th - The Immanuels congregation on Middle Creek, Nebr. preachers: 88th F. Mießler and M. Wolfs. Collecte: -47. 20. - The Salems congregation at Chandlerville, Ill. Preachers: 88th H. Witte and H. Traub. Collecte after deduction: -40. 20th - The congregation at Riley, Mich. Preacher: 8th Schauer. Collecte: -22. 12. - The Trinity congregation at Blue Hill, Nebr. Preachers: 88th Haack and Schubkegel. Collecte: -36. 50th - Christ Church at West Aegua, Tex. Preachers: 88th Mürbe, Wenzel and Heinemeier (Eng.). Collecte: -23.00. - The churches at Gordonville and Tilsit, Mo. preachers: 88. Lobeck and Langehennig. Collecte after deduction: -72. 30. - The congregations near Hinckley and Yorkville, Ill. Preachers: 88th Raven and Greener. Collecte after deduction: -67. 60. - The parish at Hoag, Nebr. preachers: 88. Cholcher, Lentzsch and Gehrmann. Collecte: -165.00. - The Nazareth congregation at Milwaukee, Wis. Preachers: Prof. Hamann and 8th B. Sievers. Collecte: -20. 32. - The churches at Pleasant Ridge and Collinsville, Ill. with guests from Troy. Preachers: Prof. Herzer and 8th Voit. Collecte: -67.00. - The congregation at Huntington, Ind. preachers: 88th Rösener and Kaiser (English). Collecte: -31. 34. - The congregation of St. John at Wanatah, Ind. preachers: 88. W. Brauer and Eickhoff. Collecte: -70.00. - The congregation at Buena Vista, Iowa, with guests from Lowden, Grand Mound, De Witt and Dixon. Preachers: 88th Brammer and Steege. Collecte after deduction: -44. 50th - St. John's parish hei Grand Rapids, Wis. Preachers: 88th Lehmann and Knuf. Collecte: -13.09.- The congregations at Wellsville and Allen Centre, N. A- Preachers: 88th Hanewinkel and Buch. Collecte after deduction: -58. 19th- The congregation at Sherwood and Edgerton, O. Preacher: 88. Meinzen and Biedermann (English). Collecte after deduction: -42. 30th - The congregation at Plainview, Minn. Preacher: 88th Kirmis and Ulrich. Collecte: -33. 49. - The churches at Vera and Vandalia, Ill. Preacher: 8. Heidelberger. Collecte: -10. 73. - The Zion congregation at Arcadia, Iowa. Preachers: 88th A. Amstein and Lorraine. Collecte after deduction: -30.00. - The congregations of the 88th Köstering and Mary's at St. Louis, Mo. Preachers: 88th C. Schroeder and M. Luecke. Collecte: -141.00. - St. John's parish at Waco, Neb. Preachers: 88th Young and Rademacher. Collecte: -68. 70. - The congregations at Jonesville, White Creek and Waymansville near Jonesville, Ind. preachers: 88. F. W. Mueller and R. Eirich. Collecte after deduction: -106. 34. - The congregation at Town How, Wis. Preachers: 88th Nickel, Dicke and Uplegger. Collecte: -52.00. - The congregation at Sioux City, Iowa. Preachers: 88th Riedel and R. Amstein. Collecte: -32nd 22nd - The congregation at Elyria, O., with guests from North Amherst. Preachers: 88th Rathert and Stöppelwerth. Collecte: -107. 38th - The St. John's congregation at Palmer, Kans. with guests from the neighboring parish. Preachers: 88th Wendt, Frese and Keller. Collecte: -40.00. (Rained out.) - St. John's congregation at Pierce, Nebr. Preachers: 88th Siegler and Nammacher. Collecte after deduction: -98. 83. - The congregations at Toad Lake, Height of Lands and Corliss, Minn. Preachers: 88th Groh and Neeb. Collecte: -19.00. - St. Paul's parish at Haven, Kans. Preachers: prof. Meyer and 8th Krenke. Collecte: -45. 40. (Rained out.) - The congregation at Renault, Ill. Preachers: 88th Gübert and Gesterling. Collecte: -44. 30.

On the 15th of Sunday, A.D.: The congregation at Boone, Iowa. Preachers: 88th Kreutz and Brandes. Collecte: -40. 64th - The Immanuels congregation at Honey Creek, Mo. with the neighboring congregation. Preachers: 88th G. Moeller and Brink. Collecte after deduction: -79. 25th - Zion's congregation at Farmersville and the congregation at Harvel, Ill. with guests from Girard. Preachers: 88th F. S. Bünger and Feddersen. Collecte: -34. 79. - The congregation at Liverpool, O., with guests from Berea. Preachers: 88th F. Keller, Jr. and Husmann. Collecte: -35. 75. - The congregation at St. Louis, Mich. Preachers: 88th Reininga and K. Muller (English). Collecte: -8. 89. - The Zion congregation at St. Paul, Minn. Preacher: 8th Sylvester. Missionary lecture in the evening. Collecte: -44.00. - The congregation at Ash Grove, Ill. with guests from Woodworth and Buckley. Preachers: 88th A. Wangerin and H. Hafner. Collecte after deduction: -63. 38. - St. Peter's parish at Town Theresa, Wis. Preachers: 88th Dorpat and Huebner. Collecte: -50.00. - The congregations at Bellingham, Madison, Odessa, Minn. and Albes, S. Dak. Preachers: 88th Nitschke and Hillger. Collecte: -28. 40. - The congregation at Lincoln, Tex. Preacher:

kk. Seils and Heinemeier. Collecte after deduction: K71. 80th - St. John's parish at La Porte, Ind. preachers: kk. Schülke and Claus. Collecte: -91. 42. - The congregation at Wenona, Ill. Preachers: k?. Dörrfler and Pflug. Collecte after deduction: -46.00. - The congregation at Howard, S. Dak. Preachers: k?. Buescher and J. Meyer. Collecte: -21. 21. - The Bethlehem congregation at St. Louis, Mo. preachers: prof. Bente and P. C. C. Schmidt. Collecte: -163. 54. - The Zion congregation at Lu Verne, Iowa. Preachers: k?. Mallon and P. Schaller. Collecte after deduction: -43. 55. - The congregation at Logansport, Ind. preachers: k?. G. Schumm and Tirmenstein. Collecte: -43.00. - The congregation at Hillsboro, Kans. Preachers: kk. Hansen, Storm and H. v. Gemmingen. Collecte: -58.00. - The congregation at Atlantic, Iowa. Preacher: P. O. Clöter. Collecte after deduction: -27.00. - The Salems congregation at Jacksonville, Ill. Preacher: P. G. Koch and Stud. George (English). Collecte: -42. 60. - The Immanuels congregation at Staplehurst, Nebr. preachers: kk. Vahl and Mahler. Collecte after deduction: -24. 75. - The congregation at Murdock, Nebr. with the congregation at Louisville. Preachers: ???. Gehrmann and Kollmann. Collecte: -51. 53. - The congregation at Baldwin, Ill. with guests from Red Bud, Horse Prairie and Evansville. Preachers: kk. Brust and Holst, Jr. Collecte after deduction: -54.01. - The Trinity congregation at Monroe, Mich. Preachers: kk. Lobenstein and Th. Horst. Collecte: -61.03. - St. Paul's parish at Ottawa, Can. Preachers: k?. Zimmermann, Wentle and W. Moll. Collecte: -60.00. - St. Paul's congregation at Latimer, Iowa, with guests from Will Pond, Hampton, Ackley and Wisner. Preachers: kk. Judge and Beer. Collecte: -67. 64th - St. Peter's congregation at Wentworth, S. Dak. Preachers: kk. D. J. Ehlen and Wieting. Collecte: -131. 35. - The Zion congregation at Bismark Tp, Nebr. preachers: ???. Giese and Schröder. Collecte after deduction: -34.00. - The congregation at Worden, Ill. Preachers: A. Brauer and G. Voit. Collecte: -85.00. - Zion congregation at Harvester, Mo. preachers: I'l. Horn and Fackler. Collecte: -16. 95. - The Zion congregation at Bemmington, Nebr. preachers: k?. Kühnert and Hildebrandt. Collecte after deduction: -28. 40. - The Martini and St. John's congregations and the congregation at Shawano, Wis. in Belle Plaine. Collecte: a little over -50.00. - The congregation at Ehester, Ill. Preachers: kk. Griebel, Grörich and Strasen (Ill.). Collecte: -70.04. - The congregation at Tecumseh, Nebr. with guests from neighboring churches. Preachers: kk. G. Jung and Dahl. Collecte after deduction: -66.00. - The Immanuels congregation at Saldier Tp, Crawford Co, Iowa. Preachers: k?. Schlegel and Berner. Collecte after deduction: -34.08. - The congregation at Natoma, Kans. Preachers: kk. Wendt and Schlobohm. Collecte: -16. 50. - The congregation at Sturgis, Mich. Preachers: kk. Gose and Lübke. Collecte after deduction: -28. 05. - The congregations at Kimmswick and at Pevely, Mo. with guests from Festus. Preacher: Fritz and Bruegmann. Collecte after deduction: -47. 70. - The Immanuels congregation at Lindenwood, Ill. Preachers: kk. E. Heinemann and E. Hölter. Collecte after deduction: -47. 15. - The congregations at Paterson, Richfield, Peetsburg and Hackensack, N. J. Preachers: kk. H. C. Steup and S. Keyl. Collecte and surplus: -114. 25. - The congregation at Terre Haute, Ind. preachers: kk. Pohlmann and Kretzmann. Collecte: -50.00. - The two congregations at Decatur, Ill. Preachers: prof. Gräbner and P. A. Burgdorf. Collecte after deduction: -81. 40. - The Zion congregation at Tyndall, S. Dak. Preacher: P. H. F. Lange. Collecte: -24. 50. - The congregation at Tenhassen, Minn. Preachers: kk. Kohlhoff and Becker. Collecte: -43. 70. - The Trinity congregation at Peoria, Ill. and the branch at Jubilee. Preachers: at Peoria, P. Haake and Prof. Wessel (Eng.); at Jubilee, k. Jaß. Collecte: -91. 48th - Immanuel's congregation at Baltimore, Md. preachers: kk. F. Wilhelm and Luebker. Collecte after deduction: -109. 81. - The congregation at Welton, Ill. preacher: P. Mende. Collecte: -8. 00. - The congregations at Lockwood and Meinert, Minn. Preachers: kk. Harre, G. Mueller, and S. S. Keisler (English). Collecte after deduction: -62.07. - St. Peter's congregation at Town Heran Lake and Delafield, Minn. with guests from neighboring congregations. Preachers: kk. Scherf and Porisch. Collecte after deduction: -42. 18th - Zion's congregation at Leigh, Nebr. preachers: kk. Frese and H. E. Meyer. Collecte: -52.00. - The congregation at Neshkoro, Wis. forenoon. Collecte: -26. 25. The congregation at Germania, in the afternoon. Collecte: -12.00. Preachers: kk. H. A. Brandt and A. Schei. - The congregation of Bro. Osterhus at Milwaukee, Wis. Preachers: prof. Hattstädt and P. Osterhus. Collecte: -37. 62. - The congregation at West Point, Nebr. preachers: kk. Meeske, Bergt, and Giese (Engl.). Collecte after deduction: -41. 34. - The congregation at La Fayette, Ind. preachers: kk. Tirmenstein and G. Schumm. Collecte: -81. 73. - The congregations at Dexter and.

Van Meter, Iowa. Preacher: k?. W. u. L. v. Schenk and Burhenn (English). Collecte after deduction: -39. 11. - The congregation at Monango, N. Dak. with neighboring congregations. Preacher: ?. Kleweno. Collecte: -22. 71. - The congregations at Pocahontas and New Wells, Mo. preachers: kk. Purzner and Kistemann. Collecte after deduction: -57. 47. - P. J. H. Mueller's parish at McFarland, Kans. Preachers: p. F. W. Pennekamp and c. Vetter juu. Collecte: -38. 25. - St. Peter's parish at Craig, Mo. preachers: kk. Rittamel, Gänßle and Lentzsch. Collecte: -50.00. - The congregation at Springfield, Ill. with guests from the surrounding country. Preachers: Prof. Streckfuß and kl'. B. Mießler and Jacobs (Engl.). Collecte: -100.00. On the 15th and 16th Sundays, A.D.: The congregations at Punxsutawney, Brady and Paradise, Pa. Collecte: -22.00. On the 16th of Sunday, A.D.: The congregation at Clarinda, Iowa. Preachers: Seltz and Von der Au. Collecte after deduction: -52. 50th - The congregation at Madisonville, O. Preachers: kk. Zollmann and C. Schulz (Engl.). - The congregation at Bismark, Mo. with guests from Pilot Knob, Farmington and Kimmswick. Preachers: k?. Weseloh, A. L. Rohlfing, and Fritz (Engl.). Collecte: -32nd 95th - Zion's congregation at Fairfield Centre, Ind. preachers: k?. Wambsgaß, Jr. and R. D. Biedermann. Collecte: -66.00. - The Immanuel congregation at Giddings, Tex. Preacher: ???. Schaaf and Buchschacher. Collecte: -83.00. - The congregation in Petersburg, Ill. preachers: k?. Sieving and Beck. Collecte: -18. 68. (Rained.) - The congregation at Normansville, Ill. Preacher: p. Sieving. Collecte: -10. 22. - The congregations at Orland and Tinley Park, Ill. Preachers: Krebs and J. Schulz. Collecte: -59.05. - The congregations of kk. Brewer and Meyer at Hutchinson, S. Dak. in Menno. Preacher: Thusius, Lange and Marth. Collecte: -137. 19th - St. Paul's parish at Leavenworth, Kans. with neighboring parishes. Preachers: kk. Great, Grambauer, and C. Hafner (Engl.). Collecte after deduction: -109. 25th - The congregation at Worden, Ill. Preachers: prof. R. Pieper and P. Weisbrodt. Collecte after deduction: -99. 38. - The congregation of St. Peter at Rhineland, Ont. Preachers: kk. H. Dorn and R. Kretzmann (English). Collecte: -37.00. - The congregations in Thayer Co. nebr. preachers: kk. Luebker and Kollmann. Collecte: -97. 13. - The congregation at Dubuque, Kans. Preachers: ?. Kleinhans (and Engl.). Collecte and Ueberschuß: -50. 55. - The congregation at Lowden, Iowa, with guests from the congregations of ???. Dornseif and Bröcker. Preachers: k?. Busse and E. Mennicke. Collecte after deduction: -76. 32nd - The congregations at Perryville, Farrar and Frankenberg, Mo. preachers: kk. Mueller and Huth (English). Collecte: -107. 60. - The congregation at Cedar Rapids, Iowa, with guests from Atkins. Preachers: k?. v. Strohe, Wolfram and Steege (Engl.). Collecte after deduction: -50. 60. - The congregations at Lyons and Mound Prairie, Tex. Preachers: kk. Forester and Hodde. Collecte: -15. 20. - The congregation at Golden, Ill. Preachers: Hallerberg Sr, Eberhardt and Prof. Streck. foot. Collecte after deduction: -115. 70th - The congregation at Crown, Minn. with guests from Town Burns and Town Bradford. Preachers: kk. Nees and Destinon. Collecte: -26. 65. - The congregations at Manson, Iowa. Preachers: kk. Noack and H. Wehking. Collecte after deduction: -105. 60. - The St. John's congregation at St. Louis, Mo. preachers: prof. Fuerbringer and P. Bernthal. Collecte: -54. 50. - The congregations at Sauk Rapids and St. Cloud, Minn. Preachers: kk. Krumsieg, Michlau and Agather (pol.). Collecte after deduction: -66. 50. - The congregation at Portage, Wis. Preachers: kk. M. Müller and Theel. Collecte: -57.00. - St. John's congregation at Battle Creek, Nebr. preachers: ???. John and Schulze. Collecte: -108.00. - The congregation at Butte, Nebr. with guests from neighboring churches. Preachers: Licht, Schneider and Luttmann. Collecte after deduction: -50.00. - The Zion congregation at Stockton, Cal. with guests from Lodi. Preachers: kk. Streufert and Block. Collecte: -71.00. - The congregations of kk. Wagner, Fischer and Schilling. Preachers: kk. Schmid, Senne, Jr. and Fischer (English). Collecte after deduction: -37. 75. - The congregations at Blooming and Middleton, Oreg. Preachers: k?. Splice and Duchow. Brief missionary reports by kk. Heuer and Behrens. Collecte after deduction: -70.00. - The congregation at Swiss Alp, Tex. Preachers: kk. Ernst and Heinemeier. Collecte: -48. 45. - The congregations of Lutherville and Augsburg, Ark. Preachers: kk. Nau and Kleimann (Engl.). Collecte: -34. 19th - St. Paul's congregation at Baltimore, Md. preachers: Chr. Kühn and Enoch Schroeder. Collecte: -91.00. - The Belleville, Mascoutah and East St. Louis congregations with guests from Millstadt and Sinks in Belleville, Ill. Preachers: kk. Janzow and Woltmann. Collecte after deduction: -129. 53. - The congregation at Hamilton, O. Preacher: P. Eickstädt (and Engl.). Collecte: -30. 80. - The St. Marcus congregation at Steelville, Ill. Preachers: ck. E. Schulze and C. Holst. Collecte: -55.00. - St. John's parish at Vin-.



cennes, Ind. preacher: Ph. Schmidt and Katt. Collecte after deduction: -61. 35. - The ZionS congregation in Templin, Kans. Preachers: ??, Müller, Drögemüller and F. Pennekamp. Collecte: -71.05. - The St. Petri congregation at Hanover, N. Dak. Preacher: P. Wohlfeil. Collecte: -17.00. - The congregations of Louisville, Ky. Preacher: P. Seuel and M. Pott. Collecte: -83. 97. - The Christ Church at Prasser, Nebr. preacher: P. W. H. Meyer. Collecte: -45.00. - The churches at Hazard and Hayestown, Nebr. preachers: ?!?. Ulbricht and A. Firnhaber. Collecte after deduction: -26. 15.
(To be continued.)

Call for Subscription.

"Scriptural and Edifying Explanation of the Revelation of St. John by G. Goesswein." "The Epistle of St. Paul to the Ephesians in Sermons preached before the Lutheran congregation of St. John at Brooklyn, N. A., by J. P. Beyer, Pastor." These are the titles of two manuscripts which have been handed over by their authors to the undersigned Directorium for publication. For financial reasons, the latter would first like to secure a sufficient number of subscribers. The faculty of the local theological seminary has reviewed these writings and approved their printing, noting that their content is edifying and corresponds to the model of pure doctrine. As far as the aforementioned interpretation of the Revelation of St. John is concerned, it is based on a thorough study of the old orthodox commentaries. Therefore, anyone who wishes to subscribe to the aforementioned writings or to one of them is asked to report this to the agent of our synodal printing office, Mr. M. Tirmenstein.

St. Louis, November 10, 1898.

The Board of Directors of the Concoräiu kud1i8kinx Ho "8S.

For your consideration.

In asking for timely orders of the "Ev.-Luth. Freikirche" of Saxony and the "Ev.-Luth. Hermannsbürger Freikirche", the undersigned publisher calls attention to the fact that the Saxon Freikirche, as before, costs -1.00 per year, but the Hermannsbürger Freikirche no longer 45 Cts. but 50 Cents per year.

ConcoräiL k?udH8l1nx Hou8S, 8t. I/0U18, lAo.

You are welcome!

The District Treasurers are kindly requested to send all funds for the "General Mission for the Deaf and Dumb" directly to the General Treasurer, Mr. E. F. W. Meier in St. Louis, since this mission is a matter for the General Synod.

Chicago, October 31, 1898.

L. Lochner.

Indication.

Of the "issued" interest-free shares of the Lutheran Zion Parish at Hinsdale, Ill., the following numbers will be redeemed this year: No. 4, 39, 53, 58, 82, 103, 108, 144, 160, 173. The same find to Fr.

durZ, Du kaA6 6o., III-, to send. Orauo, Pullors-I. Molthan.

Revenue into the Illinois District coffers:

Synodal treasury: Reformation and other collections from the church of the church: Hieber b. Mattison -5. 54, Große in Addison dch. Wm. Balzer 34. 36, Wunder in Chicago 31. 50, Wangerin in Sollitt dch. C. Bockelmann 11th 50, Zapf at Melrose Park, half, 8th 50, Kuehn at Dorsey 4th 51, Bertram at Crystal Lake 4th 00; from Chicago: by the ??, Engelbrecht 19.00, K. Schmidt 19. 44, Wagner 29.00, Merbitz 6. 79 & Reinke 40.00; dch. F. G. Reinhardt v. d. Dreieinigk.-Gem. in Peoria 16. 20, dch. J. W. Diersen of the community in Crete 27. 81, dch. H. Bolte of the Concordia congregation in Geneseo 10. 37, and D. Collmeyer of the Concordia congregation in Peoria 10. 37. F. Collmeyer of the congregation in New Minden 17.00. (p. -285. 52.)

Synodal building fund: Traub, Aurora, a. d. Missionsf.u. Reformationfcoll. u. d. Mifsionsbüchfe des Frauen-Vereins 15.00.

Field preachers' fund: P. Uffenbeck's congregation, Chicago, 10. 20, ?. Burgdorf from Zion's congregation in Lincoln 2.00, Fr. Wunder in Chicago from Miss M. Winter 1.00 a. dch. Fr. Holiday from His Grace's congregation in Colehour 7.00. Congreg. in Colehour 7. 25. (p. -20. 45.)

Inner Mission: Missionsfcoll. (part) by the??: Zahn in Quincy 15.00, Link in Red Bud 89. 40, Mariens v. d. Dreieinig! u. Imm.Cong. in Danville 50.00, Lußky, Ottawa, 10.00, Küffner in East Wheatland 8. 25, Burgdorf v. d. ZionsGem. in Lincoln 20.00, Meyer b. Bonfield 20.00, Erdmann iu Chestnut 45. 80, Huxhold in Havana 20.00, Keller in Thornton 10.00 u. Döderlein v. d. Gemm. in Marengo u. Union 15.00; ?. Hieber b. Mattison by sr. Filial Gem. 3. 76, P. Uffenbeck's Gem. in Chicago 8. 12, dch. R. J. Neddermann v. d. St. Joh.Gem. in Pekin 40.00, P. Leeb's Gem. in Chicago 12. 62, k. Theo. Kohn the. of St. Marcus congreg. 21. 56 and of Bro. Gross



mann jun. . 50, P. Brust in Prairie, part of the Harvest and Missionary Fund, 100.00, dch. F. Collmeyer of the church in New Minden 03.06, P. Traub in Aurora a. the missionary and reformation coll. and the missionary box of the Women's Assoc. 36. 70; Teacher F. Militzer in Arlington Heights 1.00. (p. -590. 77.)

For Dry's church in N. C.: P. Succop in Chicago v. Fred. Wackendorf 1.00.

For Missionary Bakke's church at Concord, N. C.: ?. Grörich's parish in Conant 6.00.

Negro Mission in Greensboro, N. C.: Uffenbeck in Chicago v. Teacher Helmkamp's pupils . 75.

Negro Mission: Missionsfcoll. (Theil) dch. d.: Zahn in Quincy 10.00, Link in Red Bud 10.00, Mariens von der Dreieinig! und Imm.Gem. in Danville 30.00, Küffner in East Wheatland 8. 25, Burgdorf v. d. Zions-Gem. in Lincoln 10.00, Meyer at Bonfield 6. 75, Huxhold in Havana 10.00 u. Döderlein v. d. Gemm. in Marengo u. Union 10.00; P. Hieber b. Mattison v. s. Gem. 6. 18 u. Schulk. . 96, dch. R. J. Neddermann v. St. John's Parish in Pekin 10.00, dch. Wm. Ullrich of the Young and Young Women's Association in La Grange 5.00, P. Leeb in Chicago of the Old Money of the Congregation. Community 3. 50, Fr. Brunn Reformation Coll. of f. Gem. in Oakglen 4.05 & Lansing 7. 34, dch. F. W. Gray reformation coll. v. Molthan's gem. in Hinsdale 9. 20, x. Burkart's Gem. in Lyons 13. 36, P. Heinemann in Belvidere by W. Senger, H. Uteg, F. Schleiffe, A. F. Schwebke, A. Hoffmann & J. Stegemann each 1.00, H. Storm, Minna Schult, F. Rückheim each . 50, K. Braun, Koretke & Emilie Schult each . 25 u. E. Heinemann, . 75, P. Feddersens Gem. in Bethalto 6. 50, Coll. dch. P. G. Wockenutz in Dwight 8. 10; from Chicago: k. Engelbrecht v. Frauenver. 25.00 & G. Fuhrmann 1.00, P. K. Schmidt v. N. N. 1.00 and Mrs. Maria Schuhknecht 1.00, ?. Wagner by F. Preckel 1.00 and N. N. 1.00, P. Theo. Kohn by Ed. Keller . 50 a. Ella a. Emma Keller's piggy bank . 50, Reinke by Herm. Nagel 2.00 a. Coll. by P. Lückes Gem. 8. 20; ?. Pfotenhauer in Lemont by L. Ahrens 1.00 and Wm. Jagner . 50, breast in Prairie, part of the Harvest and Missionary Coll., 25.00 & of N. N. 1.00, Reformation Coll. of Hornung's Coll. in Sadorus 7. 21, dch. F. Collmeyer of the congregation at New Minden 40.00, reformation coll. of P. Plehn's congregation, South Litchfield, 9. 58, P. Traub at Aurora on the missionary and reformation coll. and the missionary box of the women's ver. 8.00, k. Johanning at Broadlands, reformation coll. 9.00, & of etl. Gldrn. s. Gem. 3.00, P. Brauer, Bescher, Coll. s. Gem., 10. 86. (p. -334. 54.)

English Mission in Chicago: Fr. Succop in Chicago v. Mrs. Messmann 1.00.

EnglishMission: Missionfcoll. (Theil) by the: Küffner in East Wheatland 8. 25, Burgdorf in Lincoln by the Zions-Gem. 10.00. Zu. Huxhold in Havana 10.00; dch. F. Collmeyer v. d. Gem. in New Minden 15.00. (p. -43. 25.)

English Mission at Morganton, N. C.: Fr. Johanning in Broadlands v. N. N. 1.00.

Jewish Mission: Fr. Succop in Chicago by Mrs. Messmann 1.00, Fr. Link in Red Bud, part of the missionary force, 10.00, dch. R. J. Neddermann of St. John's parish in Pekin 5.00, ?. Mariens, part of the missionary coll. of the Dreieinig! and Imm. congregation in Danville, 10.00, Fr. Brust in Prairie, part of the Ernte. 97, and Fr. Traub in Aurora, part of the Missionary Reformation Fund and the Women's Association Missionary Fund, 5.00. (p. 33, 97).

Emigrant Mission in New Dort: Traub in Aurora from the Missionss.- u. Reformationfcoll. and from the Missionsbüchse d. Frauenver. 5.00.

Heathen Mission: Fr. Succop in Chicago, ges. at a family party dch. Gust. Lübe, 4.00 and by Mrs. Messmann, 1.00, K. Zahn in Quincy, part of missionary collection, 5.00, Fr. Link in Red Bud, part of missionary collection, 10.00, by R. J. Neddermann of St. Job's Parish in Pekin, 5.00. Pekin, 5.00; Rev. Mary's, part of missionary coll. by Trinity & Imm. congregation, Danville, 20.00; Rev. Burgdorf, Lincoln, by Zion congregation, 7.39; by N. N., Altamont, 1.00; Rev. Wagner, Decatur, by Mrs. N. N., 5.50; ?. Huxhold in Havana, part of the missionary coll. 5.09, dch. F. Collmeyer of the congregation in New Minden 25.00 and Fr. Traub in Aurora, part of the missionary and reformation collection and the missionary box of the Women's Association 6.00. (pp. 94, 98).

Support cup: P. Schroeder in Bischof 2.00, U. Brewer in Eagle Late v. Wwe. Sch. 5.00, P. Burgdorf in Lincoln of Zion's comm. 8. 83, P. Doederlein, Venedy, v. St. Salvator's comm. 10. 74, P. Koch, Harvest Fcoll. of his comm. b. Otawville, 11. 81, P. Beck in Jacksonville 2.00 & s. comm. 9. 75,

Hieber's congreg. at Niverdale 12. 35, by C. Bockelmann at Sollitt a. d. Klingelbtl. by P. A. Wangerin's congreg. 15.00, U. Büniger by Chicago Pastoral Conf. 17. 10, P. Heyne at Decatur, Coll. in Conferencs service, 19. 13, P. Brust, Prairie, Theil of the Harvest Coll. 20.00, Reformation Coll. P. Büniger's congreg. in Hamel 9. 60, by L. Balgemann in Elmhurst Reformation coll. P. Hild's congreg. 7. 25, Ruhland in Altamont by s. congreg. 6. 10 & by the Effingham Specialconf. 8.00, P. Lüter in Bethlehem by N. N. 1.00, Reformation coll. P. Kuehn's comm. in Staunton 11. 40 u. P. Brewer in Beecher by Wwe. Bunte. 50. (S.-177. 56.)

Students in St. Louis: By H. F. Rathe of the congreg. in Homewood for H. J. Oetjen 8.00, P. W. C. Kohn in Chicago by Wwe. Wilh. Malilowsli, Danlopser for happy recovery, f. E. B. 5.00, Fr. Lüler in Bethlehem s. Carl Lüter of N. N. 1.00 and Coll. at Jagow-Dockwitz' Hochz. 6. 65, k. Brewer in Beecher, coll. b. Rob. Meyer-Kruse's Hochz. f. Reuter, 5. 35. (S. -26.00.)

Students in Springfield: Fr. Burgdorf in Lincoln, Theil. d. Missionsfcoll. v. Zions-Gem., 15.00, Fr. Engelbrecht in Chicago v. Frauenver. 10.00, P. Pflug in Chenoa from St. Paul's congreg. in Yates Tp. 10 05. (S. -35.05.)

College students in Milwaukee: Zahn in Quincy, Theil d. Missionsfcoll., f. Seidel 10.00, P. J. E. A. Müller in Chicago v. Frauenver. f. H. Feiertag 3.00, P. K. Schmidt in Chicago from Mrs. Maria Schuhknecht f. Gehrs, Kaub u. Metzger 4.00. (S. -29.00.)

Seminarians in Addison: Pissels Gem. in Benson 5.00.

Illinois District Church Building Fund: Fr. Zahn

in Quincy, part of missionary coll., 5.00, Fr. Burgdorf of Zion's Conf. 5.37, Fr. Gräbner v. Mrs. Elis. Schöller 1.00, 8th Hügls Jungfr.-congregation in Lincoln 12. 39, Reformation coll. P. Wagner's Ver. 25.00, Fr. Smukals Gem. 12. 75. (p. -71. 29)
congregation at Decatur 13. 39, Reformation coll. P. G. Blanken's Students in St. Louis: L. Arendt's Fr.-Ver. f. J. Schöch 8. 40, 8.
congregation at Buckley 20. 40, Reformation coll. P. Heyne's Gräbner, Hchzt. Kriewall-Ranzenberger, 3. 40, f. Ludw. List 3. 40. (S.
congregation in Decatur 14.09, P. Traub in Aurora on the mission and -15. 20.)
reformation collections and the mission box of the Women's Students in Springfield: Frankenmuth, Ranke-Dingritz f. A. Stützer
Association 7.00, and K. Döderlein, part of the mission collection from wedding, 5.06, Hchzt. Dittmar-Kuck f. O. Stamm 4.00. (S.-9.06.)
the congregation in Marengo and Union 7.00. For Murphysboro: P. StudentAddison: Frankenmuth, Hchzt. Ranke-Dingritz f. W.
Lüker in Bethlehem, half of the harvest collection, 8. 21, for Granite Zimmermann, 5.05, 8. Arendts Fr.-Ver. f. O. Duclos 8. 40,
City: Bro. Lüker, half of the harvest collection, 8. 22, for Southern Frankenmuth, Hchzt. Schuknecht-Läsch f. W. Zimmermann, 4. 55,
Illinois: Bro. Landeck's congregation in St. Paul 21.00. (p. -116. 70.) that, Hchzt. Frank-Geyer f. W. Zeile, 8. 26. (S. -26. 26.)
North Detroit Deaf and Dumb Institution: P. Hieber in Riverdale v. Students in Milwaukee: G. Bauer in Frankenmuth f. E. Walther
H. Wudke 1.00. 1.00.
Deaf and Dumb Mission: Fr. Zahn in Quincy, part of the Orphanage in Addison: Teacher W. Läsch's school 3. 85.
missionary force, 2.00, Fr. Mariens, part of the missionary force of the St. Clair Parish: Muskegon 4th 25th, Bay City 11th 50th, Riley 5th
Trinity and Imm. congregation in Danville, 10.00 and Fr. Reinke in 20th, 8th Schoeches Parish 5th 83rd, St. Louis 2nd 16th, Adrian 10th
Chicago from Auguste Kreft 1. 50. (p. -13. 50.) 00th, Rogers City 10th 00th (p. -48th 94th).
Saxon Free Church: P. Hempfings Gem. in Wenona 2.00. Parish at Port Huron: Richville 14th 80th, Hemlock 4th 90th, 8th
Hermannsburg Free Church: P. Hemvfings Gem. in Wenona 1. Smukals Gem. 11th 87th, St. Louis 2nd 15th, Kilmanagh 7th 66th,
74. Ludington 8th 66th, Petersburg 7th 45th, 8th Hügls Jungfr. Ver. 15th
Parish at Snohomish, Wash.: Reformation coll. from P. Mundt's 00th (p. -71st 83rd).
parish, Montrose, 8. 50 & part o. Mission coll. from P. Keller's parish For the field preacher: Adrian 8.00, L. Bernthal Sr. in Frankenmuth
at Thornton 7.00. (S. -15. 50.) 2.00. (S. -10.00.)
Danish Free Church: Fr. Lüker's congregation in Bethlehem 2. 75 Michigan District Church Building Fund: Monroe, home. (1st
and Fr. Hieber at Mattoon 1.00. (p. -3. 75.) Sdg.), 108th 75th, Jonia 9th 75th, Wyandotte (1st Sdg.) 20th 00th (S.
Retirement Home in Arlington Heights: Fr. Uffenbeck's -138th 50th).
congregation in Chicago 7. 11. Mission to Cuba and Porto Rico: G. M. Beyerlein, Sr. at
Orphanage in Des Peres: P. Landeck in St. Paul, Coll. b. Meyer Frankenmuth 5.00, L. H. Frincke v. N. N. 5.00. (S. -10.00.) Total: -
Uunds Hochz., 4. 50 u. Abndmcoll. v. P. Brusts Gem. in Prairie 14. 1450. 50.
17. (S. -18. 67.) Detroit, November 1, 1898. G. Wendt, Cassirer.
Orphanage in Addison: 32. 90 and 289.04. (p. -321. 94.) (118. 572 IVsled ^ve.
Kassirer G. Ritzmann receipts on individual items).
Mission in Hamburg: Fr. Lüker's congregation in Bethlehem 2. 75.
Mission in London: P. Lükers Gem., Bethlehem, 2. 75. Total: -
2213. 25.
Addison, Ill, Nov. 4, 1898.

H. Bartling, Kassirer.

Income to the Michigan District coffers:
(October.)

Synod treasury: tp. Deerfield -2. 50, Wyandotte 2. 28, k. Hagens
Gem. 2.00, Grand Rapids 17. 23. (S. -24.01.)
General Inner Mission: G. M. Beyerlein, Sr. at Frankenmuth 5.00,
Waltz, Mission Fc., 5.00, Hemlock 1.00. (S. -11.00.)
Heathen Mission: St. Joseph 3.00, Waltz, Mission Fc., 2. 40. (S.
-5. 40.)
General English Mission: Teacher Ude von etl. Schulk. 2. 67.
German Free Church: L. Bernthal sen. in Frankenmuth 3.00.
Saxon Free Church: N. N. in Frankenmuth 2. 50.
Negro Mission: Mrs. G. Weber at Frankenmuth 5.00, Sebewaing
10. 60, same. by J. S. 2.00, St. Joseph 5.00, 8th Fackler v. Mrs.
Holzinger 1.00, Waltz, Mission fc, 8.00, Beaver 3. 83, 8th Hügli v. W.
Scharf 2. 50, Caledonia 4. 52, Reed City 11. 10, L. Bernthal Sr. in
Frankenmuth (f. d. building fund) 10.00, Wyandotte 6. 43, N. N. in
Frankenmuth 2. 50, G. M. Beyerlein Sr. das. 5.00, 8th Hügls Jungfr.-
Ver. 15.00, Gem. 29. 75. (S. -122. 23.)
Concord, N. C.: Mrs. Behm in Gd. Haven 1.00.
Jewish Mission: St. Joseph 2.00.
Emigrant Mission in Baltimore: Frankenmuth 19.09.
Emigrant Mission in New York: Frankenmuth 19.09.
Inner Mission: 8th H. Frincke from Miss N. N. 2.00, St. Joseph
15.00, Wwe. Ahnert from her estate, N. Detroit, 10.00, Adrian 18. 50,
8th Rehns Gem. 3.00, Burr Oak 8. 69, Waltz, Mission fc., 20.00, 8th
Huegli by W. Scharf 2. 50, Caledonia 10.00, Turk Lake & Cato,
Mission Fc., 14. 58, Bay City, Harvest Fstc., 14. 25, 8th Graves v.
Mrs. F. B. 1.00, Frankenmuth, Hchzt. Schaefer-Schellhaß, 6. 50, L.
Bernthal Sr. das. 10.00, 8. G. A. Bernthal's J.-M.-Ver. 9.02, Rogers
City 12.00, N. N. in Frankenmuth 2. 50, v. M. Schnell. 50, P. Huegli's
comm. 29. 76. (S.-189. 80.)
Benefit Fund: Frankenmuth, Hochzt. McNallyHaas, 5th 10, Port
Sanilac & Sanilac Centre, posttr., 1.00, Lansing 10th 15, Wwe. J. List
in Frankenmuth 1.00, gold. Hchzt. v. L. Bernthal Sr. that, 6. 75,
surplus of travel money, sent to the N. & W. P. & L. Conf., . 50, 8th
Hügls Young Fr. Ass. 25.00, Tp. Merritt 5. 39, Wwe. K. the. 1.00, v.
d. LL.: E. L. J. 1.00, W. H. 5.00, G. W. B. 2.00, Ad. R. 3.00, F. B. 2.00,
I. F. 4.00, G. H. B. 3.00, O. B. 2.00, F. W. G. 2.00, F. J. H. 2. 50, A.
in M. 2.00, E. K. 1.00, D. M. 3.00, O. M. 2.00, K. F. M. 1.00, J. S. 5.00,
H. O. S. 5.00, W. S. 5.00, H. S. 1.00, B. H. S. 2.00, C. P. 3.00, F. W.
5.00, E. A. M. 1's.00, W. B. 5.00, J. K. 3.00, A. in M. 5.00, F. D. 6.00;
of teachers, C. P. 2.00, J. G. K. 1.00, G. C. B. 2.00, W. C. R. 2.00, H.
St. 5.00, A. W. 2.00, L. M. 2.00, G. W. 1.00, J. G. A. 2.00, J. B. 5.00,
A. B. 1.00, C. F. G. 3.00, J. M. H. 5.00, I. L. H. 5.00, A. H. 2.00, W. R.
1.00, F. S. 2.00, O. W. 2.00, A. W. 3.00, S. R. 4.00. (P. -203. 39.)
North Detroit Deaf and Dumb Institution: Riverton 1. 77, 8th
Böckler v. Mrs. Engelbrecht. 25, Teacher Wiedewald's school k. 1.
13, Deaf and Dumb Festival, Uebersch., (late) 255. 24, N. N. in
Frankenmuth 2. 50. (pp. -260. 89.)
Old folks home in Monroe: old folks helmet fc. (late) 144th 69th,
8th Hagens Gem. 14th 12th, 8th Gugels Gem. semiannual
contribution, 6.00. (S. -164th 81st).
English Mission to Michigan: Burr Oak 8th 69th, Waltz, Mission
Fc., 5.00. (S. -13th 69th).
Poor Michigan students: Frankenmuth 14. 22, Richville 4. 20, 8th
Fackler v. N. 2.00, P. Gräbner, Hochz. ArndtSchiefelbein, 6. 75,
Uebersch. of a Hutc. d. S. u. O. P.- u. L.

Receipts into -the treasury of the Minnesota and Dakota districts:

Jewish Mission: Gemm d. LL.: Raedeke, Chaska, -3.00,
Penalties, Janesville, 5th 47th, F. H. Kolbe, Howard Lake, 4th 52nd,
Groh, Perham, 5th 00th, Gaiser at Elmore 4th 00th, Fackler, Maple
Grove, 3rd 60th, Endeward at Lakefield 6th 00th, Achenbach,
Minneapolis, 5th 00th, Albrecht, Fairfield, 3rd 50th, Shible 6th 35th
(S. -46th 44th).
Negro Mission: Gemm. derkk.: Rådeke, Chaska, 5. 40,
Pfortenhauer, Hamburg, 10.00, Thusius, Flensburg, 7.00, Strafen,
Janesville, 15.00, F. H. Kolbe, Howard Lake, 6.00, Groh, Perham,
5.00, List, Elysian, 15.00, Nickels, Rochester, 10.00, Gaiser at
Elmore 5.00, Fackler, Maple Grove, 10.00, Metz, Lydia, 15.00,
Lange, Tyndall, 4.00, Ude, Willow Creek, 9.00, Beck at Bellingham
13. 40, Endeward at Lakefield 8. 18, Achenbach, Minneapolis, 5.00,
Agather, Sauk Rapids, 10.00. L. v. Niebelschütz v. A. & B. Schultz,
St. Paul, 2.00. (P. -154. 98.)
Field Preacher's Fund: Fr. Walther's Gem. at St. Paul 8. 34. I*.
Strölin's Gem. at Minnesota Lake 2. 55. (S. -10. 89.)
Household in St. Paul: L.H. J. Mueller's Gem. atLester Prairie 7.
88.
EnglishMission: Gemm. d. I'l': Hertwig, Gaylord, 1. 90, Penalties,
Janesville, 5.00, Gaiser at Elmore 5.00, Achenbach, Minneapolis,
2.00. (S. -13. 90.)
Deaf and Dumb Institution: Fr. Achenbach's Gem. inMinneapolis
5.00.
Organ Fund at St. Paul: L. Achenhachs Gem. inMinneapolis 2.00.
Emigrant Mission: L. Hertwig's congregation in Gaylord 3.00. L.
Achenbach's congregation in Minneapolis 2.00. (S. -5.00.)
Parish at Morganton, N. C.: L. Hertwig's Parish at Gaylord 1.00.
Heathen Mission: Gemm. of the?..: Groh, Perham, 9.00, Nickels,
Rochester, 3. 75, Gaiser at Elmore 5.00, Metz, Lydia, 5.00, Agather,
Sauk Rapids, 6. 50. (S.-29. 25.)
Support fund: Gemm. of the I'l': Fackler, Maple Grove, 5.00;
Zabel, Gibbon, 7.00; Achenbach, Minneapolis, 3.00. P. v.
Niebelschütz v. A. & B. Schultz, St. Paul, 2.00. (S. -17.00.)
Orphanage in Wittenberg: L.Maas,Hchz.GengerkeTasch in
Groton, S. Dak., 12. 25.
Free Church in Saxony: L. Gaiser's congregation at Elmore 2. 76.
L. Achenbach's congregation in Minneapolis 2.00. (p. -4. 76.)
DanishFreeChurch:?. Achenbach's congregation in Minneapolis
2.00.
Inner Mission: Gemm. der?..: Beck, Madison, 8. 00; Hertwig,
Gaylord, 5. 00; Meuschke, Wyoming and Rush City, 5. 85; Andres,
Brainerd, 4. 28; Maas at James, S. Dak, 3.00, B. J. Otte, Elgin, 6th
80, Krumsieg, Farming, 6th 87, Strölin at Minnesota Lake 1st 40th
Missionfcoll. d. Gemm. of Lk. Rådeke, Chaska, 18th 90, Pfortenhauer,
Hamburg, 105.00, Nauß, Kimbal, 15th 00, Thusius at Flensburg, S.
Dal., 50.00, Strafen, Janesville, 30th 00, Clausen, Havana, N. D., 11.
50, Verna 16. 83, Oaks 2. 85, F. H. Kolbe at Howard Lake 32.00,
Groh, Perham, 35.00, Wieting at Alcaster 43. 50, List, Elysian, 20.00,
Drews, Plainview, 33. 49, Nickels, Rochester, 40.00, Gaiser at
Elmore, 31.00, Fackler at Maple Grove, 50.00, Metz, Lydia, 40.00, H.
Meyer, Waltham, 66. 23, Lange at Tyndall 20.00, Kretzschmar at
Watertown 16. 22, Beck at Bellingham & Toad Lake 15.00, Brandt,
Height of Lands & Corliß, 19.00, Endeward at Lakefield 28.00,
Oberheu, Wentworth, 122. 35, Uhlmann, Howard, S. D., 17.00, v.
Niebelschütz, St. Paul, 34.00, Wohlfeil, Hanover, N. D., 17.00, P.
Scherf, Millers, 5. 70, Tenhassen 42. 70, Agather, Sauk Rapids,
50.00. L. Sievers 3.08. L. Wachsmuth of Theo. King in Kalispell 5.00.
Praeses Pfortenhauer of N. N., Hamburg, thanksgiving offering for
bountiful harvest, 5.00. (S.-1080. 55.)
HL. The missionary collection of -10.00 listed in the "Luth. No. 19
under "Mission to the Deaf and Dumb" is intended for the mission to
the Gentiles.
St. Paul, Minn, Oct. 1, 1898.
Theo. H. Menk, Kassirer.

Mission to Cuba: P. Schoenfeld v. W. S. 1.00.

Negermission: P. Verwiebe v. etl. Gmdgl. 1. 75. P. O. Schröder v. G. Winneberger 5.00. Fr. Gram v. W. Gram 18.00. Fr. Kühn v. Fr. C. Grimm 5.00. Fr. Größer v. C. B. 2.00, birthday party at Fr. B. 2. 17. Fr. Buffe v. A. Dihlmann 5.00. Fr. Senne v. Angel. Ankermann . 25, N. N. 50. k. Frincke v. A. H. Sieck 5.00. P. Schönfeld v. etl. Gmdgl. 8. 50. Gemm. d. kk.: Kuhlman 5. 25, Steup 8. 22, Köpchen 10.00. Dch. P. J. H. Sieker 2. 10. Missionary coll.: d. Gemm. d. kk. Schiller 5.00, Müller 5.00, Groß 20.00, Gemm. in Pittsburg 40. 51, Düssel 10.00, Schulze 18. 80, v. W. M. . 50, Walker 20.00, Imm.-Gemm., Baltimore, 19. 81, Port Richmond u. Bayonne 5.00, St. Matth.-Gemm., New Dork, 35.00. Negersch. in Salisbury: Fr. Germann v. N. N. 1.00. Schulk. d. Gem. k. Steups . 75. chapel building in Dry, N. C.: P. Sander 1.00. D. M. 2. 50. (S. 4263. 61.)

Jewish mission: Kass. Wendt 39.01. Fr. Schröder by G. Winneberger 5.00. Fr. Größer by C. B. 2.00. Church congregation: Steup 8. 27, Köpchen 5.00. Mission congregation: Fr. Walker 5.00. Mission congregation: Church congregation. Great 5.00, Pittsburg congregation 10.00, St. Matth. congregation, New Dork, 10.00, Schulze 4. 50, W. M. . 50. (p. 494. 28.)

English Mission: Missionary Coll.: d. Gemm. d. kk. Schiller 10.00, Schulze 14. 50, Gemm. in Port Richmond u. Bayonne 5.00. (p. 429. 50.)

English Mission at New Dork: St. Matth. parish treasury, New Dork, 200.00, dch. P. J. H. Sieker 9. 50. (p. 4209. 50.)

Mission in Wall: Fr. F. Brand v. etl. Gmdgl. 7.00.

Mission in Harrisburg: Missionfcoll. d. Gemm. k. Mueller's 2.00, also the congregation of P. Walker's 35.00. Emm. congregation, Buffalo, (after hours) 2.00. Congregation of the church: Spannuth 7. 50, Steup 2.00, Köpchen 5.00. Congregation in Port Richmond 2.00. (p. -55. 50.)

Slovak mission: P. O. Schröder v. G. Winneberger 5.00. Dch. P. J. H. Sieker 1.00. Missionary congregation: P. Walkers 5.00. Church congregation: Steup 5.00, Köpchen 10.00, Kuhlman 3.00. Imm. congregation, Baltimore, 5.00. Missionary congregation: St. Matth. congregation. Groß 5.00, Düffel 5.00, Schulze 4. 50, St. Matth.-Gemm., New Dork, 10.00, Gemm. in Pittsburg 20.00, Renz u. Schönfeld 6.00. (S. 484. 50.)

Mission in New Dork: Missionfcoll. d. Gemm. d.kk.: Renz u. Schönfeld 42.00. P. Größer v. etl. Gmdgl. 18. 25. (p. 460. 25.)

Lettenmission: P. O. Schröder v. G. Winneberger 5.00. Dch. P. J. H. Sieker 8.00 a. . 50th Missionary Coll. of the congregation, P. Walkers 5.00. Imm. congregation, Baltimore, 5.00. Missionary Coll.: d. congregation of the Ck. Groß 3. 67, Dussel 5.00, Schulze 4. 50, Pittsburg congregation 20.00, St. Matth. congregation, New Dork, 10.00. Church congregation: Steup 5.00, Köpchen 10.00. (p. 481. 67.)

Aid fund for missionary congregations: St. Matthew's Congregational Fund, New Dork, 3500.00. Congregational Mission Fund k. Walkers 5.00. P. Steups 10.00. (p. 43515.00.)

Community in Sayville, N.D.: Gem.k.Steups 15.00.

Congregation in Irvington, Baltimore: P. Schaller's Gem. 1. 28.

Bridgeport congregation: Port Richmond congregation 3. 75. congregation P. Köpchen's 20.00. (p. 423. 75.)

Community in Alexandria: Kaff. Wendt 3. 26. Dch. k. J. H. Sieker 5. 00. Kass. Bartling 2. 50. (p. 410. 76.)

Congregation in Morganton, N. C.: Kass. Wendt 4.00. Missionsk. d. Gem. P. Schutzes 3.00. (S. 47.00.)

Tabor Parish, Buffalo: Cong. Fr. Michels 10. 50th Thanksgiving Coll. of Cong. Fr. Hochstetters 7.00. Fr. Restin, ges. on d. Hochz. of Güffroy Werth, 2. 32nd Cong. Fr. Sennes 21. 27th Emm. Parish, Buffalo, 12.00. (p. 453.09.)

Community in Medina: Geord. Wohlth.-Kaffe d. Gem. k. O. Hansers 5.00. Congregation of the church: Schaller 4. 80, Bröcker 25.00, Köpchen 5.00. Missionary church P. Schulzes 5.00. Imm. congregation, Baltimore, 10.00. (p. 454. 80.)

Field Preachers: Missionsfcoll. d. Gem. P. Düssels 5.00. Missionsk. d. Gem. P. Schulzes 3.00. Gem. in Port Richmond 1.00. P. Schönfeld v. etl. Gmdgl. 24. 75. (p. 433. 75.)

Lutheran Free Church in Germany: P. O. Schröder v. G. Wmneberger 5.00. Missionsfcoll. d. Gem. k. Düssels 5.00. Denmark: P. O. Schröder v. G. Winneberger 5.00. (p. 415.00.)

Students in St. Louis: P. O. Schroederv. G. Winneberger 5.00. A. Greiner, Benezette, 5.00. (S. 410.00.)

Students in Springfield: P. O. Schroeder of G. Winneberger 5.00. P. Engelder, Sr. of s. Hahnetown Parish 3.00 for Negrostud. Gem. P. Totzkes 10.00 for H. Sieger. (S. 418.00.)

Students at Fort Wayne: P. Larger v. J. Z. 5.00 for Hötzer, v. s. Frauenver. 15.00 for Kirchhöfer. (S. 420.00.)

Student mAddison: P. O. Schröder v. G. Winneberger 5.00.

Pupils in Neperan: Young Fr. of the community P. Schoenfelds 14.00, C. Loose 4.00 for F. Loose. Dch. P. J. H. Sieker 9.00 for A. Witt. (S. 427.00.)

Poor students: Ges. auf d. silb. Stein wedding, Brooklyn, 6.02. Mission coll. of Gemm. in Port Richmond & Bayonne 10.00. (p. 416.02.)

Poor students: comm. P. Kochs 10. 50. comm. P. Restins 8. 17. Ges. on d. Hochz. v. Pietz-Lutz, Buffalo, 5.00. Stud.Ver. at Wellsville 4. 45. (S. 428. 12.)

Mission to the Deaf and Dumb: Bro. Larger of C. B. 3.00. Missionary Church of Bro. Schulzes 5.00. Bro. Sieger of the Church of the Deaf and Dumb 3.00. Church of Port Richmond 5.00. (p. 416.00.)

Deaf and Dumb Institution: P. O. Schröder v. G. Winneberger 5.00. P. Gram v. W. Gram 10.00. (S. 415.00.)

Wartburg-HeiMath: Dch. P. J. H. Sieker 224. 50.

Hospital in East New Dork: St. John's Parish, Hoboken, 1.00. St. John's Parish, Meriden, 8.00. Trinity Parish, South Brooklyn, 15.00. St. John's Parish, Brooklyn, 3.00. Dch. P. J. H. Sieker 48th 32nd Comm. P. Köpchen's 8.00. (p. 495th 32nd.)

Orphanage in West Roxbury: P. O. Schroeder v. G. Winneberger 5.00. P. Gram v. W. Gram 12.00. comm. k. Köpchen 20.00. (p. 437.00.)



College Point Orphanage: Port Richmond Congregational Meeting 5. 28. Women's Congregational Meeting P. Gräfers 10.00. Dch. ?. I. H. Sieker 37. 33. (p. -52. 58.)

Orphanage in Pittsburg: P. Dubpernell, thank offering by Mrs. A. Ahrens 1.00, Mrs. K. Salcher . 80. (S. -1. 50.)

Benevolent Fund: Geord. Benevolent Fund of St. Matthews Parish, New York, 80.00. Fr. Engelder, Sr. 2.00, v. s. Hahnetown Parish 8.00. Cong. in Wellsville 18. 10, Allen Centre 8. 89. Cong. Fr. Kochs 10.00. Thanksgiving Coll. of St. Pauls Parish, Martinsville, 16. 76. Cong. Fr. Totzkes 5. 30. Women's Association of Cong. 1*. Brunns 10 a.m. Fr. O. Hanser . 25. comm. P. Lohrmanns 11.00. P. Walker v. Mrs. M. K. 6.00, P. H. W. 5.00. comm. P. Köpchs 10.00. (p. -158. 99.)

Total: -6551. 81.

Baltimore, October 31, 1898. C. Spilman, Cassirer.

Income to the coffers of the Western District?

Synodal treasury: Gemm. d. ???. Rohlfing in Alma-3. 15, Müller in California 4. 85, Klindworth m Feuersville 3. 75, Gänßle in Corning 5. 50, Roschke in Freistatt 6. 60. (S. -23. 85.)

Progymnasium in Concordia: P. Facklers Gem. in Harvester 3. 10.

InnerMission of the District: Gemm. d. ???. Rösener in Altenburg 42. 65, Kowert in Orchard Farm 11.00, Bartels in St. Louis 40.00, Rohlfing in Alma 23. 63, v. Herm. Dieckhoff in Alma 2.00, Zschoche in Frohna 30.00, Grefe in New Meile 10.00, Nething in Lyon 6. 66, Schmidt in Ulm 8. 65, v. Adam Rautsch in Lohman . 50, Hecke! in Kirkwood 6.00, Ahner in Kiel 4.08, Meyer in St. Joseph 5.05, Hüschen in Uniontown 6. 25. (pp. -196. 26.)

Field Preacher's Fund: Dch. Hrn. Kühnert in Altenburg v. N. N. 2. 25.

Negro Mission: Gemm. d. ???. Kowert, Orchard Farm, 2. 84, Bartels at St. Louis, Missionfcoll., 10.00, Falke at Forest Green 6. 40, Grefe at New Melle 6. 50, Swan at Lohman 8. 76, Roschke at Freistatt v. W. L. 1.00, Muller at Lockwood 8.00, Kellermann at Little Rock 7. 75, Harre at Meinert 3. 25. (S.-53. 49.)

English Mission: P. Bartels Gem. in St. Louis, Missionsscoll., 7. 57.

Heathen Mission:?. Kleimann's Gem. in Alexander 103. 70.

Emigrant Mission: Fr. Zschoches Gem. in Frohna 11. 45.

Support fund: Gemm. d. ???. Schwartz in Kansas City 11.00, Fackler in Harvester 4. 40. (p. -16. 40.)

Orphanage near St. Louis: Dch. Kühnert in Altenburg v. N. N. 1.00, P. Falke v. G. Strohlein . 25, P. Roschke, wedding scoll. Bremer-Ercke, 11. 50, Hochzcoll. Fritz-Bussert 5. 90, ?. Janzow v. Wittwe E. Günther 1. 00. (p. -19. 65.)

Students in St. Louis: Fr. Janzow of the Young Frver. d. Bethlehem-Gem. 6.00 f. E. Biegner, Fr. Zschoche in Frohna, Hochzcoll. Göhring-Weinhold f. A. Vogel, 10.00, P. Rodenbeck in Adrian v. Mrs. Schröder 1.00. (S. -16.00.)

Students in Springfield: Dch. G. Niemann von?. Rohlfings Gem. in Alma f. H. Reinitz 10.07.

Seminarrians in Aodison: Fr. Janzow v. Jungfrver. d. Belhleheims-Gem. for A. König 6.00, Fr. Zschoche in Frohna, Hochzcoll. Göhring-Weinhold f. Jos. Wukasch, 10.00, Fr. Hüschen in Uniontown, Hochzcoll. Frenzel-Bingenheimer f. Hüschen, 2. 60. (S.-17. 60.)

German Free Church: Fr. Fritz'Gem. in Pilot Knob 8.00.

St. Louis, November 5, 1898.

H. W. C. Waltke, Kassirer.

1525^ -1AU68 8t.

INCOME TO THE Caste DeS Wisconsin DISTRICT

(until November 1, 1898):

Synod treasury: Gemm. d. ???: Keller, Racine, -6. 92, Citizen, Town Herman, 14. 87, Sprengeler, Milwaukee, 61. 36, Winter, Genesee, 10.00. For ?. C. J. Broders: P. Plaß, Ashippun, 8. 25. (S. -91. 40.)

General Inner Mission: Fr. Ottes Gem., Beechwood, 9.00.

InnerMission: Gemm. d. ???: Bräm, August", 9. 82, Bürger, Notterville, 10.00, Oetjen, Muscoda, Boaz and Pine Knob, 13.00. P. Naumann v. Herm. Ferch and N. N., 1.00 each. ?. Feiten v. N. N. 5.00. P. Pröhl v. Mrs. Schäfer 1.00. ?. Wolbrecht from Mrs. W. Kroos, Sr. 5.00. Fr. Sievers from Mrs. Eggers 1.00. Fr. Sprengeler from the Young Friars' Association 10.00. Missionary coll. from the community of ???: Osterhus, Milwaukee, 20.00, Rowold, Neshkoro, Germania and Mecan, 30.00, Knuf, Town Sigel, 30.00, W. Brandt, Milwaukee, 11. 15, Rudolph das. 23.00, Löber das. 30 45, Sievers das. 65.00, Uplegger, Gillette, 20.00, Keller, Racine, 75.00, Siebrandt, Merrill, 15.00, Daib das. 33. 35. (p. -409. 77.)

Negro Mission: Gemm. d. ???: Houses, Lewiston, 5.00, Bräm, Bear Grass Creek, 4. 18. mission coll. d. Gemm. d. ???: Osterhus, Milwaukee, 10.00, Löber das. 15. 25, Rowold, Neshkoro, Germania and Mecan, 10.00, Knuf, Town Sigel, 8.00, Uplegger, Gillette, 10.00, Keller, Racine, 8.00. P. Feiten v. N. N. 5.00. For church building in Concord: P. Pröhl of Mrs. Schäfer 1.00, Miss. Martha Pröhl's estate 5.00, a. d. Sparkasse from Tabea, Lydia, Hanna u. Friederika Pröhl 1.00 each, from Maria Bürger 1.00. For Salisbury: Gemm. der ???: Prekel, S. Lake Linden, 7. 25, Kuring, Colby, 3.00, H. Schmidt, Kirchhayn, 6. 75. Missionfcoll. d. Gemm. d. ???: Siebrandt, Merrill, 8.00, Sievers, Milwaukee, 18. 74. P. Keller of etl. pupils in teacher Firk's class . 70. P. Schlerf, Milwaukee, by C. G. Förster 2.00, Aug. Ross, Anna Kling, Mrs. Dhein, Prof. Hattstädt 1.00 each, Mrs. Strehlow . 25. p. Wesemann from N. N. 1.00. p. Wolbrecht from F. Hidde 3.00. p. Schlerf from E. Pommer 5.00, F. Woller 3.00, Chr. Teßmar 1.00. ?. Sievers by Wittwe Eggers 1.00. P. Keller, Racine, by N. N. 2.00, Friedr. Desch . 75, Th. Moritz 1.00, Mrs. Spradow . 25. ?. Winter v. Fred. Debe 1.00, Mrs. Marg. Müller u. A. E. W. each . 50, Mrs. P. Adasceck 1.00. (S. -158. 12.)

English Mission in Milwaukee: Missionsfcoll. d.

M. kk.: Rowold, Neshkoro, Germania & Mecan, 5.00, Uplegger, Gillette, 10.00, Keller, Racine, 8.00. (S. -23.00.)
Mission from Cuba and Portorico: P. Erck, Oshkosh, of N. E. 1.00.
Heathen Mission: Missionscoll. d. Gemm. d. kk.: Osterhus, Milwaukee, 7. 62, Treff, Town Richmond, 16. 50, Rowold, Neshkoro, Germania & Mecan, 6. 25, Uplegger, Gillette, 12.00. k. Hoffmann v. Grandmother Koehler . 25. (S. -42. 62.)
General mission to the Jews: k.Rohrlack, Coll.inReedsburg, 16.00. P. Sievers of Wwe. Eggers 1.00. Missionfcoll. of Gemm. of kk.: Rowold, Neshkoro, Germania and Mecan, 5.00, Löber, Milwaukee, 15. 20, Keller, Racine, 8.00. (S. -45. 20.)
Benevolent Fund: Pastors' and Proff. Confcoll., Milwaukee, 3145. comm. of kk.: Feiten, Sheboygan, 11.00, Rohrlack, Reedsburg, 14.00, Brauer, New Fane, 7. 61, Pröhl, Plymouth, 14 50, Bürger, Notterville, 10.00. contributions of kk.: Bräuer 4.00, Pröhl 5.00, Naumann 3.00, W. Georgi 5.00. Winnebago Teachers' Confcoll. dch. Teacher N. Gräbner 9. 65. from etl. teachers of Milwaukee Teachers' Conf. by Teacher Ahrens 4. 85. P. Schlerf v. Kränzchen for Mrs. M. Schütte 1. 55. (p. -121. 61.)
Students in St. Louis: For Joh. Elbert: Youth Association Foundation Coll. by Fr. Siebrandt 6. 60. For A. Engel: k. Sprengeler, Milwaukee, by the Women's Assoc. 10.00. For G. Kannieß: Fr. Keller from the Young Women's Association 10.00. Fr. Wolbrecht from the Women's Association 5.00. For H. Amend: Fr. Wolbrecht from N. N. 5.00. (S. -36. 60.)
Students in Springfield: P. Rowold, Missionsfcoll. in Neshkoro, Germania u. Mecan, 7. 50.
Semin arists in Addison: ForF.Engel: Fr. Sprengeler v. Frauenver. 10.00. For G. Windisch: Fr. Schlerf, Dobbratz' gold. Hochz., 16. 75, v. Anna Kling 2.00. (S. -28. 75.)
Orphanage at Wittenberg: Gemm. d. kk.: Bürger, Sheboygan, 8. 25, Seuel, Freistadt, 14. 50, Dürr, Wayside, 6. 55, Lübkemann, Forestville, 11. 57, Rohrlack, Reedsburg, 45.00, Erck, Oshkosh, 29. 55, Feustel, West Bloomfield, 30. 47, Hudtloff, Belle Plaine, 11.00, Citizen, Notterville, 5. 51, Studtmann, Beloit, 12.00, Wilhelm, Mayville, 76.05, Roehrs, Clinton, 6. 88, Huebner, Adell, 37. 20. k. Kuechle, Milwaukee, Christian Teach. coll, 6. 50. P. Erck, Oshkosh, v. W. & H. Kühl each . 50, W. Stüde 2.00, Christen Lehrcoll. 11. 72. P. Sievers v. Wwe. Eggers 1.00. P. Präger, Coll. in Town Granville f. debt settlement, 6. 25. P. Th. Hoffmann of J. Zülke 3. 75. (S. -326. 75.)
Deaf and Dumb Institution at Norris: Gemm. of kk.: Sprengeler, Milwaukee, 42. 50, Rohrlack, Reedsburg, 33.00. (S. -75. 50.)
General Mission to the Deaf and Dumb: Bro. Erck, Coll. at Oshkosh, 20. 95. Bro. Rowold, Mission Coll. at Neshkoro, Germania & Mecan, 7. 50. (S. -28. 45.)
South Superior property fund: Gemm.d.kk.: Rohrlack, Reedsburg, 14.00, Wesemann, Graston, 12. 82. (S. -26. 82.)
Special support fund: For P. Kleinhans' limbs damaged by fire: P. Sprengeler, Coll. in Milwaukee, 125.00.
Kinderfreund-Gesell schüft: P. Rohrlack, Reedsburg, v. Frauenver. 10.00. P. Th. Hoffmann by J. Zühlke 1.00. k. Sievers from Wwe. Eggers 1.00. (S. -12.00.)
Church Building Fund in Allard, Tenn: P. Sprengeler in Milwaukee v. Women's Assoc. 25.00. Total: -1594.09.
Milwaukee, Wis. the 1st of November, 1898.
G. E. G. Kühle, Kassirer.
2820 Stato St.

Love offerings for the college hauShalt at Springfield, Ill, from the Immanuels congregation of the Rev. Weisbrodt, Mt. Olive, Ill: Bro. Cording -1.00, Ch. Neunlist . 25, Chr. Saßmannshausen . 50, H. Pahde -1. 50, Bro. Falke. 50, C. J. Keiser 5.00, Fr. Bäcker . 50, H. Renken . 25, Br. Peine . 25, Br. Hoffmann . 25, Joh. Bartels . 25, G. Gabriel . 2o, Bro. Garrels . 50, Joh. Meier 1.00, W. Wellenbrink 1.00, A. Schön . 25, Mrs. Pahde . 50, M. Engelmann . 50, B. Lorenz . 25, M. F. Lucht 1.00, W. Albers . 50, Aug. Hinz . 25, Th. Heien . 50, Joh. Revoir . 25, W. Mehl 1.00, W. Tönningsmeier 1.00, Ch. Ahnert 1.00, Joh. Kraushaar 1. 50, Joh. Böckmann . 50, Ch. Lich 1.00, L. Arnoldi. 50, G. Leichsenring. 50, Fr. Ritter. 50, Miss Ranft. 50, L. Simmering 1.00, Gust. Helmbold . 50, Fr. Drösle 1.00, P. Peine . 25, H. Fricke . 25, Ch. Küneth . 50, A. Fritsche . 25, Ch. Oehler . 25, O. Wagner . 50, Fr. Georgi . 50, Th. Wilde . 50, Her. Zoschke . 25, Joh. Ostermann . 25, H. Müller . 25, Fr. Wenschoff 1.00, Th. Peine . 25, F. Köllner . 25, M. Günther. 25, Chr. Saling. 25, W. Schütte . 50, S. Voigt. 25, Fr. Sies 1.00, H. Sies 1.00, A. Fritzsche 1.00, Joh. Klein 1.00, H. Franke. 50. (S. -38. 50.) H. Gerdes 1 p. wheat, H. Fricke 1 p. wheat, 1 p. potatoes, H. Gehner Sr. 2 p. wheat, 1 p. turnips, Wm. Gehner 100 lbs. of flour, H. Gehner Jr. 2 p. wheat, 1 p. oats, Aug. Schmidt 1 bu. Wheat, H. Monke 1 Bu. Wheat, 1 Bu. Potatoes, 1s. Beets, John Keiser 2 p. oats, 1 p. beets, M. Arkebauer 2 p. wheat, Wm. Mueller j S. wheat, 1 S. turnips, Joh. Mariens 1 S. turnips & sweet potatoes, Joh. Monke 2 S. wheat, Wm. Wunder 1 p. wheat, H. Doht 1s. Wheat, Emma Manske 3 p. wheat, Her. Blanke 2 p. wheat.
From P. Plehn's St. Joh. parish: F. Müller 100 lbs. of flour, Bro. Niemann 100 lbs. of flour, 2 p. of oats, 2 p. of grain, Anna Niemann 2 p. of wheat, 1 p. of oats.
Mrs. P. Weisbrodt 1 Bu. Pears. From the Women's Association of the comm. in Mt. Olive two quilts for the sick rooms in the college.
From the parish of P. Hansen in Worden: F. Lüker 4 Bu. Wheat, Joh. Neuhaus, H. Neuhaus, H. Gerdom, L. Lüker, L. Pieper, K. Krüger, F. Nobbe each 2 Bu. wheat, H. Mautz 2 Bu. wheat and 1 p. cart, W. Blume, F. Pieper each 14 bu. wheat, W. Neuhaus, C. Nobbe each 1 Bu. wheat, H. Pieper 100 lbs. flour, Ph. Emrich 50 lbs. flour, H. Roffmann 1 p. cart. and 1 p. turnips, H. Finke, C. Opel each 1 p. wheat, W. Neuhaus, C. Nobbe each 1 p. wheat and 1 p. turnips.

Kart, H. Schulze, tz. Schumacher each 1 box soap, W. Winter 1 gall. Lard, A. Schumacher. 25.
From the parish of P. Jben at PrairieTown, Ill: Fritz Gusewelle 2 bu. wheat, Chr. Gusewelle, W. Franke, W. Zinnschlag, H. Dustmann Jr, H. Dustmann Sr, H. Gusewelle, C. Engelke, Aug. Meyer, H. Paul Sr. 1 bu. wheat each, L. Pape Sr. 2 bu. Wheat, Bro. Zirges, 1^ Bu. wheat, H. Dietzel, E. Eden, Wwe. Göbel, Bro. Wiesemann, H. Kütthe jun., Wwe. Liebig, H. J. Kütthe, Bro. Bärenfänger, W. Schöneweg, H. Kurlbaum, W. Suhrenbruck each 1 Bu. Weizen, W. Gusewelle, W. Dustmann, C. Hütte, L. Dustmann, Fr. Dustmann, Fr. Lesemann, L. Klein, Fr. Hillebrand, Chr. Bunte, H. Dülm, H. Dübbelde each 1S. Kart., Wwe. Hütte Z S. Kart., Fr. Kütthe, Chr. Kütthe, Carl Kütthe, E. Brüne each 1 Bu. Kart., Carl Schulz j Bu. Kart., Wwe. Kohlenberg, D. Meyer each 1 S. Korn.

Received for orphanage in Addison, Ill:

Of churches, etc., in Illinois for lousy expenses: By P. Heerboth, Wheaton, Coll. sr. Gem., -5.00. P. Koch v. etl. members at Petersburg 1. 55, v. the Sunday School at Petersburg 1. 60 & v. etl. members at Newmansville 2. 85, together 6.00. P. Meyer v. s. Gemm.: Richland 1. 62 & Lena 3. 43, together 5.05. P. Rabe, Yorkville, v. Women's Associe 5.00. P. Ferd. Sievers, S. Chicago, v. M. T. 1.00. k. Gose, Grant Park, v. Gem. 10.00. P. Drögemüller, Palatine, for anniversary books. 20. p. Hartmann, Farmersville, Harvest Fcoll, 3. 45. p. Penalties, Wine Hill, thank offering by Wm. Buescher 5.00. P. Plehn, S. Litchfield, a. d. God's box 4. 35. P. Schroeder v. sr. Gem. at Hinckley 7. 75. E. Leubner, orphan father, for articles sold 16. 87. P. Hölter's Gem., Chicago, Coll, 70. 83. P. Schmidt, Chicago, by E. Miesbach 5.00. P. W. C. Kohn, Chicago, by Elisa Weyel 1.00. P. Pissel's Gem., Benson, 6.00. P. Hartmann, Woodworth, Theil, d. Harvest Fcoll., 31.00. P. Roesel, Burlington, by sr. Gem. tn Hampshire 5. 45. P. H. Brauer, Niles, coll. d. Gem., 12. 77. P. Uffenbeck, Chicago, coll. sr. Gem., 81. 50. k. Strieter, Proviso, v. H. Meyer 5.00. P. Schmidt, Chicago, v. Aug. Röwert 1.00. P. Psotenhauer, Lemont, v. sr. Gem. 10.30. P. Theo. Kohn, Chicago, by St. Marcus comm. 14. 40. k. Zapf, Melrose Park, half of the Resormation Fcoll. 8. 50. k. Eirich's Gem. in New Minden by Bro. Collmeyer 10.00. (p. -332. 42.)
Of children, etc., in Illinois: 48. 60. (Quoted in the "Kinder- und Jugendblatt.")
Boarding fees: Dch. E. Leubner: Mrs. Frost, Joliet, 12.00 f. her children. Mrs. Bernhardt, Chicago, 6.00, from relatives of children Groll. H. Doehrmann, La Grange, 4.00 f. s. son. J. P. Hansen, Lake Linden, Mich, 4.00 f. s. daughter. (S. -26.00.)
Addison, Ill, Nov. 5, 1898.

G. Ritzmann, Kassirer.

Received for the orphanage in Wittenberg, WiS.:

From Aug. 23 to Nov. 1: Dch. P. Hudtloff, Belle Plaine, Wis. v. Wwe. Wm. Preuss 1 p. stockings. Dch. k. Hoffmann, Theresa, Wis. 4 buckets of honey from an orphan friend; from F. Ewerds & N. N. 1 p. each of corn; Bro. Düfterbeck, Wm. Wünne, J. Machmüller, F. Heldt 1 p. each of apples; Wm. Lawrenz & R. Klemp 1 p. each barley; C. Iahn, C. Runge, I. Zühlke, H. Neitzel & C. Gutenlchwager 1 p. each wheat; C. Frank 1s. Rye; G. Köhler 1 p. rye flour; C. Marose, I. Marose & C. Krüger 1 p. each of card. P. Dicke 3 p. apples. Joh. Pritzlaff in Milwaukee a washing machine and a box of carpenter's tools; P. Steuber's Gem. in Glidden, Wis. a box of stuff. From Adam Hårdlein in St. Clair, Mich. a box of separate girls' clothes. From D. W. Czamanske, ges. a. d. Hochz. Bethke-Zöllner at Mandelin, Minn, -6. 50. From Welcher Bros, Woodland, Wis, one box of shoes and one box of all kinds of stuff. From Father Uplegger, one box of coffee. From Mrs. Aug. Heinrich by P. H. C. Kühle in Alpen', Mich. 2 pillows & 4Pr. stockings. From the comm. of P. Fuhrmanns in Clintonville, Wis. 2 barrels & a box of bread, cakes, butter & meat. By P. B. Sievers in Milwaukee: a. From the Women's Ass. sr. Gem.: a wash kettle, a large cooking pot, a coffee pot, 2 doz. Cups, 2 doz. Plates, 4 p. Stockings, 9 dresses, 7 aprons, 12 petticoats, 10 caps, 12 handkerchiefs; d. from drn. Aug. Pritzlaff: a large cooking pot; o. from Mrs. H. Groth: 12 girls' undershirts, P. Nauß in Namsos, Minn, 1.00. From d. Schulk. Teacher W. Nickels at Mayville, Wis. 5. 26. P. Bürger at Sheboygan, Wis. from the Women's Ass. one paine tr. stuff and one lot of new underclothing & one package of new underclothing from Komers & Zwerg. 5.00 from the comm. of P. D. J. Kautz at Fredricksburg, Iowa. 34. 50, envelope coll. from the comm. of P. J. List at Elysian, Minn. 8 kitchen aprons from Mrs. Wichmann by P. Bretscher at Wausau, Wis. F. L. Kart h.

The receipt of Mr. Kassirer J. H. Abel had to be postponed due to lack of space.

New printed matter.

The biblical history of the New Testament. Brief exposition of the Gospels and Acts. By G. Stoeckhardt, professor at ConcordiaSeminary at St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. 1898. 408 pp. 9-1/2X5. Half-fringe binding with gilt title. Price: -1. 75.

The author of this work, who has long been known as an excellent interpreter of the Scriptures, comments on it in the preface as follows: "The Biblical History of the New Testament', which the undersigned hereby presents to the public, is written in the same way as his 'Biblical History of the Old Testament'.

ments^". It is a reproduction of the biblical account as it exists in the four Gospels and the Acts of the Apostles, into which the necessary language and factual explanation is interwoven. Only this explanation is somewhat more detailed here. This is due to the character of the New Testament narrative, which is short and concise in comparison to the Old Testament narrative. In the Old Testament, the Holy Spirit accommodated himself to the peculiarity of the people of Israel, who were then still children under their guardians, and narrated what God had done for the pious fathers and their seed in a childlike, simple, and circumstantial manner; whereas in the New Testament, the great things that happened in the fullness of time, what God had done in Christ, were also handed down to the Church of the New Covenant in clear, simple, yet at the same time concise and pithy language. When working on the Old Testament history, it was therefore often appropriate to briefly summarize the main points of the narrative and to put them in the light, while in the case of the New Testament history, actual exegesis, the analysis of the rich biblical text, was indicated. It was also necessary here to work together the various reports of the different Gospels into a unified presentation. Furthermore, many longer and shorter speeches of the Lord and the apostles, which require special explanation, are interwoven into the narrative of the New Testament history books. Of course, no detailed commentary on the four Gospels and the Acts of the Apostles is offered here, but the same measure of exegesis is kept as one finds it in other writings of the same content, e.g. in the New Testament History of Hofmann and its popular adaptations.

"The biblical narrative of the New Testament, like that of the Old Testament, is composed of many individual stories, although the course and progress of the story is clear enough. The undersigned has tried to do justice to both circumstances and, on the one hand, to bring out what each individual passage offers in itself, and, on the other hand, to place each individual story in the context of the whole and thus to present the course of New Testament history."

We now know what we are saying when we declare this "Biblical History" to be a quite excellent interpretation of the historical books of the New Testament, the best work of its kind. We cannot, therefore, recommend it strongly enough to all pastors and teachers and church members who do not yet possess, for instance, the "Biblical History of the Old Testament." For those who already have and know it will reach for this new work of their own accord. We know this from many statements, both oral and written. This short, but nevertheless immensely rich interpretation will be of the greatest service to pastors in preparing their sermons. Teachers, who by virtue of their office have to deal especially with biblical history in school, will recognize from it what lies in biblical history and what is necessary for understanding it. All Christians in general, however, will learn to penetrate ever deeper into the Word that God has given them for the salvation of their souls by reading and studying this book during home devotions and in private. And this is another very special advantage of this interpretation, that what is said in the Gospels and the Acts of the Apostles is always applied to the present Christian life. Our Synod is heartily indebted to the author for his glorious gift. May the same be recognized, used, and appreciated in the widest circles!

L. F.

Twelfth Synodal Report of the Minnesota and Dakota Districts of the German Lutheran Synod of Missouri, Ohio, &c. St. 1898. St. Louis, Mo. Concordia Publishing House. 91 pp. Price: 18 Cts.

The Minnesota and Dakota District of our Synod is an exceedingly important mission district, to which probably the most important and most extensive field in the field of inner mission within our Synod has been entrusted by God for work. And that the dear brethren in the northwest of our country have rightly recognized the task assigned to them by the Lord and, by God's grace, are faithful and diligent in their work, and that God the Lord has crowned and continues to crown their faithful work with rich, evident blessings, is eloquent testimony to the present report. Already the synodal speech of the Praeses deals exclusively with the work of the Inner Mission and shows by means of the tenth chapter of the Gospel of St. Lucas how important and glorious this work is, and what must drive us to be faithful and untiring in it. There is also the extremely interesting report on the Inner Mission, which gives an overview of the whole wide area which our traveling preachers are filling more and more with the sound of the Gospel. A Christian's heart must be warmed by what he reads about the work, suffering and success of our missionaries. He will be impelled to remember this work more and more in heartfelt intercession before God and to open his hand for it in cheerful giving. Whoever wants to know the great importance of this work should therefore turn to this report. In addition, the report contains an instructive lecture on the seventh commandment, the content of which is especially important for our time.

G. M.

Sabbath or Sunday? What is to be thought of the celebration of these days? A discussion about this for those who want to have certain reason about it from God's word. 55 pages. St. Louis, Mo. Concordia Publishing House. Price: 3 Cts.

In the throng of enthusiastic sects, the Adventists of the seventh day have distinguished themselves in recent years as particularly active. Among the various errors, with which

The error with which these people are afflicted, and which they seek to spread publicly and especially, orally and in writing, is also that all men, and especially we Christians, are bound by divine commandment to celebrate the seventh day. Against this error, which unfortunately is fought with false weapons by most who speak out against it, by opposing one error with another, the present booklet is directed, which shines the torch of the Word of God under the eyes of both Adventists and their opponents, who are themselves in error, This booklet shines the torch of God's Word under the eyes of both Adventists and their opponents who are themselves in error, with the dual purpose of righting the erring and keeping Lutheran Christians, who may be in danger of being led into error, on the right track of truth. In it, not only are the false arguments of the Sabbath and Sunday enthusiasts put in the right light and refuted, but it is also shown from God's Word why and how we Christians should rightly celebrate Sunday and other days set aside for public worship. By this work our dear Mr. L. Rathke has rendered a thankful service to our dear church, and especially to those who will read this booklet in the fear of God, and whose number will hopefully be great, especially since a similar writing had not yet appeared in our circles, and this work will prove instructive and edifying and conducive to growth in godliness even to those who are not directly troubled by the enthusiasts.

A. G.

American calendar for German Lutherans for the year 1899 after the birth of our Lord Jesus Christ. St. Louis, Mo. Concordia Publishing House. Price: 10 Cts.

Of the 70 pages of this calendar, 28 are filled with Christian and generally useful reading material. Only the following headings are mentioned here: Katharina von Bora; Two questions on the turn of the year from the calendar man; Heinrich von Zütphen, a Lutheran martyr; The poverty of India (with illustration); Nonnus and Pelagia. The calendar is decorated with a picture of Dr. Luther's wife, whose 400th birthday falls on January 29, 1899. Also every buyer of the calendar gets a (not attached) picture of Dr. Luther in colour print. F. B.

Evangelical Lutheran Sick Consolation. Published by?..B. P. Nommensen, 1231 Kinnickinnick Ave, Milwaukee, Wis. Published quarterly, and costs 5 cts. per year. Cheaper in lots.

This leaflet, of which we have the first two numbers, is intended to serve the pastoral care of the sick. Among other things, the dear Mr. Editor says about the layout of the same: "The 'Krankentrost' should, as this specimen copy shows, be a double leaflet of four pages, but the first leaf should end on the second page, so that it can be separated from the others and used separately. The first leaf should always contain a short passage of Scripture and a short explanation and application of the same to the sick person, together with a prayer and some hymn verses, while the second leaf should contain a longer passage of Scripture, a prayer and a longer hymn especially suitable for the sick. The latter can preferably be used to read to the sick person, while the former can be left to the sick person for edification in lonely hours. In this way, for little money, much blessing can certainly be bestowed among the sick. . . . If one cuts through the double sheets, one has, for example, for 15 cents a year 80 single sheets, with which one can please the sick 80 times." - With pleasure we bring the leaflet here to the announcement; God let it be blessed to quite many of his dear sick for refreshment and consolation.

A. G.

War and Victory Sermon. Delivered July 10, 1898, at St. Lucas Lutheran Church, Milwaukee, Wis. by B. P. Nommensen, Lutheran pastor. Price: 5 cents.

We regret that this sermon has only now come to our attention, after the weather of war, which had come upon our people, has passed under God's gracious rule, and the airs of peace are once again moving through the land. But even now it will not be without blessing if this teaching on how to regard war and victory according to God's Word is read by many, especially as long as the final conclusion of peace has not been reached, and as many still speak of war and victory to our people who do not have the right Christian understanding of either. V.

Song Pearls. A collection of songs of sacred and mixed content. Larger edition, partly in four-part harmony, partly with free piano accompaniment, for the Christian home. St. Louis, Mo. Concordia Publishing House. 1898. 224 pp. 12X9. Half-fringed binding with gilt title. Price: \$2.00.

"Of the most beautiful and glorious gifts of God, one is Musica, of which Satan is very much a part, that one may drive away much temptation and evil thoughts." So says our Luther. And on another occasion he expresses the wish: "I would gladly that the youth, who after all should and must be educated in musica and other right arts, would have something so that they could get rid of the sinful songs and learn something wholesome in their place." Luther acted

also according to his words. He diligently pursued music and singing with his children in the family circle. His good friend, the musician Joh. Walther, could say of him: "I have often seen how the dear man was so merry and cheerful from singing that he could not get enough of singing and knew how to talk so wonderfully about musica. Thus, even now, there is hardly a nobler pastime in a Lutheran home, a better recreation from work, than when singing and music are cultivated there. In this way not only the children, but also the growing sons and daughters are protected from many useless and dangerous things. Should not parents therefore be anxious to make such useful entertainment possible for their children? A beautiful gift for this purpose is offered to them in this book. These are the "Lieder-Perlen" that are well known and already widely used in our circles, but which have now been arranged for use in the family, in that they are either set for four voices or provided with piano or organ accompaniment. The four-part setting has been chosen especially for the sacred songs, so that they can also be sung by mixed choirs in this arrangement; freer instrumental accompaniment has been added mainly to the songs of mixed content. Thus, a wish has been fulfilled that has been expressed so often in public and in private, and we only have the wish that the book may find a wide circulation in our Christian families and that it may displace all inferior or even bad song collections. The musical arrangement has been in the hands of a committee of proven men, all texts have been reviewed. Because of its excellent design (splendid music printing, large text printing, good paper, beautiful binding), the work is also very suitable as a gift for the Christmas table.

L. F.

The Federal Government, a Brief Account of Our National Institutions, by E. W. K., Chicago, Circular Publishing Co 6o., 1898. 259 pages, bound in cloth. Price, 75 cts.

This is not a book that wants to instruct the reader how he can live Christianly as a citizen with the saints and God's household and die blessedly, but it is addressed to the Christian reader as a citizen of the earth, and to the American Christian as a citizen who at the same time participates in the government of a great country that is richly blessed by God. And though we are spiritually strangers in this world, and know our home above, while we are here at the inn, yet it behooves a guest, who enjoys the blessing of the inn, and is now even to keep with others that things be peaceful and orderly in the inn, that he also make himself somewhat acquainted with the inn, and familiar with its orders, rules, and institutions, under which he lives, and which he is to administer on his part. The purpose of the present book is to acquaint the reader with our federal government, the national institutions of our country, and the honored author, by means of thorough study and a clear, well-ordered presentation of his subject, has made an honest effort, and with beautiful success, to deliver a work that would truly serve its purpose. Thus, he offers us not only a very instructive, but also a highly interesting book, which one reads with pleasure and benefit at the same time and will probably read again, and which is hereby warmly recommended to our people. A brief overview of the contents is given by the chapter headings: "The Origin of the Federal Government, the Nature of the Federal Government, the Federal Government and the States, the Congress, the Federal Senate, the House of Representatives, the Course of Legislation, the President, the President's Influence on Legislation, the Executive Power, the President's Power of Appointment and Cabinet. in the white house, the department of state, the department of the treasury, the post office department, the department of war, the department of the navy, the department of the interior, the department of agriculture and the judiciary, independent agencies, the judicial branch of the federal government, the constitution of the united states." He who has read these chapters attentively will read Hinsort many other things with better understanding and more profit, and will judge of many things more intelligently than before. A. G.

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Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Leh-

Vol. 54.

Synod Sermon.

From H. C. Schwan.

I Cor. 9, 22: "I am become all things to all men, that I might save some in all places."

This is one of the "winged" words of the great apostle Paul to the Gentiles. It goes with it, however, as such words are wont to do: It is universally admired, but also much misunderstood and misused. So here.

The liberal all-world Christians, who are now swarming through town and country, in order to unite all church communities into a single, great covenant of peace, in which no one need take upon himself anything but, "I will try to be good," these all praise St. Paul for this word, as if he had never written anything else. "St. Paul has hit it," they cry, "one must become every man all things, and consequently leave every man by his faith."

To others, however, this word sounds somewhat sinister, even suspicious. And if someone else had written it, he would have to be a fanatic or a heretic. And who are they? They are those who expect the salvation of the church from iron church orders and uniform government, because -? well, because they have no understanding of the gospel.

Between these two classes, however, stand many a simple, sincere Christian heart-perhaps even some among us. They cannot grasp Paul's words. And if they are not able to explain what sounds to them like a thought, they count our text of today among the dark passages of holy scripture, of which they hope that God will one day give them light.

But how, my brethren, did St. Paul really speak darkly here? Or did he add, as he does now and then, "I speak after the manner of men," or "I speak foolishly"? Or did these words perhaps slip out of his mouth unawares? Or did he but timidly write them? None of these things. Paul wrote them as thoughtfully and with as much confidence as anything else the Holy Spirit gave him. Yea, more. He



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With this he obviously proclaims before God and men a principle, a leading principle of his apostolic practice, and finally he even wants that not only the public preachers, but all Christians should follow him in this, as he himself followed his Lord and Master in this. All this no one can deny.

So it will not be unreasonable for us to try to become clear and certain about the true meaning and the right application of these words.

Well then! Let us consider today, one by one, the words of Paul: "I have become all things to all men, that I might save some in every place.

1.

The first word that matters to us is the word "everyman". I have become everyman of every kind. Well, what does "everyone" mean? Obviously not: "I became something here and there to this or that", but: "to all". For this is how it literally reads in the basic text. Now it goes without saying that the holy apostle does not mean all men who have ever lived in the world, with him, before him, and after him; but only those with whom he has ever had to do in his apostolic office somewhere and in some way, whether by word of mouth or by writing. But these he also means all. That of which he says he has "become" he has become not merely to this and that, but to all. - Now these were many gapes of people: Young and old, men and women, high and low, masters and servants, ignorant and educated, honorable and wicked, Jews and Gentiles. - And in all these many differences, each individual person had something special about him, different dispositions, feelings, principles, opinions, prejudices, passions, defects, infirmities, sins, and so on. In short, there were the most diverse classes of men with all kinds of peculiarities with whom the holy apostle had to deal. And of every one of them he says: I have become "all things" to them.

2.

"All sorts of things," that is the second word we have to consider. Well, what does "all kinds" mean? Obviously, not merely: "some, many," but, as it also literally reads in the basic text, "all." "I have become all things to all men." Of all the most diverse people, not just something to everyone, but everything to everyone.

This, then, is what one finds "dark" in these words, and so dark that one is offended by them. "How," says one, "did Paul really become all that each individual wanted him to become? this to one, that to another, perhaps the very opposite! good to the good, evil to the evil?! Did the apostle really make such fellowship with all kinds of men's children, that he went along with all that every one asked of him, that he became good to the good, evil to the evil, a good friend and comrade in all conceivable things to all sorts of men?!"

To be sure, if that were so, he would have made himself quite a wretched servant of men. - But, I ask you all, is it fair to think such a thing of the man who once exclaimed with such great earnestness, "If I were still pleasing to men, I should not be Christ's servant?" and who also proved this with the Th at, e. g. when he publicly resisted the high apostle Peter in Antioch before the whole congregation, when the latter had once forgotten himself by wanting to become all things to the perverse Jews, in a matter and in a manner in which he evidently ought not to have done so.

But then, where does it say in our text or anywhere else that Paul went along with everything everyone else wanted without distinction? Nowhere. But what it says is: Paul knew how to become everything to others that he, Paul, wanted, but not what this other wanted; and, to be sure, what Paul wanted because it was useful, yes, necessary, for his purpose and intention. For of course, what this purpose really required, there was really nothing that he did not become, that he did not say, do, or omit, in order to gain entrance for what he wanted.

Now perhaps someone asks: In what way did he do this?and to bear them with all patience. But he stood quite differently Answer: His letters and the Acts of the Apostles show us. Andagainst their hypocritical seducers. let me give you a few examples.

Among the true apostles he wanted to be nothing but the least When Paul met with so-called lowly people, such asof them, a premature birth, the most noble sinner. But to the craftsmen or other workers, he did not show off his apostolicfalse apostles he knew how to be and to give what belonged to dignity from the start. He did not say, "Look at me. I am athem and was necessary to them. For he also knew exceedingly different man from you. I am God's chosen instrument. Youwell how to set hard against hard, how to shut the mouths of the shall and must hear me," but he came to them as if he wereuseless talkers, how to tear the mask off the faces of the entirely their own. He went to work with them (he was, after all,hypocrites, and how to send Satan's messengers back to their a carpet or tent maker). He suffered hunger and thirst, frost andlord and master. He was not even afraid to threaten even the nakedness with them. - If, on the other hand, so-called high andangel from heaven with his curse, who should dare to preach rich people took him in, e.g. that governor of Melite (Malta),another gospel than that which had been entrusted to him. then he could also live with them and have plenty.

In short, he did not withdraw from any class of men from the When he met with publicans and sinners, he sat down withoutset noble, cold, repulsive, or even fearful, even if they were them confidently at the table, and then did not sit "where thethe most manifest sinners. It was his heart to do all that he could scoffers sit," but as his Lord and Master had sat among them.do in good conscience, and to omit all that he could omit, in When he sat among the Pharisees and scribes, they soonorder to come to the heart of all. He sought all, accepted all who perceived that they had among them a scribe, "taught of God." came. And in order to keep those who had been won, he did not

When he preached to slaves like Onesimus, he wanted to berefrain from weeping day and night over each one. Thus, in deed nothing but their fellow servant, yes, the servant of all slaves. If,and in truth, he became all things to all.

on the other hand, he met with their masters, as he did with Philemon, he faced them as their equal. Yes, he also knew how to give a royal answer to a king like Agrippa.

3.

"Became," says Paul. Let us mark this word well. He is the Subject to all authorities for the Lord's sake, he neverthelessman who became all things to all men, not the man who has insisted, as at Philippi, on his good civil right, if this wasalways been by nature, nor did he make himself that way, nor necessary or serviceable for his purpose. did he learn it with much effort. No, he "became" it, and that -

Among the ignorant, he too wanted to know nothing but the through someone else. How? when? where? by whom? He told one thing that is necessary. But he knew how to show the wise it himself in three places in the Scriptures. It was on the way to of this world that he understood their falsely famous art better Damascus. But there he was still Saul, who was pleased with the death of Stephen. But he that hath tasted blood soon lusteth than they did. after blood. So he did. He pursued after all those who called on

He knew how to speak in a very different way, namely in the the name of Jesus. They were to be caught, scourged, stoned, simplest way, when he proclaimed the heavenly truth to the great like Stephen. Then suddenly a stronger man comes upon him. crowd, than when he presented the folly of serving mute idols to He throws him to the ground, strikes him with bodily blindness, the philosophers and statesmen in the market of Athens. but opens another eye for him, crying out, "Saul, Saul, why do

From those who were first to be won, he took, indeed, you persecute me? I am Jesus, whom thou persecutest. It shall wanted nothing. But from those who had already been won, as be hard for thee to lick against the sting." - Then Saul, sees both, from his dear Philippians, he did not shrink from accepting rich the hellish fire that waits his, but also the Saviour who snatches him as a fire out of that fire and wills him to be his armor. Now, gifts, which he did not desire for his own person. thither and thither by Paul became what he was from that time

When he was among the Jews, he lived in a completely forth. For from that time it was said of him, "I live, yet now not Jewish way, even taking a Jewish vow and having his Timothy I, but Christ liveth in me. For what I now live in the flesh, that circumcised to avoid their prejudices. Among the Gentiles, on I live by the faith of the Son of God, who loved me, and gave the other hand, he was not afraid to eat meat sacrificed to idols, himself for me." Thus, when JEsus Christ became all things to provided he did not cause offense. For if he did, he would rather him, he became the man who, like his Lord, would, could, and go his whole life without eating meat than give a really weak did become all things to all. Then "he was able to do all things person real trouble, so that the weak brother would perish. through him that made him mighty, even Christ."

To the weak Christians he could say with truth, Who among And what he became through Christ, that he also remained you is weak, and I also will not be weak, and gave the newborn without all change and alteration, even if he outwardly sent babes milk instead of strong food. But among the strong he himself sometimes into this, sometimes into that situation; if he proved to be the strongest, who worked more and was able to do treated one in this way, another differently, if he became everything to all. As different as his outward ways were, he remained resolute in the one thing that was necessary, the more than they all. gospel revealed to him by the Son of God, and in faith,

In the case of his brethren, **who were** challenged, deceived, and led astray, as in the case of his Galatians, he knew how to make his voice heard, as a father among his little children,

which was once given to the saints. He never let himself be deprived of a single bit of it. And who has ever driven the law deeper into the conscience than he who before others was the preacher of the righteousness of faith and of free grace? Who ever stretched out his hand more kindly to fallen sinners than he who was adamant, "Let him depart from unrighteousness who calls on the name of Christ," and, "Put away from among you him who is wicked"? Yes, precisely because by the grace of God he always remained what he had become through Christ, he could now also become all things to all men. As a tree in changing winds can bend its branches this way and that, if only its trunk is firmly rooted in the ground, so Paul, firmly rooted in Christ, could condescend to everyone and, like his Lord and Master, deal beautifully with people, being kind and patient, in order to attain his purpose.

4.

And what was that purpose? You have long since known it from the foregoing. But here we also hear it in express words: "that I may save some in every place. We will consider these words together in a moment. So St. Paul says: "Therefore, because and similarly as the Lord Christ became all things to me to make me blessed, therefore and thus I ought and will to make others blessed. He says, immediately after our text, that I myself would not keep any part in Christ and his gospel, if I did not desire it with all my heart.

But does anyone perhaps say, "Paul wants to make other men blessed by becoming all things to all men, that is, by all kinds of means; but God has given us men only one means of grace, his Word in the Gospel and Sacrament?" True. But to what end does God soon send us trouble and tribulation and temptation? Why do we read, "Temptation teaches to mark the word," and, "When there is tribulation, seek thee"? Because God Himself uses temptation, affliction, and many other things as means, but only as aids to point us to the means of grace. And if our dear Lord Christ did so many miracles on the blind, the lame, the deaf, etc., what should all these things in the last analysis be but means of help to lead these miserable ones to his all-salvific Word?—Well, then, this is also what his apostle Paul intended when he became all things to all men.

But now another question. Paul always says in this sentence, "all and everything everywhere," so why does he only say "some" in the last words and not also, "that I may save all everywhere"? Answer: O, how gladly would he have said that! How much more he would have liked to do it! How gladly would he have sacrificed everything for it! He would even have been willing to be banished from Christ for his brothers according to the flesh (the Jews), Rom. 9:3, if that could have helped them. But he knew his Master's word: "Many are called, but few are chosen." And he did not quarrel with his Lord about it, nor did he question his word, but thought, "If they be but few, let these few not be too few for me. If I do not know who and where the elect are, ei! then I must preach the gospel in all things.

I preach the gospel to the world, that I may gather together the scattered children of God. So then, as often as I preach the gospel, I will trust in its promise, that it shall not be preached in vain, and that it is the power of God to save them that believe. Behold, this, this was why Paul desired and was able to become all things to all men, and indeed he did. This is also why he won more souls through his work than so many others, and why his word is still saving so many souls today and in all the world. -

So much, then, about the true meaning or the actual understanding of our text. What then would be the right application that we have to make of it?

"O," says perhaps one of our dear church members, "the application is indeed very simple and easy: you pastors and teachers should do as Paul did; you should also become all things to all. That is where you are lacking." - Yes, that is where it is lacking with us. The most zealous among us will confess: Ah, yes, there is much lacking. Therefore we accept your admonition willingly. But, friend, if you should think that we preachers and teachers alone should do as Paul did, that would be a great and dangerous error. For in the first place, St. Paul did not write this epistle, and therefore also this exhortation, merely to the preachers and teachers at Corinth, but to the whole congregation, and therefore also to each individual member of it. And for the second, What then is the difference between you and us? The very only difference is this: We pastors and teachers are to do publicly, on God's behalf and yours-well, what? -what every one of you is also and equally bound to do; to be sure, each in his station and profession, according to his gifts and opportunity, in church, school, and home. This is Paul's, yes, rather God's will and opinion and complete earnestness. Well, is there not a want of it among you? Let me, for my time is past, give but a few hints.

In the rearing of children it is very important to take into account the different dispositions of the children and to treat each child in a special way. But what do we see in so many families? In one home the father and mother think: one should be kind and loving. Now they let all the children have their way in almost everything, and thus raise a brood that later brings nothing but shame and disgrace. No, to let all have their way does not mean "to become all things to all. In another family the opposite is done. There is constant threatening, scolding, and beating, and the children become secret, treacherous, mischievous, and when they grow up pay their parents in kind. So let us remember: to lump everything together is not to become everything to everyone.

Go on! Around every church there are a great number of people with whom we have intercourse and contact. After Paul's example, will we really do all we can to win them? Oh, no, not all of them. One is far too holy to associate with sinners. The other is too indifferent. The third seeks to draw them to himself and to the church, but he seeks something quite different from their salvation.

Let us then look into the churches themselves. A member goes astray, falls, perhaps into deep mire, but not yet publicly. Unfortunately, what happens here and there?

One whispers it in the other's ears. So it soon gets around a long way. Then one goes, and then two. They reproach the brother for his sin. But oh! so heartless, so unloving, so contemptuous, so harsh! Now the matter comes before the congregation. Every one may think the sinner has been admonished enough and treated rightly. So - he is excluded. Yes, beloved, such things do happen among us. It is not always so. Praise God! Most of our congregations do indeed practice Christian church discipline. But such things happen not only in other congregations, but now and then also in ours. Well, says someone, I am not supposed to get dirty with the dirty man, am I? My dear man, let me ask you something again. Imagine that you had fallen into deep mud on the highway, so that you could not possibly work your way out yourself. Now someone would come along. But he would say: "Ugh, how nasty you look! Arise, make thyself clean." And he would even call others and they would all shout: "Fie on such filth! Shame on you, get up, make yourself clean!" Would you think that would help you? Certainly not. Well then, do to others as you would have them do to you. Look not down from above, nor say, Fie! Here it is: "A hand has been laid, a hand has been grasped. If a little dirt flies on you in the process, it will do you no harm if you are otherwise clean. Such filth is a sweet savor in the sight of God. - Ah, why do we sometimes leave someone lying in the dirt? It is not because we hate dirt so terribly, no, but because we often have so terribly little love.

But enough. I know I cannot help you to become all things to all men. That must be done by him who gave it to Paul. Therefore, dear Lord Jesus, do to us all what you did to your apostle. Teach us to follow his example, as he followed thee. Do this, dearest Lord JEsu. For thou art also our JEsus! Amen.

Curriculum vitae of the blessed Prof. C. A. T. Selle.

(Conclusion.)

14. last situation in life, retirement and burial.

On January 6, 1898, after a short illness, Sella's beloved wife passed away blessedly in faith in her Savior at the age of 79 years, 1 month and 19 days. After the burial of her earthly remains, the otherwise so firm man suddenly collapsed. He said, "Now my time too will soon be over, for it will not do to live alone after so long together." He also gave up his household, gave away most of his remaining library to his children's children, and generally put his earthly affairs in order. On Sunday Sexagesimä, February 6, he resigned from his office as Hülfsapfator in a regular congregational meeting. He spoke the following words: "Since my faithful God has taken my loud voice from me, so that I have not been able to serve the congregation for a long time, except for the distribution of Holy Communion, and since I intend to travel to my children living in Chicago for an indefinite period of time, I see myself compelled to resign my office as assistant pastor of the congregation here. My dearest

My wish would have been to die in the pulpit, but God has decided otherwise. In view of the reasons, the congregation accepted his resignation. The pastor of the congregation then thanked him most sincerely in the name of the congregation for the faithful service he had rendered to the congregation free of charge during his time here; God would one day reward him for all his faithfulness and call out to him, "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord!" Then he was wished God's rich blessing on his journey, and the hope was expressed that, when God would again give him his voice and give him strength, he would, after his return here, preach God's word once more to the congregation. Finally he expressed his wish to remain a member of the congregation until the end of his life.

A few days later he traveled to Chicago accompanied by his son Ernst. He arrived sick at his daughter's home; however, no one believed that the illness, a glandular tumor, would take a fatal course. The very day after his arrival, he attended the service in Father Werfelmann's church. He preached on the saying 2 Cor. 12, 9: "Be content with my grace, for my power is mighty in the weak." After the service Selle greeted him, and when Fr. Werfelmann asked him how he was, he answered, "I am ill. But we have heard: Let my grace be sufficient for thee /" This saying he often repeated on his sickbed in his great pain, as his daughter informs us.

P. Werfelmann, who often visited him during his illness, writes: "Once when I visited him he groaned violently as a result of great pain in the ulcer and complained very much. I reminded him of Job, what pain he must have endured, since he not only had an ulcer, but his whole body was covered with ulcers. To which he replied: I have often thought of that poor man these days,' he said with a smile: 'His ulcers must have been of a very different kind from mine; for I would not dare to scrape myself with a shard.' "

On Sunday Judica, 27 March, Fr Werfelmann found him in bed. There Selle complained to him that his thoughts often left him and that he could no longer pray. When he was told that God also hears the sighing of the heart, for it is written: "You hear the desire of the wretched, O Lord; their heart is sure that your ear hears it," and he was shown by the examples of the Canaanite woman, Peter, the hag and others that even a prayer of few words is pleasing to God, yes, God also hears the mere sighing, he answered: "Yes, yes, that is also true.

On the same day, Fr. Werfelmann also put the question to him: "Do you, dear Professor, also want to die happily on the faith you have taught, preached and lived!" To this question he answered in a loud voice: "Yes, certainly! Yes, most assuredly! And God grant that my children and my children's children may also all stand in this faith and die in this faith." At the last visit which his pastor paid him, he said to him, "Papa Selle, soon will the Lord JEsus come

and fetches you home, to where your blessed wife and your- Davenport, Geneseo, Hampton - representatives had come; blessed children are waiting for you. Oh, how beautiful it will also A. D. and H. Greif and A. Dörffler, as well as teacher Held be then, when you will be reunited with them there for eternity were present. Since the deceased, as already mentioned, had and will also meet the departed fathers of our synod, a Wyneken, chosen his funeral text long before his death, in order to make Walther and Sihler!" To this he answered with an agitated heart, known to all after his death which words of God gave him "Yes, yes, it will be beautiful there; for there I shall also behold special comfort in life, Schreiber based his funeral sermon on my Lord and Saviour."

President Succop also visited him often in his sickbed and subject: "The confession of our deceased teacher: We are testified that Selle had relied entirely on the grace of his God. In justified before God J. by grace, 2. for the sake of Christ, 3. his great weakness he often began to pray hymns, such as: "O through faith." The singing choir of the congregation JEsu Christe, true light" etc. and: "O JEsu sweet, who performed a suitable piece after the sermon. Pieces of flowers remembers thee" etc. In the end he had only a few light were laid at the coffin by the congregation, by the Ladies', moments, but even in these he always made it known that he had Maidens' and Young Men's Associations. After a last look at completely surrendered to the grace of his Savior. President the corpse of the professor, who was also generally loved here, Succop reports: "When I was with him for the last time, I prayed the earthly remains were carried out of the church. The the verse to him in a light moment:

In Christ's wounds I fall asleep, They cleanse me from sins; Yes, Christ's blood and righteousness, That is my ornament and robe of honor, With this I will stand before God, When I enter heaven/

He then reached out his hand and squeezed mine."

His illness quickly worsened; all medical help was in vain; the time had come for him to return home. On April 3, in the evening at 7 o'clock, the dear, faithful Selle died at the home of his son-in-law, teacher L. Steinbach, in Chicago.

The funeral service began on Wednesday (April 6) at 9 o'clock in the house of mourning, where Father Werfelmann read a passage of Scripture and said a prayer. From the house of mourning the body was taken to the Christ Church, which was draped in black and white for the funeral service. The professors from Addison acted as bearers: Brohm, Lindemann, König, Rechlin, Backhaus, Hamann. The organ was played by Prof. Käppel from Addison. After the singing of the first four verses of No. 400, President Succop entered the pulpit and delivered a memorial address on Luc. 2, 25-30. The topic was: "Our will probably have been few sermons in which the feast testimony of the blessed one who has fallen asleep. It is twofold: 1. he was a servant of God. 2. he waited for the consolation of work, and also the successes and fruits of this God-given work. Israel, and by it he entered into peace." After the singing of Many a dear Christian, however, who lives in a well-ordered hymn No. 65, Dir. Krauß of Addison spoke on Rom. 3:23-25, a congregation surrounded by flourishing sister congregations, text the deceased had designated years ago as his funeral text, has only a faint idea of the frightful indifference in divine The Chicago Teachers Choir sang, "Blessed are the heirs of matters, of the alienation from God and the pure paganism in heaven." The funeral service closed with the third verse of No. which many of his German compatriots live, especially in the 428. From the church the body was taken to the railroad station to be conveyed to Rock Island and buried by the side of his wife. It was received there at the station by members of the Church Council and laid out in the Blessed's home, which had been vacated only a few weeks before. A number of young men of the congregation took over the guard of honour at the coffin. The following morning at 10 o'clock the funeral service took place in the local church. For this purpose the church was draped with a funeral puff by the young women of the congregation. The attendance at the funeral was great. Not only were many members of the local community present, but also from the neighboring communities.

members of the church council participated in the funeral procession, driving in front of the hearse in three carriages; the mourners and a large number of members of the congregation followed. The large attendance proved that the deceased was held in high honor here as well. Yes, his memory remains here in blessing. C. A. Mennicke.

Experiences from an urban mission.

The mission festivals are now for the most part over again. What wonderful sermons we have heard there again! And there will probably have been few sermons in which the feast preachers did not point out the crying necessity of the mission 1. he was a servant of God. 2. he waited for the consolation of work, and also the successes and fruits of this God-given work. Many a dear Christian, however, who lives in a well-ordered congregation surrounded by flourishing sister congregations, has only a faint idea of the frightful indifference in divine matters, of the alienation from God and the pure paganism in cities of our country. The writer of this article would therefore like to share some experiences that he has had on his missionary journeys in one of our large western cities, experiences that should show how necessary the mission still is and how many immortal souls, bought at great cost by the blood of Christ, are saved through the missionary work.

A missionary must not be shy and timid, but must be able to address Hans and Kunz frankly and freely, if he wants to find Germans, especially Lutherans, on his missionary expeditions. It must not annoy him if the door is sometimes slammed in his face or if he is laughed in the face when, in answer to his polite question whether Lutherans live there, he is told: "What's it to you? Get lost - somewhere else." All this may well grieve the missionary deeply, but it must not paralyze his missionary zeal. He must always remember the command the Lord gave to each of his servants and messengers: "Go out into the highways and by the fences, and compel them to come in, that my house may be filled." Luc. 14:23: If then the urging profit not all, yet always some.

A few examples of this may be found here.

One day I must have knocked on a dozen doors in vain and been turned away everywhere. Sheerly disheartened, I was about to start on my way home when I saw a small, friendly girl standing in her hallway. I got into a conversation with her and she soon described to me a house a few streets away in which German people were supposed to live. I soon reached the house indicated, knocked, and found a widow who, with her two children, was earning a modest living by sewing. She had not known anything about our Lutheran church and school, but promised to attend the services and to send her children to the Christian school, which promise she has kept so far.

Through questions I learned from this widow that another German family lived next door. So I knocked at the neighbor's house or rather at the neighbor's hut. The woman who came to the door at first looked at me in a very strange way, but this surprise soon disappeared, and her eyes lit up with joy when she heard that a Lutheran pastor was standing in front of her, looking for Lutherans. She willingly invited me to sit down, and now it was time for questions and answers. The woman came from Hanover, but had lived in this city for several years; although she had been baptized and confirmed Lutheran, she had never attended a Lutheran service here in America, and did not even know that there was a Lutheran church here. Her little child on her lap prompted me to ask her if she was already lousy? With dripping eyes she answered: "No, Pastor, and the other two have not yet been baptized either. (The eldest child was six years old.) "Oh, if my mother in Germany knew that her grandchildren are still running around here like heathens, she would pull out her gray hairs; I must not even write it to her." When I asked her why she had not yet had her children baptized, since Jesus said, "Suffer the little children to come unto me, and forbid them not"? she defended her husband, who did not think much of baptism. I asked her if her husband would not allow the baptism of children? She answered: "He always says: "He always says, 'You can do what you like.'" "Egg," said I, "so we have a free hand, and can baptize the children in God's name." "Yes, but, pastor," I said, "I have no money for baptism; I have been trying to save for a long time, but I can't put anything aside." (Poverty peeped out of all the cracks.) When I told the poor mother in friendly words that money was of no importance here, that she should only say whether she wanted to have her children baptized, her whole face laughed and she did not know how to thank me for her joy. Two days later the children were received into the covenant of God's grace through baptism. Three more souls were won for the kingdom of Christ, apart from the dear mother, who promised anew that she would earnestly fulfill her baptismal and confirmation vows with God's help.

On the same day I found another woman with two children, aged eleven and thirteen, who were also not baptized. The mother came from one of our old, faithful Lutheran congregations, where she had been baptized and confirmed. But still she had neglected her sacred duty as a mother, so that her children were still pagans.

She had me teach the children and then baptize them; now they go to our church school where they will continue to hear about the great things God has done for them.

A few days later I found a third family in which things looked exceedingly sad from an ecclesiastical point of view. The husband is an apparent unbeliever, and the wife is also, like the one above mentioned, from one of our old churches. Eight children are in this family, from three to twenty-four years of age, and none of them baptized; yet here, too, there is good hope of winning, if not all, yet the majority of these children. God grant it!

Let me give you one more example, and that will be enough. In a house to which I came, an old, rich and educated man lay seriously ill with dropsy. The doctors, as the man's wife told me in the hall, had given up all hope for the patient's life, but shied away from telling the sick man himself, and the wife demanded of me that I should not tell her husband what the doctors said was happening to him.

After I had explained to the woman why it was much better to prepare her husband for death than to let him go suddenly unprepared, she said, "Well, then, do what you think is right."

So I finally came to the bedside. After we had talked for a while about the patient's illness, I turned the conversation to his spiritual condition. Having been brought up in the Lutheran Church in Germany, he had never been to church for twenty years and even boasted about it. In earnest words of Scripture I held before his eyes his life alienated from God and what would follow in the long eternity if he did not still turn to the only Mediator, apart from whom there was no salvation. Then he quickly interrupted me with the terrible words, "I don't believe all that, Pastor." "Then I will bid you adieu," I answered, offering him my hand. But he did not take it, and looked at me large, and said, "I did not mean that you should depart from the house." I replied, "I stand at your bedside as a pastor, and what I speak I have not from myself, but from the book of life, the Bible. Now if you believe nothing that is written in the Bible, I am superfluous."

This struck his conscience, and now he said: "I believe something, too, but not everything." Gladly I now settled down again, and now began to dispute with the death-candidate. This lasted for hours, with longer and shorter interruptions caused by pain, but he held my hand tightly and would not let me go.

At last his objections were taken from him, his tortured conscience gave him no more rest, the sweat of fear beaded down his cheeks, and from a pressed breast he now gasped out, "Pastor, I do believe that there is a God." "Yes," I replied, "so do the devils believe, and tremble; if you have not another faith, you will be lost after all." With trembling heart I waited for the next question. And lo! it came, wrought by the Holy Ghost's power. "What then shall I believe?" was his last question, to which he was answered with only the one but all-sufficient

"Believe on the Lord Jesus Christ, and thou shalt be saved."

Now I preached the sweet gospel to him plain and simple. He did not speak another word. A few hours later he was a corpse.

I still cherish the hope that this man was saved like a fire from the fire at the last hour, for no true repentance is too late, but with trembling I also remember that a late repentance is seldom a true one.

May such experiences in the city mission move us to lift up praying hands for the mission and the missionaries, and then also to sacrifice gladly and abundantly for the mission. It is not fruitless, as we have now seen again; the full success, of course, we shall only see in eternity.

L. J. S.

To the ecclesiastical chronicle.

America.

The Immanuel Lutheran congregation in and around St. Charles, Mo. celebrated the feast of its fiftieth anniversary with praise, thanksgiving and prayer on the 16th Sunday after Trinity, September 25. When the second meeting of our Synod (from June 21 to July 1, 1848) was held in St. Louis, there was before the same a petition from a number of Lutherans in and about St. Charles for a pastor of the Missouri Synod. These Lutherans had separated from the Peace Lutheran congregation on account of un-Lutheran doctrine and practice, and had taken temporary charge of the now blessed Rev. Herm. Fick, then of New Melle, St. Charles Co, Mo. to serve them until they obtained their first pastor. This was Prof. C. H. R. Lange, who passed away some years ago, and was ordained and installed here September 24, 1848, by the then President of the Synod, Professor C. F. W. Walther. P. J. A. F. W. Müller, now at Echester, Ill. assisted. Father Lange accepted the profession of professor in our high school, then at St. Louis, November 25, 1858. His successor in the parish office here was Father J. H. Ph. Gräbner, who entered into eternal rest May 27 of this year, and who faithfully served the congregation in much toil and labor until October 6, 1889; the last two years of his being here as assistant preacher and teacher of the third cloister. When the congregation realized that the work exceeded the strength of one man, they appointed Friedr. Sievers, then a preaching candidate, as their second pastor, who as such stood here in blessed service from August 29, 1875 to May 27, 1879. On November 13, 1887, the undersigned was installed as pastor and minister by his predecessor, Father Gräbner, assisted by Father E. T. Richter. The parish has two schools, a three-grade one in town and a branch school four miles from town, in which 26 male and three female teachers have taught since its opening to the present time. On the jubilee day, in the forenoon, Rev. F. Sievers, of Minneapolis, Minn. preached on Luc. 24, 29. In the afternoon service, Schreiber of this gave a lecture on the history of the congregation, using Isa. 12, 2. ff. for the opening and closing words. The collecte raised for synodical purposes was \$44. 65. The two daughter congregations, the ev.Lutheran Trinity congregation in Point Prairie and the Lutheran Zion congregation in Harvester participated with their pastors W. Kowert and J. P. Fackler in our jubilee celebration, in order to praise with the mother congregation unanimously the riches of the grace bestowed upon her, that the Lord came to her fifty years ago with his pure, beatifying word and unadulterated sacrament and is still with her. May he further have mercy on us and

bless us and our posterity with all manner of spiritual blessings in heavenly goods through JEsuM Christ our Saviour. C. C. E. Brandt.

A New Home for the Aged and Orphans. On November 6, the newly built old people's home and orphanage of the Lutheran Synod of Wisconsin, Minnesota and Michigan was solemnly dedicated and opened in Belle Plaine, Minnesota. A large number of congregants from neighboring congregations were present. The sermons were preached by Praeses Gausewitz of the Minnesota Synod, Father Hagedorn and the undersigned. The founder of this charitable institution, Wittwe Bäßling, is an old Christian woman who was seriously ill on the day of the dedication and was looking forward to her imminent salvation. The building is constructed of brick, provided with all modern conveniences and facilities, and is situated in a delightful neighborhood in close proximity to the church of P. E. Möbus of the Minnesota Synod. Many aged people, including those from our Missouri Synod, have already been promised admission to this home for the aged. - Parentless and neglected children will also be received in this asylum until they can be placed in Christian families. May the Lord also bless this new institution and let it bear much fruit.

F. Pfothenhauer.

Admonitions worth taking to heart. Among the things that like to intrude on small things in the church are the many ways and means by which one tries to win money for the most diverse church purposes. Because love grows cold in many, people no longer want to provide for the needs of God's kingdom by giving cheerfully and abundantly, which is pleasing to the Lord, and to put talents and mites into God's treasury, but they would rather have the necessities taken from them by means of special dinners, bazaars, fairs, suppers, etc., and the profit that comes from them. They forget that Christ, who once himself sat at God's box and watched how the people gave, delights in direct, unconstrained, and unsubdued gifts of love; they overlook the fact that it is said, "God loves a cheerful giver." That these false practices, which like to creep in with small things, must be resisted at times, is now more and more clearly seen even in Swedish Lutheran circles. Thus the Swedish newspaper "Hemlandet", published in Chicago, complains in a lengthy article that a formal "bazaar epidemic" has broken out among the Swedes in Chicago, and that from September to November no less than nine Swedish church bazaars have taken place. It is a pleasing sign that in connection with this circumstance two articles are found in the "Augustana og Missionären", the paper of the Swedish Augustana Synod published in Rock Island, from which one can see how the damage done there is recognized and lamented. Both articles contain apt and gripping warnings against all such beings, which may also be read with interest and benefit in our circles. The first article, which is found in the editorial columns of the paper, states, among other things: "Those of our congregations among whom the inclination is found to ape the dubious and often indecent means in use in the Reformed churches for the collection of funds for the upkeep of the church, should well consider that in so doing they are setting themselves on a dangerous course. If once one yields to the spirit of the age, and, as they then say, allows innocent pleasures for the sake of a good cause, one will always demand more. It then goes with this yielding as the proverb says of the thief: he begins with a pin and ends with a silver bowl. These church bazaars, with their own, are quite capable of ruining a congregation and of undermining respect and esteem for Christianity, God's Word, and God's congregation. Where it

From Far and Time.

The consequences of this, when one begins to yield to the demands of the spirit of the age, springing from the taste of the carnal mind, are given us examples from every quarter." In the other article, Father Carlson, who is well known in the Swedish Augustana Synod, says of all such things: "In my opinion, the right Christian willingness to sacrifice in the congregation is weakened, damaged, diminished or completely killed by the above-mentioned procedure; the right zeal for love of paper, in the following manner:-"The dentist, Dr. Wm. P. Christians is paralyzed; they lose the great reward of grace which always follows cheerful giving already here on earth and one day beyond the grave. . . . Such action is not commendable, but very humiliating for a congregation, since it is a testimony to the lack of faith and love for God. If Christians, by their own foolishness, stinginess, sloth, have given occasion for a manner of raising money which has always been improper for a church of Christ, it is sad, and such Christians should repent and amend." The article concludes with the wish: "May the church awake at times. "Thou wilt make up, and have mercy upon Zion (Ps. 102:14.)." So much for the pleasing, earnest words of warning in the "Augustana." We certainly have every reason to take these words to heart. What is said in these words is not only not unknown among us, but is also generally acknowledged. But even among us, individual congregations, who constantly have the evil example of the other churches surrounding them before their eyes, would like to become safe and lax and consent to such shameful activities. Unfortunately, individual congregations have already let themselves be carried away to the beginnings of this perverse nature. That all our congregations may be on their guard to ward off and control even the seemingly slightest beginnings of this, and, where such a thing has occurred, be careful to turn back from such a path, so that they may retain a good name among those who are outside.

C. Dreyer.

AuSland.

A false way to encourage charity is to do it as a Silesian priest recently did. A German newspaper reports: "That the power of the clergy over the minds is no longer present to the same extent as in earlier times is shown by an incident that recently took place in the rich farming village of G., located in the northwestern part of the Schweidnitz district. There the local clergyman, an elderly gentleman, proclaimed from the pulpit a collection for poor students of theology. After an urgent admonition to give quite generously, the venerable man concluded with the words: Woe to him who gives nothing. However, this final sentence was received with a smile by the otherwise good-natured and generous peasants. When the pastor later wanted to empty the charity basin for the poor theology students, not a penny was found in it." If in this case the pastor had such bad success with his congregation, he has only himself to blame. For Christians do not want to be coerced into charity by law and threats, but are to be exhorted to it evangelically, as St. Paul says: "I exhort you, brethren, by the mercies of God." Rom. 12, 1. If the mercy of God in Christ Jesus is always and repeatedly held up to Christians as a motive to be diligent in good works, then they will also always be willing and ready to sacrifice their earthly goods for the needs of the church and its missions and institutions, out of gratitude for the grace bestowed upon them.

L. F.

One should look at the will of God alone and judge from it (Luther I, 836.)

Disastrous Lodge Induction. Again and again one learns at lodge ceremonies, which are usually of a very undignified and childish nature, the life and limb of those entering are endangered. The latest such case is related from Moline, Ill. under the 18th of November, in a local secular paper, in the following manner:-"The dentist, Dr. Wm. P. Sensibaugh, of Port Byron, a neighboring locality, is a victim of which always follows cheerful giving already here on earth and induction into a lodge. He had been blindfolded and led so that he had to touch electrified wires with his hands and receive light electric shocks. The bandage in front of his eyes shifted a little as he did this, and he was able to see and avoid the wires. A lodge member saw this and gave him a shove so hard that Sensibaugh fell forward onto the battery and received a blow that stunned him. It was two hours before he regained consciousness. His right arm is paralyzed, and the doctors say his whole nervous system is so shaken as to threaten paralysis." When will people realize that the Lodge is a dangerous and reprehensible institution, even from a purely civil point of view, since it often hinders and makes impossible the administration of public justice, frequently cheats people out of earthly money and goods, and not infrequently harms life and limb? Of course, much greater harm is done by the Lodge in a spiritual sense, since it deprives faith and souls of blessedness, as has often been shown.

L. F.

King Alphonsus and grace.

Alphonsus, King of Arragon, a pious man, held much to good Christian custom at his court. Therefore it pained him to learn that his noble boys sat down to table without prayer, and rose again without prayer. "Why," they had said, "should we ask for what we already have, and why should we thank God, since we get our bread from the king?" One day they were all invited to dine at the king's table, and felt not a little honored by such invitation. When they entered the hall, the king received them kindly, invited them to sit at the table, and this time refrained from saying grace himself. While the noble boys were enjoying the food and wine, the door suddenly opened and - as the king had secretly ordered - an old, ragged beggar entered, who sat down at the table, filled his plate with what he liked and ate it with greed. When he had finished one course, he went on to the second; in short, he behaved as if everything belonged to him. The noble boys were at first astonished at such an impudent man, who came to the royal table in rags without even looking at the king and asking him to sit down. So indignant were they that they would have risen up and thrown the ragged man out of the hall if Alphonsus had not offered them peace. At last the old man was satisfied, wiped his mouth - not with a cloth - and without a word of thanks he left the hall. As rudely and crudely as he had come, so rudely and crudely did he leave. But no sooner had he slammed the door behind him than the displeasure of the noble boys broke out in loud vituperation. They called him a rude lout, such as there was no other in Spain, and thought he ought to be punished severely. But the king rose up and said: "You are angry with this man because of his rough and ungrateful behaviour, and yet he has only done once in his life what you do every day. You are even less in the sight of God than this beggar is in my sight, and yet you go to the table every day and say, `This is what you do.



not a word to the King and Father in heaven, and when you have had your fill, you wipe your mouths and have not a word of thanksgiving for the Giver of all good things. Do you think God would be less angry with you ingrates than you are with the ungrateful beggar?" Then the noble boys were ashamed and no longer forgot to say grace. Perhaps this or that person who reads this will also be ashamed, and from now on will no longer forget what he has long forgotten, the table prayer, which unfortunately has fallen into oblivion in many cases, not only at princely courts, but also in bourgeois houses and on farms!
(P. a. S.)

Inaugurations.

By order of the Honorable President of the Western District, R. J. K. E. H o r s t was introduced to his congregation at Fort Smith on the 22nd of Sonnt, n. Trin. by A. B ä p l e r. Address: Rev . 1, L. R. Horst, No. 1120 g. R. 8t., RoN 8mttū, 4rk.

By order of the Honorable President of the Jllinois District, R. F. Sattelmeier was installed in his office on 23 Sonnt, n. Trin. in the midst of his newly established Polish Lutheran congregation in Chicago, with the assistance of R. W. Uffenbeck, by L. Hölter. Address: Rev. R. 8atte1meier, 455 gortū lüneoln 8t., OkleuAo, Ill.

By order of the Honorable President Succop, R. Theo. Pissel on the 24th of Sonnt, n. Trin. in his St. Matthew's parish at Lucas Tp, Ill, introduced by Christian Merkel. Address: Rev. Il?k. Rissel, Rderle R. O., RlllnAÜam Oo., Ill.

Received commission, R. J. Noll was introduced into the church at Mount Hope, O., on the 24th of Sonnt, n. Trin. by W. Lothmann.

Church dedications.

On the 20th of Sunday after Trinity, the Lutheran congregation of St. John in Randolph, Nebr. consecrated their newly built church (18x28 feet with a small tower) to the service of God. The festival preachers were: RR. H. Hilpert and F. C. Giese (English).

C. Pöckler.

On the 21st of Sunday, A.D., the Lutheran congregation at Bear Valley, Minn. dedicated their newly built church (26X40 and steeple 58 feet) to the service of God. Preachers were: RR. Ferber, Haar and Laible.

Wm. Lange.

The Lutheran congregation of Trinity in Corona, S. Dak., consecrated their newly built church (26X40, with 58 foot high tower) to the service of God on 22nd Sunday, A.D. Trin. Preaching were the RR. A. L. Oetjen and P. Beck.

W m. Eifert-

On the 23rd of Sunday, the Lutheran congregation of St. John near Garn er, Iowa, dedicated their newly built church to the service of God. (Size: 36X60X18 feet; steeple height: 87 feet.) Celebrant preachers were RR. F. Jaß and Aug. F. Lutz (English).

E.

F. J. Richter.

On the 23rd of Sunday, A.D., the Lutheran Immanuel congregation at Wayne, Nebr. celebrated a merry church. Size of church: 50 x32X16 with an addition 21X11 and tower 75 feet high. Festival preachers were RR. G. Bullinger, H. Wehking and Ed. Oelschläger.

C. Gutknecht.

Shoe Initiations.

On the 13th of Sonnt, n. Trin. the congregation at Frohna, Mo. dedicated a new school building, R. O. R. Hüschen preached.

W. Zschoche.

On the 22nd of Sunday, A.D., the Lutheran congregation of St. John's, Port Washington, Wis. consecrated to the service of God their school (30X 30 feet), newly erected on the ground floor of their church. Celebrating preachers were: RR. L. G. Dorpat, J. Bürger, and W. Brand (English).

W. Ho rn.

T huvmwei he.

On the 23rd of Sunday after Trinity, the newly built tower of the Lutheran Zion congregation in Jarvis, Mo. was consecrated. R. E. Brüggemann preached the sermon and the dedicatory prayer was said by H . H. Norden.

Mission Festivals.

On the 16th Sunday, A.D.: The congregation at Elkhart, Ind. preached by R. A. Reinke, Sr. Collecte after deduction: K30. 26th - St. Immanuel's congregation at Shiloh Hill, Ill. Preachers: Rk. Grörich and Heinemann, Sr. Collecte: 817.00. - Trinity Parish at Mecan, Wis. Preachers:

kk. Stelter and Schönbeck. Collecte: -38. 75. - The congregation at Wilcox, Nebr. preachers: kk. J. Meyer and Wilkens. Collecte: -4312.- The Zion congregation at South Omaha, Nebr. preachers: prof. Weller and P. Vollbrecht. Collecte: -81.00. - The congregation at Lincoln, Mo. preachers: kk. Matuschka, Wacker, and Bundenthal (English). Collecte: -60.00. - The congregations at Wentzville and New mile, Mon. Preachers: kk. Grefe and Beil. Collecte after deduction: -43.02. - The congregation at Canastota, S. Dak. Preachers: kk. Oberheu and Bohsen. Collecte: -44. 50.

(To be continued.)

Notice.

Mr. P. Joh. Linse, heretofore a member of the Synod of Ohio, &c. St., and at present pastor at Gonzales, Tex. covets exception to our Synod.

New Orleans, La., November 17, 1898.

G. J. Wegener.

To the dear churches, pastors, and teachers of the Iowa District.

Remember the provident fund! Only little is in it, but on 1 December must be paid out over -20V.

C. W. Baumhöfener.

Incoming to Illinois District Coffee:

Synodal funds: Reformation and other collections of the church: Bergen in Chandlerville -6. 73, Gräf in Blue Point 5. 52, Succop in Chicago 36. 50, Leßmann in Okawville through teacher Ph. Müller 8. 46, Brauer in Eagle Lake 19. 24, Estel in Fountain Bluff dch. H. Arbeiter 8. 80, Lohrmann at Sugar Loaf 6. 10 & Millstadt 7.00, Brügmann at Nashville 4.00, Bohlen at Nashville 3. 82, Werfelman at Chicago 20.00 & Sallmann at Highland Park 2. 35. (p. -128. 52.)

Field preacher: P. G. Sievers'Gem. in Chicago 3. 35, k. Bergen's Gem., Steeleville, 5.00, P. Bünger's Gem., Chicago, 20.00, P. L. Lochner's. of Aug. Narten 1.00. (S. -29. 35.)

Inner Mission in Southern Illinois: Bro. Ottmann in Collinsville v. etl. Gldrn. of his congreg. 10. 75, Bro. W. Dorn in Pleasant Ridge, Reformation Fcoll. 5.00. (S. -15. 75)

Inner Mission: Coll. d. Gemm. d. kk.: Ferd Sievers in South Chicago dch. F. C. Schultz 5. 92, Holst Jr, Campbell Hill, 19.05, Gülker, Huntley, Coll on 25th church anniversary, 28 00, Seehausen in Chebanse, part of reformation coll., 4. 92, Muller in Schaumburg 23 00, Katthain in Hoyleton by L. Kölling, part of mission coll., 28.00, Lewerenz in Desplaines 12. 93, Pardieck, Chicago, part of mission coll, 29. 10, Castens, Gilmer, Reformation coll. 10. 75, Uffenbeck, Chicago, 5. 78 and Detzer in Niles Centre 4. 50; Fr. Hieber at Mattison v. Joh. Wendel 1.00, Fr. Succop, Chicago, v. Mrs. Halbröder 1.00, P. Döderlein at Venedy by N. N. 1.00, k. Lohrmann v. etl. Gldrn. at Millstadt 4. 55, P. Werfelmann at Chicago by Karl Mose 2.00. (P. -181. 50.)

Negroes in Need of Help in Missionary Lankenau's Parish at New Orleans, La.: P. Pissel in Benson v. N. N. 1.00, A. J. . 30, & D. V. 3. 70. (S. -5.00.)

Negro Confirmands: P. Brewer in Eagle Lake from s. Confirm. 1. 60.

For Missionary Bakke, N. C.By C. G. Blum, in Collinsville v. etl. Gldrn. d. Gem. 5.00.

Negermission: P. Brecht, Darmstadt, v Louis Eckert sen. 5.00, P. Schneider 2.00, Herm. Eckert and H. Schneider 1.00 each, Louis Eckert . 50, Fr. Gaubatz and H. Brecht 25 each, dch. W. Balzer, coll. by P. Great Gem. at Addison, 46.06, P. Wolter at Mattoon v. N. N. 1.00, Reformation coll. by P. Gülker at Huntley 2. 10, P. G. Sievers' Gem., Chicago, 6. 65, coll. by k. J. H. G. Sieving's congregation, Manito, 6.00, Reformation coll. by P. Richter's congregation in Evansville 4. 50 & Schroeder's congregation in Bishop 7. 92, part of church coll. by P. Eberhardt's congregation, Arenzville, 10.00, P. Schuessür by etl. Gldrn. d. Lockport congregation, 5.50, P. Heerboth, with all the money in his congregation. Wheaton 4.00, part of the missionary funds of P. Schulze's congregation in Ruma 15.00, K. Heberger's congregation in Vera 1 25, P. Schmid's congregation in Danvers 4. 50, by L. Kölling, part of the missionary funds of the congregation in Hoyleton, 75.00, P. Leeb, Chicago, by N. 1. 50, K. Hempfing , Wenona, by Cath. Müller in Washburn . 50, by Mrs. Elis. Hoffman, Jacksonville, v. Women's Ass. 5. 00, by Lena & Ella Backhaus in Addison . 50, by teacher K. H. Flöring that. by s. pupils . 85, P. Brauer in Eagle Lake by Wwe. Stock 2.00, P. Wagner, Decatur by Gustav Babel 1.00, P. Döderlein in Venedy, bequest by D. Matten, 10.00 and by the Gem. 9.00; from Chicago: P. Engelbrecht by Gustav Kühn 2.00, n. a. J. Bünger by Freddie L. . 15, P. Pardieck, Theil. of the Missionsfcoll. 15.00 and Werfelmann by N. N. 2.00; Reformationfcoll. by T. Jöckel's coll., Richton, 8. 10, P. Große in Addison by F. Helfers, Sr. 1.00, P. Matthius' coll., Evanston, 5. 10, P. Wehrs' coll. in Glenview 5. 70, & P. Sallmann in Highland Park by H. Ohlwein 1.00. (P. -269. 88.)

Negro church at Drys Schoolhouse, N. C.: k. Mueller's Gem., Schaumburg. 25.00 & P. Lochner in Chicago by Aug. Narten 2.00. (S. -27.00.)

English Mission: Dch. L. Kölling, Theil d. Missions festcoll. d. Gem. in Hoyleton, 28.00.

English Mission in Chicago: From Chicago: P. P. Lücke by Fried. Köhler 2.00, Fr. Werfelmann from Karl Mose 2.00 and Fr. Pardieck, Theil der Missionsfcoll., 15.00. (S.

Mission to the Jews: Fr. Mießler in Carlinville, part of the mission, 5.00 and Fr. Strieter's congregation in Proviso 12.00. (S. -17.00.)

Heathen Mission: Fr. Mießler, Carlinville, Theil d. Mis

sionsfcoll. 8. 85, R. Schwanke, New Berlin, v. d. BethlehemsGem. 1. 18, u. R. Lochner in Chicago from Aug. Narten 2.00. (S. -12.03.)
Unterstützungskasse: Gemm. derRR.: Brecht, Darmstadt, 7. 46, Seehausen, Chebanse, Reformationfcoll., 4. 93, Dorn in Belleville desgl. 18. 25, Mariens in Danville 14.00, Erntefcoll. of R. Leßmann's Gem. in Okawville by teacher Ph. Müller 10. 72, Abendmcoll. v. R. C. Küffner's congregation, East Wheatland 4. 40, Harvest coll. by R. Erdmann's Gem., Chestnut, 4. 50, R. Voit's Gem. b. Worden 5. 40; dch. H. A. Block, Reformation fcoll d. St. Paul's parish at Rockford, 5. 00, dch. Teacher Rieck of Chicago Teachers' Conf. 31. 75, P. Döderlein, Venedy, bequest of D. Matten, 25.00, R. Lohrmann, Millstadt, of N. N. 1.00 & of Randolph and Monroe Special Conf. 8. 25, of R. W. Bohlen, Summit, 2.00, of Prof. J. S. Simon in Springfield 3.00, R. Budach, Washington Heights, of Women's Club 5.00 & dch. R. J. M. Hieber, surplus of travel money fund of N..Jll. Pastoral Conf., 4th 25th (p. -154. 91.)
Students in St. Louis: From Chicago: R. Wunder v. Miss Martha Freese 1.00, R. Theo. Kohn v. Frauenver. der St. Marcus-Gem. f. Sandoß 5.00, R. Füllung v. Jungfrver. f. Franz Albrecht 5.00, R. Succop f. Aug. Sieving v. Züngl.Ver. 15.00, R. Wagner v. Jünglver. for L. Millies 25.00 and ?. Ufsenbeck from the Frauenver. 4. 52 and from the Gem. 13. 48 f. D. Pöllot; R. Eberhardt, Arenzville, Theil d. Kirchweihcoll. f. M. Töwe, 10.00, dch. Peter Heuer v. the comm. in Wine Hill f. M. Liebe 6. 60. (p. -85 60.)
Laundromat in Springfield: Dch. Prof. J. S. Simon in Springfield v. Women's Ver. 2.00.
Springfield students: for Negrostud. W. Lash by R. Mießler in Carlinville, part of the Mrsionsfcoll. 10.00 u. R. Dorn, Belleville, 1st tb., by Jungfrver. 5.00, R. Succop at Chicago from Youngfrver. for D. Bella 20.00. (S. -35.00.)
College students in Milwaukee: R. Leeb, Chicago, v. Women's Assoc. f. A. Lahl 20.00, by Wwe. Stock in Eagle Lake for Herm. Brewer 5.00 & R. Wagner, Chicago, v. Women's Ass. for F. Israel 18.00. (S. -43.00.)
Seminarisians in Addison: R. Leeb, Chicago, for W. Bachert v. Frauenver. 10.00 & Young Fri. 5.00, by Peter Heuer in Wine Hill, by R. C. Strafend Gem. f. Ad. Love 6 60 & R. Engelbrecht, Chicago, by Jungfrver. f. L. Sippel 15.00. (S. -36. 60.)
Theo. Albrecht in Concordia, Mo.-. R. Witte in St. Peter, Albrecht-Schnarkes Hochz., 7. 75.
Jllinois District Church Building Fund: R. Mießler at Carlinville, part of the Mission Fcoll., 7. 75, R. Jben's congregation, Prairietown, 6. 25, Reformation Fcoll. v. R. Eberhardt's congreg. at Arenzville, 4.00, dch. L. Kölling, part of the missionary coll. of the congregation at Hoyleton, 27. 27, R. Döderlein, Venedy legacy of D. Mätten, 10.00 & R. Frederking's congreg, Chicago, 2. 52. - For the congregation at Murvhysboro, Ill.: R. Walter's congregation, Mat toon, 9.00, R. Schmidt's congregation at Freeport 6. 80 and Reformation coll. of R. Dornseif's congregation at Troy 16. 15. (pp. -89. 74.)
Deaf and dumb mifision: P. Filling's congregation in Chicago 14. 75, R. Mueller's congregation, Ehester, 12. 30, R. Lewerenz' congregation, Desplaines, 9. 22, R. Werfelmann, Chicago, by Karl Mose 1.00 and P. Pardieck, Chicago, part of missionary coll. 15.00. (pp. -52. 27.)
Concordia Parish in Chicago: Dch. L. Riemer of St. Lucas Parish, Chicago, 25.00.
Danish Free Church: R. Mießler, Carlinville, Theil der Missionsfcoll., 5.00.
German Free Church: R. F. Bergens Gem. in Steelville 5.00.
Congregation in Snohomish, Wash.: R. Schroeder in Chicago Heights, Reformation Coll. of St. Paul's Congregation, 9. 82 u. Coll. b. Griese-Langes Hochz. 2. 75. (S. -12. 57.)
R. M. Large congregation at St. Joseph, Mo.: By W. Leseberg, Addison, 1.00.
For burned Lutherans in Wisconsin: R. Link in Red Bud v. Frauenver. 10.00, R. Eberhardt in Arenzville, Theil d. Church Coll., 6.00, R. Bötticher v. s. preaching places in Argenta 3rd 95 & De Land . 70, dch. C. G. Blum of R. Ottmann's parish, Collinsville, 10.00, dch. H. A. Sievers by R. Voit's congregation, Brunswick, 10.00, R. Nützel, Chicago, by women's ver. 5.00, Prof. J. S. Simon, Springfield, by Mrs. Justine Wegner 2.00, R. Schwarzkopf, Willow Sprinas, by F. Raddatz 1.00, R. Mueller's congregation, Schaumburg, 25.00. (P. -73. 65.)
Orphanage in Indianapolis: R. Wagner, Decatur, v. Mrs. Barbara Seefurth 10.00.
Orphanage in Addison: R. Leeb in Chicago from s. Gem. 19.05 & teacher Eirich's school. 4.05, from N. N., Bloomingdale, 5.00 & R. Döderlein, Venedy, bequest from D. Matten, 25.00. (S.-53. 10.)
Orphanage in Des Peres, Mo.: R. Mießler in Carlinville v. Mrs. Multanowsky . 25 & R. Lohrmann, Millstadt, v. N. N. 2.00. (p. -2. 25.)
Mission to London: P. Burgdorf, Lincoln, v. F. Filter 1.00. Total: -1429.07.
NR. In last receipt read under "Danish Free Church": From R. E. Hieber at Mattison (not Mattoon) -1.00.
Addison, Ill. 18 November 1898.
H. Bartling, Kassirer.

Proceeds to the treasury of the Iowa District:
Synodal treasury: comm. of the RR.. Tisza, evensong, -12. 32, Horn, a. d. Wohlthätigk.-Kasfe, 10.00, H. Wehking, a. d. Klingelbeutel, 4. 64, Däumler bei Ocheyedan, evensong, 9 00, Händscbke 12. 52. R. Kitzmann von N. N. 5.00, H. W. . 25. (S.-53. 73)
Inner Mission in Iowa: Congregational Church: Händschke 8.09, Berner 4. 25, Hesse 32.00, H. Wehking, St. Johannis, 15. 50, R. Amstein 7.00, Bayer, Martinus-Gem., 18. 54, Lothringer 15.00, Traub 4. 46, Baumhöfener 20.00, Brandt 2. 15. Missionary Coll. of the Congregational Church: Andr. Müller 30.00, L. A. Müller 62. 75, A. Amstein 8.00, Schwenk 30.00, Steege 25.00,

Niemand 20.00, Runge 63. 75, Krog 31. 58, Schug 43. 60, Kreutz, Casey, 20.00, Schlegel 8. 45, A. Ehlers 40.00, J. P. Günther 20.00, Haar 30.00, Otto 20.00, Berner 10 00, Oehlert u. Kitzmann 17.00, v. Schenk 20. 75, Jobst 35.00, Behrends 29.04, H. Wehking 50.00, F. Ehlers 75.00, Noack 25.00, Deckmann 40. 60, Brammer 30 00, Clöter 50.00, Kolb 10. 11, Faulstich 30 00, Melcher 90.00. John Jürgens, A of the Mission Coll. of the Congregation at Crozier, 55.00. Ferd. Möller, Mission Coll. of the Fort Dodge congregation, 80.00. C. R. George, missionary coll. of the Pomeroy congregation, 26.03. Wm. Sundermann 2. 50. R. Clöter of N. N. 3.00. R. Busse of Geo. Hammerand, Manchester, 2.00. R. Kitzmann by L. Dürr 1.00, H. Wakssin . 50. R. Dornseif from Mrs. R. Ströbel 5.00. R. Brandes, Theil of Coll. s. Gem. on the afternoon of her church-going, 25.00. R. Kitzmann from L. Dürr 5.00. (S. -1297. 65.)
General Inner Mission: Missionsfcoll.d.Gemm. der RR.: v. Schenk 4 36, Burkhardt, Green Co., 13. 65. R. Horn a. d. Wohlthätigk.-Kasfe f. Gem. 10.00. (S. -28.01.)
Negro Mission: Rk. comm.: Wolfram 7.00, Lothringer 5.00 and 5. 25, Baumhöfener 4. 40, Beer 8. 52, Gronow, Imogene, 4. 81, in Hastings 5.05, in Oakland 3. 25. Mission coll. of RR. comm.: Andr. Müller 10.00, A. Amstein 8.00, R. Amstein 3. 50, Niemand 3. 23, Kreutz, Casey, 11.07, Schlegel 5.00, A. Ehlers 14. 11, Haar 13. 55, C. Wehking 14.08, Otto 5.00, v. Schenk 10.00, Oehlert u. Kitzmann 12. 44, Behrends 11. 66, tz. Wehking 10.00. F. Ehlers 20.00, Noack 7. 22, Deckmann 10.00, Brammer 26. 32, Clöter 10.00, Kolb 5.00, Burkhardt, Green Co., 13. 65, Faulstich 15.00, Melcher 23. 53. R. Zurrer v. Mrs. Auguste Kolb . 50, Mrs. Jda Becher . 50. R. Händschke by Louise Wilham . 50, John Juergens, i of the missionary coll. of the congreg. at Crozier, 27.00. R. Aron, coll. during the synod, 84.00. R. Händschke of Marie Deyer . 60, R. Matzat by K. Sundermeyer . 50, by A. and C. Sundermeyer, each. 25. Ferd. Möller, mission coll. of the congregation at Fort Dodge, 26. 77. R. Berner by W. Lüchau, infant coll. of, 3.00. C. R. George, mission coll. of the congregation at Pomeroy, 12. 50, W. Sundermann 2. 50. Conr. Werning, evening coll. of. R. Matthaideß' Gem., 6.00. R. Jobst a. d. Ofterkasfe f. Gem. 20.00. F. Ehlers 20.00, v. N. N. 5.00, H. W. . 25, v. K., Dankopfer, 5.00. R. Horn a. d. Wohlthätigk.-Kasfe s. Gem. 10.00. R. Jobst v. F. Frieling 1.00. R. Grimm, Coll. a. f. Preigtplatz, 5. 35. R. Merting 9.00. R. Dornseif by Mrs. R. Ströbel 5.00. R. Brandes, Theil. of Coll. s. Gem. on the afternoon of their Kirchweih, 16. 38. R. Jobst, ges. a. d. Nachhochzeitfeier Sundermann-Mohnert, 7.08. R. Jipp, ges. a. d. silb. wedding. Hans Hildts, 5.00. R. Merting from Mrs. Hantelmann . 50, Mrs. Albrecht. 50. (p. -560. 57.)
Heathen Mission: Congregation of the RR: R. Amstein 3.00, Lothringer 2.00, Baumhöfener 4.00, Andr. Müller 1.00. Mission festival coll. d. Gemm. of the RR.: A. Amstein 5.00, Steege 9.00, C. Wehking 10.00, Berner 10.00, v. Schenk 4.00, H. Wehking 10.00, Clöter 8 75, Kolb 5.00, Faulstich, Whittemore, 5.00. R. Matzat of Mrs. John Sundermeyer 1.00. (S. -77. 75.)
English Mission: Missionsfcoll. d. Gemm. der Rk.: Andreas Müller 5.00, Wolfram 1.00, Schwenk 5 00, Steege 9.00, Lothringer 1.00, Otto 2.00, Baumhöfener 4.00, Brammer 20.00, Kolb 5.00. (S. -52.00.)
Deaf Mission: Assembly of the R.R.: Däumler near Ocheyedan, Abdmcoll., 7. 25. Kitzmann 12. 50, Mallon, Grättinger, 1. 25. Assembly of the R.R. Mission: Andr. Müller 2.00, A. Amstein 2.00, Jobst 17. 50. R. Wolfram v. Frauenverein s. Gem. 1.00. R. Merting of Mrs. Osthoff 2.00. (p. -45. 50.)
Judenmission: Missionsfcoll. derGemm. d. RR.: Andr. Müller 1.00, A. Amstein 2.00, Schwenk 2. 89, Steege 9.00, Lothringer 2.00, C. Wehking 10.00, H. Wehking 5.00, F. Ehlers 5.00. R. Von der Au of H. Reese, Boomer, 1. 50. R. Wolfram of the Frauenver. s. Gem. 2.00. R. Jobst's Gem. 5.00, C. Frieling . 50. (S. -45. 89.)
Emigrant Mission: R. Wolfram from the Women's Association, s. Gem. 1.00. R. Steege from N. N. 1.00. Andr. Müllers Gem. 2.00. Missionfcoll. d. Gemm. d. RR.: Lothringer 1.03, Berner 10.00, H. Wehking 3. 50, F. Ehlers 5 60. (S. -24. 13.)
Students in Milwaukee: R. C. Wehking, Hochz. Serford-tzensken, 3. 50 f. Alb. Wangerin.
Seminarisians in Addison: C. R. George, Hochz. HildGutz, 11.00 for Theo. Mattfeld.
Students at St. Paul: R. Haar, Hochz. Hauck-Genrich, 7th 70 for Arth. Bergmann.
Iowa Poor Students: R. Deletzke, Northwest Special Conf. coll. 8. 22. R. J. P. Guenther, Missions coll. s. comm. 10.00. R. Horn a. d. Wohlthätigk. casfe s. comm. 10.00. R. Schaller, Hochz. Schaller-Hoyer, 13. 10. R. J. P. Günther, Abdmcoll. f. Gem., 14. 32. R. Matzat, Abdmcoll. s. Gem., 6. 66. Andr. Müllers Gem. 10.00. R. Melchers Gem. 17.00. (p. 89. 30.)
Iowa District Relief Fund: Runge 40. 10, Brandt 3. 31, Baumhöfener 12.00, A. Amstein 10.00. R. Noack of N. N. 5.00. R. C. Groß of the General Relief Fund 75.00. R. Horn of the Benevolent Fund 5.00. P. Baumhöfener, Hochz. Wickmann-Bürgin, 6. 75. Ferd. Möller, Abdmcoll. d. Gem. at Fort Dodge, 11. 52. R. Kreutz v. d. Dexter Specialconf. 6. 50. Wm. White, Hochz. Trusty-Will, 3rd 50th R. Faulstich, Missionfcoll. s. Gem., 9th 29th R. Lothringer 1st 00th R. Gronow, Hochz. SundermannMohnert, 9. 20. (p. -198. 17.)
Field Preachers: R. Von der Au v.H. Reese, Boomer, 1. 50. Ferd. Möller, Abdmcoll. of Gem. at Fort Dodge, 6. 44. R. v. Schenk v. d. Gem. at Dexter 6.00. R. A. Amstein, Missionfcoll. s. Gem, 2. 50. R. Schwenk, Abdmcoll. s. Gem., 8. 11. R. Grimm's Gem. 8. 75. Conr. Werning, Coll. of R. Matthaideß' Gem., 4. 40. (S. -37. 70.)
Iowa District Church Building Fund: R.Melchera.d. estate of deceased bl. Friedr. Mummelthey 70th 40th P. H. Wehkings Gem. 11th 50th (p. -81st 90th).
Church hall in Flensburg, Schleswig: R. v. Schenk by FrI. Diedrichsten 5.00.
Orphanage in Wittenberg: R. J. P. Günther, Missionsfcoll. f. Gem., 7.04. R. v. Schenk's Gem., Dexter, 5.00. ?. Baumhöfener's parish, 4.00. R. Grimm, coll. at the school-

fixed, 6.00, by Mrs. John Renken 1.00. P. Brandt's Gem. 2. 25. ? Walter's Gem. at Jda Grove 1. 50. (S. -26. 79.)
Orphanage in Fremont: P. Baumhöfener, Hochz. Behn-Meyer 18.00. P. Burmeister, Hochz. Brammer-Kruse, 11. 60. P. H. Wehking a. d. Klingelbeutel s. Gem. 10.00. ? Kniefs Gem. 11. 60. (p. -51. 20.)
Pilgrims' House: Fr. Müllers Gem. 1.00.
Parish at Morganton, N. C.: Fr. Andr. Mueller's Parish 3.00
Alexandria Parish, Va: P. Melchers Gem. 9. 30, v. N. N. 1.00. P. Horn a. d. Wohlthätigk. kasse s. Gem. 5.00. P. Andr. Müller's parish 3.00. (S.-18 30.)
Institution for the deaf and dumb: ?.Kitzmann v.H. Schramm. 50.
?. Heinke's parish 6.00. P. Baumhöfener's parish 5. 50. ?. Mallon's congregation, Mallard, 1. 75.
German Free Church: Fr. Welcher from the estate of the late Friedr. Friedr. Mummellhey 17. 60, P. A. Amstein, mission coll. s. Gem., 1. 50. P. Aron, coll. during synod, 6. 29. ?. Grimm v. N. N. 1.00 C. R. George, mission coll. d. Gem. at Pomeroy, 12. 50. P. Wolfram's Gem. 6.00. (S. -44. 89.)
Danish Free Church: P. A. Amstein, Missionsfcoll. s. Gem., 1. 50 P. Wolfram's Gem. 3.05. (p. -4. 55.)
Hannöversche Freikirche: P. A. Amstein, Missionsfcoll. f. Gem., 1. 50.
Fort Dodge, Iowa, November 1, 1898.

I. H. Abel, Kassirer.

Incoming to the Minnesota and Dakota District coffees:

Inner Mission: Gem. d. ??: Karstensen, Canastota, -34. 50, Horst Courtland, 20. 15, C. Maaß, Blue Earth City, 6.00, Nitschke, Albee, 15. 93, Baumann, Hardwick, 6.00, Luverne 6. 60, Ferber, Belvidere 7. 75, Temple at St. Thomas 50.00, Martin, Pleasant Valley, 26. 50, Raedeke, Chaska, 9.00, Melinat, Webster, 70. 10, Pfotenhauer, Hamburg, 31.01, Habekost to Lake Crystal 4. 25, Doge, Wall Lake 33. 45, Reuter, Little Falls, 4. 50, Rocker, Springfield, 1. 61, Kohlhoff, Fairmont, 10. 15, Robert at Arlington 4. 83, Wm. Meyer at Millard 5th 50th, H. Raedeke, Caroe 11th 84th mission coll. of Gemm. of??. Abel, Pine City, 22.00, Judge, Unity, (Theil) 15.00, Meyer & Brewer dch. P. J. C. Meyer 133. 87, Bode 25. 44, Pasche, Butte, Nebr. 40.00, Destinon, Crown, 16. 65, Krumsieg. Farming, 30.00, Buescher, Sioux Falls, 25.00, Stephan, St. Paul, 11.00, A. Brewer, Freeman, 100.00, Kleweno and Bode dch. P. C. E. Bode 17th 71, Maas & Bode dch. dens. 19. 70, Zitzmann, Morristown, 27. 51, Bartz, Alexandria, Lake Amelia & Osakis, 34. 35. P. Abel v. H. Rabe 1.00. P. Horst v. N. N. Courtland, 5.00. P. Klingbeil v. W. Oletzki, Howard Lake, 1.00. (P. 884. 90.)
Support fund: Gemm. d. ??: Friedrich, Waconia, 23. 44, Potratz at Hillsboro 3. 10, at Thompson 2. 70, E. Rolf, Hollywood, 10.00, Lange, Hay Creek, 5. 18, Matzat, Fergus Falls, 2. 45, Pfotenhauer, Hamburg, 31. 15. P. Baumann, contribution, 1.00. P. A. Brauer v. Teacher Wenzlaff 5.00. ?. Matzat, contract, 2.00. (p. -86.02.)
Negermission: Gemm. d. ??: Karstensen, Canastota, 10.00, Nitschke, Albee, 10.00, Baumann, Steen, 8. 40, J. Brauer, Hart, 13. 20, Bügel, St. Thomas, 10.00, Pfotenhauer, Hamburg, 10.00, Wm. Meyer at Millarv 5. 50, Matzat, Elizabeth & Freiberg, 10.00, Missionfcoll. d. Gemm. d. ??: Pasche, Butte, Nebr., 10.00, Krumsieg. Farming, 8 00. ?. Kohlhoff v. Otto Lohmann. 25. P. Horst v. N. N., Courtland, 4. 50. P. Czamanske, Hochz. Oberdick-Christnagel, Madelia, 4. 90. Pres. Pfotenhauer v. Mrs. & Anna Hauns, 1.00 each. (P. -106. 75.)
?. Bohsens Gem. in Turner Co., S. Dak.: Gem. d. ??: Pfotenhauer, Hamburg, 10.00, Horst, Courtland, 5.00, Koehler, Mountville, 4. 80, E. Mueller, Town Posen, 10 00, Kuntz, Silo, 10.00, Kaiser, Benton, 16.00. P. v. Brandt . 25. ?. Hannemann v. etl. Gl. at White Lake, 1. 75. P. Baumann, 1.00. P. Döderlein, 1.00. P. Sievers v. W. Hubrig, Minneapolis, 1.00. (S. -60. 80.)
?. Herrmann in Assiniboia, Can.: Gemm. d. ?.: Köhler, Mountville, 5.00, E. Müller, Town Posen, 16.00, Friedrich, Waconia, 5.00, Kuntz, Silo, 10.00, Kaiser, Benton, 16. 25. P. v. Brandt. 50th P. Hannemann v. etl. Gl. at White Lake, 1. 60th P. Döderlein, 1.00. P. Sievers v. W. Hubrig, Minneapolis, 1.00. (S. -56th 35th).
(Conclusion follows.)
St. Paul, Minn, Nov. 1, 1898.
Theo. H. Menk, Kassirer.

InComing to the Coffee deS Western District?

Synodical treasury: Gemm. der?: Rohlfing at Farmington -5 15, Gümmer at Longtown 5. 40, J. F. Schmidt at Carrollton 8. 75, Kowert at Point Prairie 3. 65, Brandt, St. Charles, 70.00, Winkler at Central 11. 45, Obermeyer at St. Louis 5.00. (S. -109. 40.)
General Building Fund: Gemm. der?: Matuschka at Lake Creek 10.00, Köstering at St. Louis 32. 75. (S. -42. 75.)
Progymnasium in Concordia: Gemm.d.?: Brandt at St. Charles 10.00, Klug at Mt. Pleasant, Reformation Coll., 4. 15, Vetter at Farley 7.00, Schrieser at Farrar 5. 34. (S. -26. 49.)
Inner Mission of the District: Dch. C. Miesnerv. ?. Möller's congreg. at Mora 5. 40 & by D. Harms 3.00. P. Mary's by G. Parts, St. Louis, 3.00. Jungfver. d. Gem. P. Rö seners in Altenburg 10 00. P. Obermeyer in St. Louis by Father Horstköite 15.00. By M. Tirmenstein by Christine Wind in Hüll, Iowa, . 25, by W. Crause in Warner, S. Dak. 1.00. Dch. A. Rodefeld by the Bethlehem congregation in St. Louis, 6.00. Dch. C. F. Querl v. Herm. Kalthoff in Alma 5.00. ?. I. F. Schmidt in Carrollton, thank offering by E. K., 3.00. ?. Nothing in Lyon by N. N. 2.00. St. Trinitatis congregation in Carondelet, part of mission fund, 50.00. P. Horn, Castello, by J. H. Voß 1.00. Congregation of ??: Gräbener in Augsburg, part of the missionary collection, 19. 50, Wolf in La Grange, part of the missionary collection, 22.00. Röfener, Altenburg, 16.02, Hartenberger in Pavucah, part of the missionary collection, 10.00, Wagner near Tilsit 10.00,

Bundenthal, Augusto, abdmcoll., 2 47, Brandt at St. Charles 25.00, Gaßner at Friedheim 13.00, Horn at Castello, reformation coll., 8. 45, Schäfer at Lone Elm 9. 70. ChristusGem. at St. Louis, mission coll., 24. 61. (S. -265. 40.)
Field Preacher's Fund: Dch. M. Tirmensteinby F.Meyer in Jefferson City . 50 and v. C. Schmidt 1.00. (p. -1. 50.)
Negro Mission: Wolf in La Grange, part of the mission, 5.00, Gräbener in Augsburg, 10.00, Hartenberger in Paducah, 5.00, Gem. in Melder, Abdmcoll. 3.00, Duckwitz in Salisbury 1. 25, in Moberly 2.00, Jesse in Corder 4. 71. Pröhl in Stooer 4. 25, Höneß in Lincoln. Reformation coll., 14 00, Heck at Osage Bluff, Harvest coll., 10. 30, Lauer at Palmyra 8. 50, Hüschen at Uniontown 12.00, Vetter at Farley, Reformation coll., 5. 65 a. d. bell-bag 2. 57. Fr. Mary's, St. Louis, v. G. Parts 2.00. Student Fleckenstein v. d. Gem. at Lincoln 2 20. Fr. Schrieser at Farrar by Mrs. Roth . 70. St. Trinitatis parish at Carondelet, part of the missionary coll-, 17. 45. Fr. Obermeier, St. Louis, by Father Horstkätte 5.00. Dch. M. Tirmenstein from Father Watenpbul at Fairfield, Wis., . 10, from Mrs. C. Kernwein at Wash ington, D. C., 1. 50, from Sophie Ohlendorf at Chicago 1.00. (S. -118. 18.)
English mission: part of the missionary coll. of the church: Wolf in La Grange 4.00, Hartenberg in Paducah 4.00. Dch. Kass. Th. H. Menk for English mission in St. Louis 4. 33. (p. -12. 33.)
Heathen Mission: Theil d. Missionsfcoll. d. Gemm. d. kk.: Wolf in La Grange 6. 25, Hartenberger in Paducah 5.00. k. Mießler's Gem. in Des Peres 9.00. Dch. C. Mesner, Mora, by Dietrich Harms 2.00. Dch. M. Tirmenstein by C. Woltmann, New Dork City, 5.00. St. Trinitatis parish in Carondelet. Theil d. Missionsfcoll., 17.00. (p. -44. 25.)
Deaf and Dumb Mission: Fr. Fritz v. s. Gem. in Bismarck 2. 50. Fr. Hanser in St. Louis from Mrs. M. Haas 1.00. Frl. M.Gödeker100,K.Sutterer2.00, A.Schröter. 25. (S. -6 75.)
Support fund: St. Louis liver conf. 4. 25. k. Hintz v. s. Gem. at Stones Prairie 4.02. P. Griebel's Gem. at Perryville 9. 50. (p. "17 77.)
Orphanage near St. Louis: Jungfver. of the Gem. in Altenburg 5.00. Fr. Buchheimer v. Mrs. C. Pollock in Memphis 2.00. Fr. Wangerin in St. Louis by J. H. Kaiser 5.00. k. Bundenthal's Frauen- und Jungfver. in August* 5 00. k. Drögemüller's congreg. in Kurreville 1.00. House coll. d. St. Trinitatis congreg. in Carondelet 121. 25. (p. -139. 25.)
Hospital in St. Louis: Women's Association of St. Trinitatis Parish in Carondelet 9.00.
Students in St. Louis: Fr. Buchheimer's congregation in Memvhis for W. Wishart 10.00. Fr. Gaßner's congregation in Friedheim 3 90. Fr. Zschoche's congregation in Frohna f. Ad. Vogel 25.00. (p. -38. 90.)
Negro Students in Springfield: Fr. Bernthal in St. Louis by Mrs. Clemens 1.00.
Semin arists in Addifon: Fr. Mießler's Gem. in Des Peres for Bundenthal 5.00.
Pupil in Fort Wayne: P. Gümmer in Longtown, Coll. a. d. Hochz. Rauh Bergmann, for Mart. Gümmer 7. 25. k. Biltz, Concordia, v. N. N. 20.00, v. M. F. 1 00 f. Arth. W. k. Schrieser in Farrar v. Junglver. 20.00, coll. a. d. Hochz. Steffens-Lohmann 9 80 for Arth. Lohmann. (S. -58 05.)
Pupil in Milwaukee: P. Brandt in St. Charles, Coll. a. d. Hochz. Rau-Hallbrügge, for W. Kowert 3. 55.
Pupil in Winfield: Fr. Janzow by Frl. Johanna Voß 1.00.
German Free Church: P. Pflantz v. s. Gem. in Gordonville 6. 25. Parish at Jennings: P. O. Hanser in St. Louis v. Women's Ass. 5.00.
Mission in Hawai: By J. Kühnert, Coll. a. d. silb. Hochz. Chr. Militzer in Altenburg, 3. 45.
For Wisconsin brethren stricken by forest fires: by Chas. Purzner in Jefferson City 2.00.
Alexandria parish: Fr. Gaßner's parish, Friedheim, 6. 45. Total: - 923 72.
St. Louis, November 19, 1898.
H. W. C. Waltke, Cassirer. 1525^8t .

With hearty thanks to God, the undersigned certifies to have received the following gifts for the building of the church at Alexandria, Va: From the Gemm. d. kk^: Jobst, Clarinda, Ja, -8 75, Frincke, Baltimore, 14 63, C. H- Seltz, Waco, Nebr. 5.00, Barth. Weites, Ind., 6.00, Ruff, Rolla, Mo., 2. 25, Jung, Louisville, Nebr., 6. 50, E. Meyer. Lena Ill., 6 80th, k. Körner, Janesville, Wis. a., 1. 00. p. l M. Hahn, Lincoln, Nebr. a., 1. 00. p. Rohrlack, Reedsburi, Wis. a., 2. 00. n. n., Louisville, Nebr. a., 2. 00. Sincere thanks and God's rich blessings to the givers.
Alexandria, Va. 16 Nov. 1898, W. H. Hellmuth.

For poor students.

For Aug. Schlüter in Milwaukee: P. Scherf, Hochz. HartjenVehrens, -5 40; Hochz. Willner-Evend in the Gem. in Blue Earth City, 5. 60; Gem. in Brewster, 1. 62; P. Brasch v. N. N., 1 00; P. Maaß. Reformation coll. s. Gem. to, 5. 25. For Geo. Firke in St. Paul: from the Gem. in Blue Earth City 5.00; Gem. in Elmore 1 20. - To the kind!.. Thank you very much to the kind givers.
Blue Earth City, Minn, Nov. 8, 1898.
H. C. Brinkmann.

With heartfelt thanks, the undersigned, by k. C. Strasen of his congregation at Wine Hill, Ill., -10.00, collected on Reformation Day, for the congregation at Murvhysboro, Ill. to have received. God reward the dear givers!
Campbell Hill, Ill. C. Holst.
Received from the congregation of P. H. Müllers at Wentzville, Mo., for W. and J. Kowert at Milwaukee -7. 90. - Sincere thanks. W. Kowert.



From St. Paul's Lutheran Parish, Chicago-Heights, Ill., -9. 82, and by Fr. Karl Schroeder 2. 75, ges. a. d. Hochj. W. Griesen-M. Lange, Chicago-Heights, for the building of the German Lutheran Church at Snohomish, Wash. certifies with hearty thanksH . C. Ebeling. Snohomish, Wash. November 12, 1898.

Having received from N. N. of Chicago -10.00 in support of my Bethel congregation, hereby certifies.

Eugen Pound, k.

The receipts of Prof. R. Pieper and Kassirer J. H. Hargens, as well as those for the seminary household at Springfield, Ill. and for the orphanage at Fremont, Nebr. had to be deferred for want of room.

New printed matter.

The Foundling. Narrative from the time of the Reformation by Margarete Lenk. Zwickau i. S. Printed and published by Johannes Herrmann. 301 pp. 7^X5. Tasteful cloth binding. Price: -1.00. To be obtained through the Concordia Publishing House, St. Louis, Mo.

The writer of this doesn't have much time to read narratives word for word. But when he has to review a new book by Margarete Lenk, a writer well known on this side and the other side of the ocean, he does not put it down until he has read the last page, and he has always profited and enjoyed it. This is especially true of the present story, probably the best that the author has presented to the Christian people up to now. We must praise the beautiful, noble language, which is comprehensible to everyone, the character sketches, which do not present us with untruthful images, but with true, vivid figures. The author knows the female heart; this is proved by the excellent description of one of the main characters of the story, the pious, extremely attractive Julia; she also knows how to paint real male characters; the wild and yet so soft foundling Jörg, who does not want to become a merchant, but chooses the knightly career, is a real child of his time. And these two main characters are now placed in a captivating portrayal of that great time when Luther stood up against the papacy; we hear of the struggles and victories of the first years of the Reformation in a correct view of the unique history. One of the most famous and widely read writers of modern times has, in a series of stories, also devoted a volume to the age of the Reformation; but he has not understood the work of the Reformation correctly, has not drawn the time accurately. Here comes a plain Lutheran pastor's wife, and sketches a picture of the period which every one who knows the history and real meaning of the Reformation must say is faithfully, truly, admirably done. The antichristic abominations of the papacy, the bondage and tyranny of souls, the fervent joy of the people in the Gospel of justification by grace through faith, come vividly before the reader's soul. Here we have wholesome, useful, wholesome, in every respect excellent reading matter for old and young. We are heartily pleased that this gift is being offered to our Christian people as a fitting Christmas present, and that Lenk's stories in general are finding unreserved recognition in ever wider circles and are now also to be translated into English. Would that many fathers of the house would purchase this book for their families, many associations for their libraries.

L. F.

Catalogue of the Publishing House of the Lutheran Synod of Missouri, Ohio, &c. St. 1898.

One of the best Christmas gifts one can give to a loved one is a good, useful book. The richly illustrated catalogue of our publishing house, which has just been completed, will serve well in the choice of such a gift. Whoever desires such a catalogue, please inform the Concordia Publishing House, whereupon it will be sent free of charge. Also, a copy will be sent to every pastor and teacher of our Synod without further ado.

L. F.

Changed addresses:

Lev. R. Heike, Oillett, Ooonto 6o., ^Vi8.

kev. 8. 6. Lueokle, Nar^viiiie, Union Oo., Oüio.

Rev. R. P. Luosobiok, Lrowv8towo, Inck.

Rev. 6th Vf. Dew8, 208 8th 3ck 8t., Newton, Laus, tiev. P. ^Vilkelm, 315 Oonoorck ^ve., Obester, ka. kr. Landet, 470 ^inerioan ^ve., Ltittwankee, Vsi8. 1^ant tV. Oa^er, 2709 15th 14th 8t., 8t. Louis, Llo.

6th Leiclvn, 1044 76th 8t., Obioax-o, Ill.

L. SobktumlocSeI, 1011 8. 10th 8t., 8t. "loospü, Llo.

The "Lutheran" is published every fourteen days at the annual subscription price of one dollar for out-of-town subscribers who have the same subscription in advance. Where the same is brought in by carriers, the subscribers have to pay Lb Cent" carrier's wages extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for hi.sk.

Letters containing "business," orders, cancellations, monies, &c., are to be sent to the address: Vonvorälu kndlisbinx Hovss, OsLsrson ^vs. L blaioi 8t., 8t. Louis, blo., to be sent here.

Those letters which contain notices str da" sheet (articles, arueigen, receipts, Adretzveränderungen u. s. w.) find under the Mdvns": "Lutberuuor", Vonoorttia 8smiQLrv, to send to the editorship, to be able to find admission in the following number de" sheet", all kümeren announcements must be latest" on Thursday morning before the Dten-tag, whose date the number will carry, in the hands of the editorship.

Lutrsck st the kost OLos at 8t. Louis, blo., as ssoouck-olass matter.



**Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehren**

Vol. 54.

Of the duties of a Lutheran teacher in these anxious lines.

(Address to the Northern Ohio Teachers' Conference, delivered and sent in by resolution of the same, by M. Nessel.)

"For the sake of the church, Christian schools must be had and maintained, for God maintains the church through schools. They do not have a pretty reputation, but they are very useful and necessary. In the schools the little children have learned the Lord's Prayer and the faith, and through the little schools the churches have become wonderfully resounding." - Thus once said the blessed Dr. Martin Luther. In these turbulent times, there is surely no harm in remembering and recalling these words. May they serve to inspire us anew for our profession. They are the words of a leader sent from God and are well worthy to be written in golden letters on our banner.

Many events in the last few years seem to us to be ominous harbingers of doom that do not hold out the prospect of a prosperous future for our Christian parochial schools. Hence it is that many a faithful teacher feels a certain trepidation. Involuntarily the question forces itself upon him, "What will this become?" Questions of a similar nature, with a gloomy view of the time ahead, arise here and there, and have already been raised in our midst. It does not seem inappropriate, therefore, to treat this subject a little more closely for once.

At no time has the school question been more eagerly discussed than now. Smaller and larger conferences, synodal assemblies deal with it and point out the dangers that seem to be piling up against our schools in the distance. There is a reason for this. The dangers are there. It is not difficult to see that, nor whence they come. He who robbed man of the image of God, and brought them out of Paradise, is as idle now as he was then. It is the old evil enemy, who burrows secretly, very quietly, like a mole under the surface of the earth, but yet here and there sei-



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., December 13, 1898.

No. 25.

his walk, his work. Such molehills of the arch-enemy show themselves today especially in the indifference to God's Word and consequently also to Christian school teaching, which is based on the Word of God. In this indifference lies the main danger. Once Satan has brought men to disregard God's Word, he is sure of victory, as the sad fall of our first parents clearly shows. Such disregard of the divine word now bears all kinds of fruit (as is to be expected), which are a hindrance to the prosperity of our schools. To one, too much time is spent on religious instruction; to another, Christian school discipline is not to his liking; to a third, we are not progressive, not American enough, etc. But these are nothing but clear traces of the treacherous doings of the infernal enemy. The world, his helper, is of course faithfully at his side; and what these allies can do to take away the pretty reputation of the Christian parochial schools - which are understandably a thorn in their flesh - to harass them in every possible way and finally to oust them, will certainly not remain undone; for our and our schools' enemy is armed with "great power and much cunning," which we are no match for. If, therefore, it depended only on us, it would look very bad indeed. Nevertheless, we may be quite joyful and confident. Our schools were founded solely for the sake of the Word of God. They are to serve that the kingdom of God may be preserved and spread on earth. Therefore, whoever wants to suppress them is taking a stand against the Lord. But the guardian of Israel neither sleeps nor slumbers. He has built up our schools, preserved them to this point, and blessed them abundantly, and his hand is not yet shortened. He has been, and will continue to be, our Protector. So let us rely entirely on his gracious assistance. In these anxious times it is our most sacred duty to trust unshakably in our God, as the man after whose name we call ourselves.

"He that trusteth in God hath built well." We teachers of Christian Lutheran schools can and ought to laugh at the efforts of the devil and the world; for "he that dwelleth in heaven laugheth at them, and the LORD mocketh at them." The work we are doing is the work of the Lord, for it concerns the preservation of the Christian church on earth, and for this the Lord God uses the Christian schools in no small measure. For in them the faith and the Lord's Prayer are taught, and through them the children are shown the way that leads to the eternal dwellings. And what could be more important? Thus, "For the church's sake, Christian schools must be had and kept; for God he keepeth the church by schools."

But although the Lord our God works so great things through the Christian schools, they nevertheless have "no pretty reputation. The religious schools are not at all to the taste of the world alienated from God, and we need not be surprised at that. But unfortunately we must note that this spirit also wants to creep into our circles. Here and there people begin to criticize our schools in all sorts of ways, and to hold up to them the ideal of the American, the state schools, in order in this way to diminish the pretty reputation of our schools. As for the American elementary schools, we are far from denying that they are very good and useful institutions. We will readily admit that. Our country, after all, would be badly off and to be pitied if it did not have these institutions. Every patriotic citizen should therefore be glad that his fatherland establishes and maintains such flourishing schools, and should be glad not only to support them, but also to help to raise them. But let us ask: What are schools in the world for? Not only to teach the pupils, but also to educate them. To teach and to educate are the duties of schools, whether they be ecclesiastical religious schools or religionless state schools. Insofar as the teaching methods and successes of our American state schools come into consideration, we do not want to disparage them in any way.

or judge them disparagingly. They offer many things worth recommending and imitating, which we can and should use for our own benefit. But when it comes to the question of education, our judgment must be decidedly different. There lies the weak point of our elementary schools. They lack the only proper and effective means of education: the Word of God. They cannot therefore, bring up their pupils in the discipline and admonition of the Lord. But that, after all, is the main thing. What is the use of all the learning and all the riches of this world, if the one thing that is necessary remains alien to him? The elementary school cannot occupy itself at all with this all-superior subject. How gladly, therefore, should Christian parents seize the opportunity and give their dear children a school education that the state school cannot offer them!

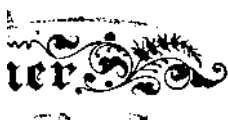
There is, however, more to be considered in the educational work of our free schools. One would think that one would be careful and anxious to find the very best people for such an important profession, a profession that reaches so deeply into the national and social life, the proper handling of which is of the greatest importance for a people. It seems quite natural that only men of good character, who intend to devote themselves to education for the rest of their lives out of love for the cause, should be able to find employment in the teaching profession. Unfortunately, however, this is not the case. This highly important, responsible and difficult task is nowadays entrusted almost exclusively to female persons, even in many cases to girls who have hardly outgrown their infancy and are completely inexperienced. They are now to educate the boys, to form men, characters. It is not difficult to guess what the result must be. Such an education must naturally have a detrimental influence on the character formation of the school youth. This is admitted and deeply lamented by many insightful, thoughtful Americans. But their voices fall flat without attracting much attention. Our modern educators are often of a different opinion, and most of our fellow citizens agree with them. In this respect, too, we must swim against the current, a current so strong that it even threatens to sweep our communities away. But this must not make us despondent and despondent; still less should we look on indifferently; least of all, however, must we swim with the current. Dead fish swim with the current. Do we want to be like them? For patriotic reasons alone, every teacher and educator should take a firm stand against this current. As a true patriot, it is his duty to point out the shallow, ailing educational system of our state schools, the consequences and dangers that arise from it, and to show his fellow citizens, whether they are of the same faith or not, on which slippery slope he finds himself. If this is done in the right way, many who are inclined towards the American idea of education will certainly begin to have misgivings, and will think twice before speaking or voting in favor of it. Up to now, of course, by far the greatest number of our

Churches on right principle. Let us thank God for it! But let us also, for our part, do everything in our power to ensure that they will continue to adhere to this principle with energy and love. Let us begin with ourselves, and let each one of us, according to the gifts God has given him, do his duty in every respect with double zeal, in order to do justice as far as possible to all the demands made upon us as teachers and educators of Christian schools. No industrious and judicious gardener, when he sees the weeds growing rampant and threatening to choke the noble little plants, would sit down and anxiously put his hands in his lap, and try to calculate how long the work of destruction will take. He will not think for a moment, "All my labor is in vain; it is all going to ruin!" No, each new day will see him at work with greater zeal and double diligence. He knows very well that it is not in vain. He neither rests nor rests; from the going forth of the sun until its going down, he is busily endeavoring to keep his little garden a "pretty appearance." So also do we Lutheran teachers and educators. Our little gardens are our schools. The enemy wants to overgrow them. The noble seed of God that we scatter, he does not want to let it flourish. He wants to choke the tender little plants in these little gardens. So he wants to destroy the planting places of the church. But this is nothing new. It is only a continuation of his doings and activities, which he had already begun in Paradise, and which he has since pursued and practiced, so that he is now a master in his trade. To resist this old, evil, experienced, cunning enemy, to stand in the way of his work of destruction, certainly requires much strength, courage and wisdom. If he had only to deal with us little, poor, weak helpers, oh, how soon our little gardens would have been devastated and completely disappeared! But there's the head gardener, who also has something to say. This is the one before whom the sea falls silent and the devils tremble: Christ. He wants to help and support us, to give us strength, courage and wisdom to continue to dig, hoe, sow, plant, weed and water our gardens successfully, in defiance of the devil and the clever world. But for such assistance He wants to be asked. "Call upon me in time of need"; "pray without ceasing"; "keep not make us despondent and despondent; still less should we on praying," is His command. But He also says, "Thus will I save thee"; "All things whatsoever ye shall ask in prayer, if ye believe, ye shall receive." This is His promise, "and whatsoever He promises, that He certainly keeps."

Let us not forget prayer. In these anxious times, let us draw strength and fortification, courage and wisdom from above in prayer every day, every hour; for "in the Lord one finds help," Ps. 3:9. Yes, so that our God and Lord may also today control and defend the enemies of the church and our schools, let us pray to Him heartily every day:

"Oh, stay with us with thy protection,
thou mighty hero, That the enemy
may not protect us, Nor the wicked
world fall."

"Where the holy Scripture does not rule, I certainly advise no one to abandon his child. Everything must perish that does not drive God's Word without ceasing." (Luther X, 341.)



Monument of honor for weil. Fr. Louis Halfmann.

(Set by his friend August Emil Frey.)

I want to do my duty as a friend when I try to set up a monument to my unforgettable Halfmann. No matter how inconspicuous it may be, it should nevertheless do him honor. For more than twenty-five years we stood in the bond of the most intimate brotherly love. We exchanged both joyful and sad experiences in office and life, and supported and strengthened each other. In the work in the kingdom of God we partly intervened together. The "Lutheran Publishing Association", which existed in New York for a number of years, and from which many writings for the glory of God went out, was our common work. In the battles in the New York Ministry against error and false teaching we stood shoulder to shoulder. He is now triumphant in the upper sanctuary. I look after him; and I also long to be at home with his and my Lord. But in the meantime I will repeat to him the lamentation of David: "I am sorry for thee, my brother Jonathan; I have had great joy and gladness in thee; thy love hath been more special unto me than the love of a woman." 2 Sam. 1:26.

P. Louis Wilhelm T. Halfmann - he always wrote himself only briefly L. Halfmann - came from Ruhrort in the Prussian Rhine Province. He was born there on 28 December 1834. His father was a teacher and also his brother, and our Louis should and wanted to become one. At least that's what we learn from a short diary he left behind. The diary begins on January 1, 1851, but ends on April 10 of the same year, after Halfmann had decided to become a merchant instead of a teacher. He had come to the conclusion that the teaching profession was not suitable for his state of health.

would be beneficial. On March 18, he wrote in his diary: "This day is perhaps an important day for my future, in that I see today that I may have to give up my intention of devoting myself to the teaching profession and will probably have to choose another occupation, because my chest disease, which has also returned today, makes it impossible for me to take up the teaching profession. Well, I am in my Lord's hands, he guides me and does his will for me.

...". On March 24, he was able to write down: "The Lord has completely heard my prayer, in that he has satisfied my heart and has instructed me in my profession, to work as a comptroller. And finally, on April 1, he wrote: "So today I entered my new profession. But before that I have once again given myself to the Lord and prayed to him for his blessing and grace. -----
May the Lord be all things to me. May he bless me with courage and strength to stand firm in his grace. Yes, have mercy on me."

According to the notes in the diary, Halfmann belonged to the pietistic circles of his hometown, whose meetings he attended diligently. He was seventeen years old at the time. His daily records are meditations on the state of his heart in relation to his Lord and Savior. They all testify to Halfmann's inclination towards pious mysticism, which remained his own throughout his life. Soon he was wallowing in overflowing grace! "O, how is the grace of God so glorious," is written on January 7. "Blessed are we,



that we do not have to earn our own blessedness. Even our best works are sinful. Placing hope with Petro on grace alone, we must throw ourselves into the arms of the faithful Savior." - Soon the heart stirs with despair! "O Lord, help, stand by me in the fight; To whom else shall I cleave, but to thee! Fulfil then thy word in me, and let me not be put to shame." - Soon he is full of praise! With the first four verses of the 103rd Psalm, "Praise the Lord, my soul," he had begun his journal. And on January 25 it says again: "Praise the Lord, my soul; give thanks to him, for he is kind. Yea, his kindness, his grace, I can never praise enough; it is new every morning, yea, every moment." - Soon it is gloomy, melancholy thoughts again that pervade his soul! "Often must I sigh," he writes on April 7: "I wretched man, who will deliver me from the body of death? Alas, my wicked heart is so inclined to evil and sin! I must accuse myself of many a sin, but especially of carelessness. How soon the most serious thoughts are blurred! Oh, it is as if, since I have been on the staff, I can no longer really consecrate myself to the Lord, as if I become more and more lukewarm! The faithful Saviour have mercy on me." - And on April 10, he concludes his diary notes with the self-accusing words, "O, when shall I once be free from evil, from sin! - May the Lord only hold me right tight in his hands and give me his grace and strength." -

How long Halfmann had been at that counting house; how he then became an independent merchant; indeed, what finally prompted him to seek out America, I have never been able to find out for certain. He himself has always kept silent about it. Enough, in 1865 we find him in America, working in the school office of a congregation in Williamsburg (now Brooklyn), and at the same time studying theology! How Halfmann finally got into the school office, and what caused him to turn to the study of theology, has never been explained to me. But since the completion of his theological studies Halfmann stands before us in history. With his entry into the preaching ministry he also entered, as it were, into the historical development of the Lutheran Church here in the East, at least in New York State. Many events continued to unfold around him.

Halfmann's theological teachers were several pastors in New York and Brooklyn who were part of the "New York Ministry". To our knowledge they were PP. F. W. T. Steimle, Christian Hennicke and Heinrich Hennicke, perhaps also Dr. G. Seyffarth, who, however, did not belong to the ministry, but was a member of the Missourian congregation on 83rd Street in New York. Steimle and the two Hennicke acted according to the rule then in force everywhere in the General Synod: "Every ordained pastor has the right to bring up students and present them for examination to the Synod." Halfmann also presented himself to the ministry for examination "four weeks before the beginning of Synod." However, he was not examined. Rather, he was told in short order that for the time being he should study "for a year" at a seminary. But Halfmann did not go to a seminary. He used to spend a lot of

more his school, to support himself and his family, for he had, after all, a wife and child, as appears from the accounts in the "Lutheran Church Gazette" of 1866, and continued his studies privately. "Six months later," says the source just cited, "Candidate Halfmann was called by the Lutheran Immanuel congregation, P. A. C., at Yorkville, as pastor." And on Sunday Judica, 1866, he was ordained by the President "of the German Lutheran Synod of the State of New York, &c.," v. F. W. T. Steimle, assisted by the two vv. Christian and Heinrich Hennicke, and inducted into office. The vv. Steimle and the two Hennicke had allegedly long since been at war in the old so-called ministry because of the increasing "unconfessed, confused, unionist condition. But taking the rejection of their candidate as a personal insult and as a condemnation of the doctrinal position they had professed, they had separated themselves from the ministry and formed a new synod, "the German Lutheran Synod of the State of New York, etc.". Halfmann, then, had actually been the cause of the separation and of this new synodal formation. By the accession of men who had long since also complained of the lamentable, confused, and lax conditions in the old ministry, and had kept themselves separate from it, this new synod was soon strengthened. Dr. Seyffarth, the well-known scholar of antiquities and hieroglyphics, formerly also professor at our seminary in St. Louis, also joined the synod. And it cannot be denied that Steimle and his fellow members - the newly formed Synod was known everywhere as the "Steimle Synod" - manifested more doctrinal diversity and a clearer position on Scripture and the Confession than the Ministry had at the time of their separation. But this separation was too much connected with personal matters. And this had an inhibiting effect on the blessed further development of the new synod. Even if at that time there really was a lot of faith mongering and enthusiasm in the ministry, there were still some members in it who recognized the damage to Joseph at least as well as a Steimle and the Hennicke could and strove to remedy it. The negotiations of the Ministry in its meetings of 1866 and 1867 led to the withdrawal of the more rationalistic, enthusiastic English part of it and to the withdrawal of the Ministry from the old General Synod and to its joining the newly founded General Council. Formally at least, the latter took as decided a doctrinal position on the Confession as did Steimle and Hennicke. And in practice the latter were by no means clearer and more resolute than the ministry had been since 1867. It did not help much, therefore, that in their organ, the "Lutherisches Kirchenblatt," they gave themselves the appearance of being the saviors of pure, true, unadulterated Lutheran doctrine in the East. As long as they had Seyffarth in their midst, they certainly had at least one clear and faithful representative of Lutheran doctrine. But when Seyffarth also left them again, it did not remain hidden for long that this supposed saviour and protector of pure, honest Lutheran doctrine was almost completely infested with Buffaloian papist leaven. When already in 1872 the "Steimle Synod" returned to the ministry - Steimle, of course, remained behind and Christian Hennicke had already landed in the Buffalo Synod -, there were

almost all who came had a buffalo-like disposition and soon caused fights, such as one Moldehnke, which had to lead to renewed separations. It was only well for Halfmann that he had gone along and not followed his teachers. Soon, in fact, there awoke in the Ministry a stirring of spirit which for a time was promising for it itself as well as for the whole General Council to which it belonged. The efforts during the years 1874 to 1878 to lift the Conciliar out of its disintegration as to its doctrine and practice proceeded essentially from the Ministry. Well known is the controversy in the Conciliar over the so-called "Galesburg Rule." *) The same had been imposed on the Conciliar by representatives of the Ministry of New York. The anti-Conciliar waves of that time in the Ministry also washed Dr. Krotel overboard, the Conciliar man of clearest color. (1876.) And in all those battles Halfmann was in the forefront. At the decisive meetings of the Council at Bethlehem and Philadelphia Halfmann represented his Synod with others. Unfortunately, the ministry was not able at that time to lift the Conciliar out of its unionism. Doctrinal disputes in their own synodal circles damaged, even inhibited, the action against the Conciliar and finally brought it to a complete standstill. For the longer it became more and more evident that unionism was also slumbering in secret in the ministry. Several years of struggle for the sacred rights of a local church against papist-hierarchical synodal power brought it to light. The Buffaloian direction, with its papistically tinged after-Lutheranism, had gained in importance and strength through the return of the "Steimle Synod"; Dr. Moldehnke was its leader. Halfmann, of course, had separated from it. In general, he had noticeably grown in clarity and knowledge of Lutheran doctrine and confession under the prevailing doctrinal struggles. In the end, when the wrong direction became too powerful and too violent, he preferred to be forced out of the Synod with the few confessors who were faithful to the confession, rather than to depart even one foot from the recognized truth. (1880.) As confessors of the truth, all those who then left the ministry were admitted into the Eastern District of the Missouri Synod.

(Conclusion follows.)

Difficulties of our missionary work.

O Holy Spirit, prepare a Pentecostal feast near and far! With thy strength accompany the testimony of the Lord! O, open the hearts of the world and our mouths, That in joy and sorrow we may make known to it salvation!

Not only now at the feast of Pentecost,**) but also many other times these words have come to my mind. For if the Holy Spirit did not open the mouths of us missionaries to the true testimony of salvation in Christ alone, and the hearts of the Gentiles to the true faith in Christ alone, then we would not be able to live.

*) The "Galesburg Rule" was the resolution put on paper by the 1875 General Convention in Galesburg, Ill. against unionism: "Lutheran pulpits for Lutheran preachers alone; Lutheran altars for Lutheran communicants alone

**) The article was written at Whitsun, but had to be put on hold until now. D. Red.

If we do not abandon our faith in the gospel, all our running andIn the midst of the hostility of the heathen against everything walking will be in vain. Above all, the gift of the Holy Spirit isforeign and Christian, we have already been able to settle in so necessary to accomplish this work because there are manythree cities, to find a place to live, to acquire land and to build and varied obstacles to be cleared out of the way. First of all, thehouses. preachers of the Word of God.

We are foreigners here, not only in colour, customs and There are already quite a few external obstacles that stand inreligion, but above all in language. In his time we took a Tamul the way of an Indian missionary. One might first think of the hotlanguage exam and were found to be able to speak Tamul. But climate, which enervates, weakens and softens the foreignersthis does not mean that we have finished learning this language who have come from the far north. The sun burns and stings- no, we are always learning and must constantly strive to mercilessly, so that it is, as they say, nine months hot and threeunderstand everyone and to be understood by everyone. When months very hot. If one only wanted to work according to theone comes to a new region, as we did when we settled here, the heat, and according to the custom of the German schools, fordialect of the people is in many respects different from that of example, one would have to enjoy eternal dog-day holidaysthe previously inhabited places. And here, at the northwestern here. But "because man lives and is powerful of his members,border of the Tamulian linguistic area in particular, a strange he must do something and can so little be without works, so littlegibberish is often spoken, for here and there are also Telugu and can he live without a steady breath and stirring of the heart," weCanarian and Marathi; the Muhammedans, some of whom are say with Father Luther and also remember the divine command,numerous, mostly speak Hindostani, and English, the official which certainly also says to us with regard to hot times, whichlanguage, also exerts its influence on the mishmash of to us men may appear as "untimely," "Preach the word, stop,languages here. Oh, how we would like to have in the Gentiles, whether it be in season or out of season." And even if it isespecially in such regions as ours, the Pentecostal miracle gift difficult, the Holy Spirit reminds us through the Word of Himof the apostles, "to preach with other tongues," that is, so that who, weary from the journey in the midday heat, showed each one could speak to us in his own language and hear the Samaritan woman her sins at Jacob's well and revealed Himselfgreat deeds of God proclaimed and also understand them as the Saviour of the world. through and through! We are but little followers of the apostles, The heat is, so to speak, a perpetual stumbling block to ourand must be diligent to use and more and more awaken that gift missionary work, which must be done mainly outside the home,of tongues which the Holy Spirit has graciously bestowed upon yes, in the open air. But there are also all kinds of difficulties atus, however difficult it may often seem, however much trouble times, especially when we begin in a region that has not yet beenit may cost. This difficulty is all the more obvious because the worked or has hardly been worked at all. They are not new, asliterature of the Tamulian language - in spite of its immense nothing new happens under the sun. Already our Lord Jesusrichness in form and content - is completely foreign, often of experienced them. In a marketplace of the Samaritans he had a little interest to us Westerners, even repulsive, but not inn ordered for him. But "they received him not, because he hadinfrequently repulsive to us Christians because it is pagan and turned his face to go to Jerusalem. In heathen places it isimmoral. When a German learns English, for example, he finds extremely difficult for a missionary to get a dwelling or land for a literature that almost tempts and entices him to immerse a house, let alone to make possible the building of a house andhimself in it, and this makes the acquisition of this language, to bring it about properly. Before or at the same time there arewhich is in itself much easier, almost a pleasure. On the other conflicts with missionary societies of other faiths, who mayhand, it takes a great deal of self-conquest to enter the Tamulian have had someone preach in the area to be occupied once onlanguage, which is certainly much more beautiful in itself, several times, or who are only in the immediate or wider vicinityprecisely because its literature is not at all similar to ours in and now think they have leased the whole country, even thoughspirit. they do not have the means or the people to fill it with the sound But all the difficulties mentioned so far in the work of a of the Gospel. The Gentiles, on the other hand, for variousmissionary are essentially only external, even if only the most reasons do not want to receive ours in their midst; they alreadyimportant of this kind could be presented here. Much more regard the stranger as a stranger with suspicion; they considerimportant, however, are the obstacles of an inner, spiritual him "unclean," "as it is an unusual thing for a Jewish man to donature. A pastor in his home country may have many or to come to a stranger," and above all they do not want to maketemptations that make his ministry sour. But he has Christians it possible for him to lead some of their people to "Jerusalemaround him, and among them an Aquila and a Priscilla, "helpers which is above. Already because it is a "strange", "in the midstin Christ Jesus. It is similar where little congregations are of time" seemingly only emerged, "new" religion, which wealready gathered on the mission field; there are indeed many of bring, it instills aversion in these pagans who are stubbornlythe weak, sick, lazy, etc. - they are perhaps at first nothing but attached to their father's customs. No missionary friend shouldchildren and full of "childish suggestions," "inexperienced in forget, therefore, how much we all owe God thanks for the factthe word of righteousness," to whom one must give milk and that we have been able to bring this religion into the worldnot strong food. But even there one has joy, much joy, as, for without extensive disputes with other missionary societies, andinstance, young parents may find such in their little children. especially in spite of the But where one begins to cultivate an entirely new field, as is the case with us, one does not yet have the troubles and temptations which, comparatively speaking, are necessary to

But neither is there the joy, the comfort, the refreshment and the strengthening that he can actually find in them. All around us, in our stations, there is nothing but "walking corpses," an immense spiritual field of the dead, where the missionary finds himself in more than "royal loneliness," which he is to awaken to spiritual life through the preaching of the Word, to transform into the garden of God. The breath of death and the stench of death that emanates from paganism sometimes wants to numb him, to stifle in him faith and hope and with it also love for the poor people, pity for them, to make him inwardly barren and empty, if not even a pagan. And he cries out and cries out, and no one wakes up from the slumber of death; the defiant and despondent heart wants to murmur, thinking that everything is in vain. Oh, there we must watch and pray; there we must cling to the word of God; yes, here the "patience and faith of the saints" is quite necessary. But this is the work of the Holy Spirit alone. Let him fill our hearts and "open our mouths, that we may make known to her salvation in joy and sorrow.

You-the world. But the Holy Spirit Himself must also open the hearts of the world, of the heathen, so that they receive our testimony - after all, they are closed with many bars, yes, barricaded, which divine power is needed to break. The little seed of the Word of God, accompanied, yes, permeated by the very power of God, by the Holy Spirit, alone is strong enough to break through rock-hard hearts and transform them into God's field. This is what we are to believe.

What are the obstacles on the part of the Gentiles that the Holy Spirit alone can overcome by His power?

Now, first of all, every heathen is what the Scriptures call a "natural man,"-one has only to read how they describe the corruption of the natural man: he is spiritually dead, carnally minded, full of evil lusts, godly, ungodly, etc. Nor have we ourselves been otherwise by nature; yea, the old man that is left of the corruption with which every believer must daily contend, as long as he is on earth, may make it quite plain to us what power the Holy Spirit must use to break the unruliness of the natural man against his word and truth and will; for this is "worse than a block." How ceaselessly God's Spirit must work on us believers, how much patience he must have with us, because by nature we are always, even now, only resisting-and we would be surprised that the natural man of a heathen is not soon overcome, that the heathen do not come in multitudes to be converted?-

The matter becomes even clearer when one considers with what chains in particular these heathens are still bound by Satan. First, there is idolatry. The great majority of Hindus worship dead stones, and the few who do not do so fabricate a god for themselves according to their own thoughts - this is sometimes a weak father who overlooks all the faults of his children, sometimes a thing like a knife without a hilt, which lacks a blade, or some other being without a being. The Muhammadans, who are to be found in great numbers in our cities, abhor idols and scoff at them; but they are drowned in trust in dead men, and scoff at the God who has a being like them.

Son and wants to be recognized only in him. Pilgrimages to the graves of dead "saints" here as well as to the shrines of idols there are supposed to help in distress of body and soul (if one has any idea at all of the latter), and fanaticism on the one hand as well as superstitious fear on the other are everywhere the firm supports of such idolatry. In the numerous festivals celebrated by Hindus and Muhammadans alike, one can get an idea of how idolatry is firmly rooted in the popular consciousness. Idolatry in all its forms still dominates the whole of India from the north to the south, and like its sites, the temples and mosques, it itself seems to stand there in unbroken vigour, indeed, to rejuvenate itself again and again.

(Conclusion follows.)

To the ecclesiastical chronicle.

America.

The words with which the chairman of the Missionary Commission of the Minnesota and Dakota Districts accompanies a notice elsewhere in this paper may be taken to **heart in the coming festive season**. As these words are probably familiar to all our Christians, we prefer to place them here. They read: "In these weeks of Advent, Christianity is preparing itself anew to thank the Father of all mercies with psalms and hymns and spiritual, sweet songs for having raised up a righteous plant for David, namely the Lord, who is our righteousness. 23, 5. 6.), that the precious flower of Saron (Hohel. 2, 1.) has blossomed in Zion, that the rod of the tribe of Jesse has sprung up, and the noblest branch from its root, the famous plant, has brought forth such glorious fruit (Isa. 11, 1. Ezek. 34, 29.) for the health of the Gentiles (Revelation 22, 2.). May the fruit of holy gratitude not be lacking in our Lutheran Christianity, which recognizes and proclaims that supreme and ineffable grace of God, and for this very reason also our dear Inner Mission, this noble rice from the tree of life, planted by the rivers of water, should always remain a green branch of hope and salvation for many dearly bought souls, yes, should always spread out more than a firm, glorious cedar tree over all the dark floods of destruction, so that many may dwell blessedly under its shade and remain safe! (Ezek. 17, 22. ff.) What our children sing of the dear Bible book: May it also be said and sung of our Inner Mission and of all our missions! Of the blessed state of the Church of the New Testament the prophet says the sublime words: 'But the wilderness and the wasteland shall be merry, and the field shall stand glad, and shall blossom as the lilies.' It will blossom and stand joyful in all delight and gladness. For the glory of Lebanon is given unto her, the ornament of Carmel and Saron. They see the glory of the LORD, the ornament of our God. . . . For waters shall flow now and then in the wilderness, and rivers in the fields.' (Is. 35.) The dear, holy Christ Child calls to us all: I will be to Israel as the dew, and she shall blossom as the rose; and her roots shall shoot forth as Lebanon; and her branches shall spread, and she shall be as beautiful as an olive tree, and as fragrant as Lebanon. I will be as a green fir tree; in me shall thy fruit be found.' (Hos. 14.)" At the same time it is written to us from the above-mentioned missionary district, the largest in our synod, "For

We already have places for 15 candidates from the last year of this century, but hopefully more will be found by summer. It is quite astonishing how things are growing and blossoming in the field of Mrssion. We also hope that we will always be able to get the necessary vessels, so that if they are missing, this will not be a signal for the oil jar to stand still.

L. F.

A reader of the "Lutheraner" in Pennsylvania recently sent in his change of address, since he had moved, which accidentally fell into the hands of the editors. The dear Christian remarked: "The "Lutheran" is dear and valuable to us, and since there are also quite a few countrymen living in my new neighborhood, I will endeavor to spread it further." If all readers of this paper would follow the example of this brother and endeavor to spread the "Lutheran" among their neighbors, friends, countrymen, etc., the number of readers of the same would soon be considerably increased. And how much good would be done by it, unnecessary, even harmful papers would be displaced, healthy, Christian, instructive reading material would be brought into the homes by the "Lutheran", all members of our congregations would be promoted in the knowledge of the divine word, would become better acquainted with the works of our Synod and would be informed about all kinds of events in the ecclesiastical field. Especially the upcoming time of the turn of the year, the beginning of a new volume of this newspaper, is especially suitable to address fellow Christians, acquaintances, etc., and to warmly recommend the "Lutheran" to them. Sample numbers will be sent at any time and in any number by our Concordia Publishing House willingly and free of charge. Also, a number of sample copies of today's number and the two following numbers will be sent to all agents of the "Lutheran" in the various congregations. Most of all, however, as experience teaches, will be directed by the husband calling the attention of his friend, the wife of her neighbor, to this our Synodical, which, after all, should also be read by all the members of our Synod, and encouraging them to order the new volume.

L. F.

On the 5th of December, our Fort Wahne congregation celebrated the 25th anniversary of the ministry of Prof. Crull, who has served the Synod as a teacher of the German language for many years. The importance of this service was set forth by Mr. Director Schmidt in an excellent speech. Congratulations and blessings were also offered by several of the guests present in considerable numbers, and a large number of letters and telegrams, some of which were also read out, bore witness to the fact that the faithful, careful and patient work of our German professor has not remained without fruit and is acknowledged by many with heartfelt gratitude.

F. Z.

A Polish Lutheran mission congregation of sixteen members was planted in Chicago on September 4 of this year, and on November 13, Pastor F. Sattelmeier was installed as its pastor. God forced us into this missionary work. For some time now, some Lutheran Poles, who also speak German and who belong to our German Lutheran congregations, have been inquiring whether we could do anything for their fellow countrymen, who, like them, adhere to God's Word and Luther's teachings and have not heard a sermon for years, because they understand neither the German nor the English language. A part of them had already been led into the church of Antichrist by a Catholic spouse, and there was great danger that the rest would find the same way or completely lose all faith. On the occasion of our last synodal meeting, Pastor Uffenbeck, on the advice of the local pastoral conference, arranged for Pastor Sattelmeier, who is fluent in Polish, to speak his Lutheran language.

to preach the word of God in their mother tongue. And not a few came and rejoiced in the grace of God. Now the petitions did not cease: Help us! It would have been a sin to delay the work any longer, for fear of the expenses arising from this mission. How could all the doubts as to whether the new burden on top of the old would make our dear Christians unwilling, whether a new one could be added to the various demands on their love, etc., how could all kinds of doubts prevent us from grasping God's outstretched hand and letting ourselves be led by him through this open door into a field that is white for harvest? Has not God sent the angel with the everlasting gospel for all who sit and dwell on the earth, for all languages and peoples? In God's name, we went to work. The undersigned attended one of the services of the company; confession, sermon, and communion were held, at that time in the church of Zion. He felt like that wandering craftsman in Holland, everything was "Kannitverstan", but he was also deeply moved when he saw not only how fathers and mothers had brought their large and small children to be able to participate in the right service, but also how the congregation sang so devoutly and joyfully, listened to the words of life, how they received the sacrament from the hands of the servant of Christ after prior registration, and how men hardened by work and the toil of life, when they heard the great deeds of God proclaimed in their own language, some for the first time in a number of years, tears ran down their cheeks. By the advice of our Pastoral Conference, the Missions Commission of the Illinois District took charge of this little plant for the present. At first, Pastor Sattelmeier traveled to Chicago once every four weeks; but when it became more and more apparent that a pastor would find full work in this mission, and when in the meantime a congregation had been organized, this congregation, after having elected him, issued him a genuine Lutheran profession, just as the members had also adopted and signed an exemplary congregational order. The vexed question of the lodge was not an obstacle; our brethren were not caught in the net of the lodge. The congregation now consists of twenty-one voting members, plus a few communicating members; a Catholic Polish family has taken up teaching and will soon renounce the false faith of the Church of Antichrist before the assembled congregation and pledge allegiance to the recognized truth. Material for the missionary work is, as is credibly testified, sufficiently available, so that presumably in the not too distant future the congregation will be able to maintain the ministry independently. We ask our dear brethren in the faith not only to rejoice with us in the victory of Jesus, but also to intercede fervently and diligently for this mission to Poland, that our God of hosts may nurture this vine of His and keep it in building, so that its growth may spread and its branches become large, and that He may sustain His church under the many trials to which it is exposed. If God has opened the hearts for this work, the request will not be in vain: "Open your hands, you children of God, and this foster child will not perish until it grows up and becomes strong, and only needs your intercession. Finally, we would like to point out that Pastor Sattelmeier will in any case receive leave from his congregation if he should be called upon to serve Lutheran Poles with Word and Sacrament in other places as well, as far as circumstances permit.

On behalf of the Illinois Mission Commission L. Hölter.

The Lutheran District Synod of Michigan, that part of the old Michigan Synod which remained faithful to the Synodal Convention, held its meeting this year at Tawas City, Mich. from November 3 to 7. It

is a small synod, but it is zealously doing the work of the Lord in the right spirit. The morning sessions dealt with the doctrine of original sin as it is known only by the orthodox Lutheran Church on the basis of the divine Word. With regard to the Inner Mission within the Synod, the report in the "Ev.-luth. Gemeindeblatt", which is available to us, states: "The work of the Inner Mission has taken its blessed course. One congregation has become independent in the past year. Another mission field is to be tackled. Although the sacrifices which our small Synod had to make for this work last year were great, the Lord has given cheerful hearts and willing hands, so that at the end of the Synod year there was still a small surplus in the missionary treasury." The synod, according to the last printed report, numbers 11 pastors, 3 teachers, and over 800 voting members of the congregation, and, as is well known, forms a district of the General Lutheran Synod of Wisconsin, Minnesota, Michigan, and other states.

L. F.

The Christian Church and the Doctrine of the Eternal Damnation of Unbelievers. A Boston paper ("The Transcript") claims that in the New England states, even in the "orthodox" churches, the doctrine of the eternal damnation of the wicked is almost no longer preached. But this was because the pastors themselves no longer believed this doctrine. If the pastors really believed this terrible doctrine, they would and would have to speak it out. The Boston paper literally writes: "If this terrible doctrine were really believed by the pastors, then no Sunday should go by without its solemn proclamation. Yea, more! If the wicked are to face eternal damnation and never-extinguishing fire, torments which will extend through the whole duration of the world to come, then this should be preached from the roofs of houses, and people should run through all the streets and pronounce it in the most poignant words known to human language, that there is a lake of eternal fire with eternal torments.... But the pastors, who are on the average as good-hearted as other people, do not believe this at all. Their actions speak louder than their words. They do not preach that doctrine. That is enough." Now, against this assertion of the Boston paper, an immediate objection has been made from Boston itself. A certain Dr. Withrow, of the Park Street church, has publicly declared, "I believe that Christ taught the doctrine of the eternity of the punishments of hell, and that no man can be a Christian who rejects that doctrine." We know of other churches in Boston where the doctrine of the eternal damnation of the ungodly, as **taught in Scripture**, is preached without any ambiguity. These are the so-called "Missourian" churches in Boston. In general, no one can preach Christ without at the same time proclaiming the eternal damnation to which all men are doomed by nature and by their works. For Christ, as Luther says, is such a Savior, who has redeemed men not from fire or water or any other earthly evil, but from eternal damnation. Dr. Withrow therefore quite rightly says that no one who denies the doctrine of eternal damnation can be a Christian. For a Christian is such a man who, against the terrors of hell and eternal damnation, comforts himself with Christ, his Savior, as the one who has quenched the fires of hell for him. He, therefore, who does not consider the eternal hellish fire a reality, cannot believe in Christ crucified as his Saviour. And the preacher who really wants to preach Christ can only do so in such a way that he also constantly proclaims that nothing less than eternal damnation is the sure portion of all men who are apart from Christ. And the pastors

do not even need to think about "startling language" in order to present the horrors of eternal damnation to the people - as a warning to them. The Lord Christ Himself has put the most poignant words into their mouths in Scripture. Read, for example, Marc. 9, 42-48, where Christ, exhorting to the merciless crucifixion of the lusts of the flesh, points out the eternity and dreadfulness of the torments of hell, and repeats three times in succession: "Since their worm dieth not, and their fire is not quenched." Marc. 9, 44. 46. 48. Matth. 8, 12. Christ says of the eternal fate of the unbelieving Jews: they "shall be cast out into the outer darkness, there shall be weeping and gnashing of teeth." Read also what Christ says of the rich man, when the same was now in hell and torment, Luc. 16, 23-28. Can there be a more "startling language"? F. P.

Abroad.

The journey to Jerusalem of the German Emperor has already been discussed in this paper a few weeks ago. More recent German journals still bring some details from which one can see even more clearly how this Christian prince confronted the Turk, the arch-enemy of the Christians, out of political interest. In particular, the toast with which Kaiser Wilhelm II responded in Damascus to the greeting of Sheikh Abdualлах Effendi, who had assured him of the enthusiastic love of 300 million Muhammadans, is discussed. This toast read: "In view of the homage that has been paid to us here, it is my duty to thank you in the name of the Empress as well as in my own name for the reception, for everything that has met us in all the cities of this country, and above all to thank you for the splendid reception in the city of Damascus. Deeply moved by the overwhelming spectacle, at the same time moved by the thought of standing at the place where one of the most chivalrous rulers of all times, the great Sultan Saladin stayed, the knight without fear and blame, who often had to teach his opponents the right way of chivalry, I take the opportunity with pleasure to thank above all the Sultan for his hospitality. May the Sultan and the 300 million Muhammadans scattered throughout the world who worship the Caliph in him be assured that the German Emperor is their friend at all times. I drink to the Sultan's health." Surely this is too strong even for the ecclesiastically liberal-minded in Germany. The quite free "Christliche Welt" remarks on this in its number of November 17: "What has our Kaiser done! He did not content himself with continuing in the assurance of his friendship with the Emperor of the Ottoman Empire, but saluted the Sultan as the head of the Muhammadan religious community and promised his eternal friendship to all members of this religious community. Truly, this Jerusalem journey has caused many a difficult moment for the Protestants in Germany who felt more deeply. . . . But the homage paid to Islam and its professors by our Emperor at Damascus is a hard blow to us. . . . We must say without hesitation that we cannot follow the Emperor's words at Damascus. Protestant Christianity in Germany, in spite of all its weaknesses and errors, will always know itself to be connected with the Christians of the Orient in a completely different way than with the confessors of Islam .

The following recent example shows **how the adoration of Mary in the Pabstical** displaces Christ, the Saviour, from the hearts: "In central Italy, a stranger visiting the school asked a girl whom she loved more, Jesus or the Madonna (Mary). Astonished at the unusual question, the schoolgirl looked at the guest without

to talk. But when she was asked again whom she trusted the most, Jesus or Our Lady, she replied: "I love Our Lady the most, and I trust her the most. Why?" the stranger asked, and the girl explained: 'Because the Madonna will take me to Paradise; but Christ wants to lock me up in Hell and Purgatory.'" Luther gives a similar account of himself. He writes: "I was more afraid of Christ in the papacy than of the devil. I thought no otherwise than that Christ sat in heaven as an angry judge. I could not call upon him, nor even hear his name called, and had to take refuge in our dear Lady (Mary) and crawl under her mantle. . . . So completely has the desperate pope torn our dear Saviour Jesus Christ out of our eyes and taken him away, and has painted his friendly and lovely colour with a ghastly black colour, that one has been more afraid of him than of the wretched devil; and against this such a clear text ('the Son of man is come to save that which is lost'), which a child can now understand, hath not helped, for the false doctrine and poison goeth and pierceth through marrow and bone, as an oil, as David also lamented in the Psalter." How we should all thank God that He has brought us out of the Pabst's kingdom, and that we know Christ as our dear, gracious Saviour, to whom we have recourse in all our troubles!

F. P.

Ans World and Time.

From Toronto, Canada, comes the news that the life insurance companies doing business in Canada have decided no longer to "insure" the lives of married women unless they are the breadwinners and pursuers of the family, that is, wholly independent of their husbands. And what is given as the reason for this measure? It is to prevent the proliferation of murders committed in order to obtain the insurance money. That gives a deep insight. How often it is claimed that such atrocious deeds either no longer occur or occur only very rarely nowadays. But if the representatives of the life-insurance companies, who ought to know best, take such decisions and give such reasons, then it cannot be such a rare case that a man kills his wife in order to get possession of the insurance money, just as he had his wife "insured" at the beginning in order to become richer sooner or later through her death. In many cases, therefore, this is the result of the life insurance which is so much vaunted and praised as beneficial in our time, and which a tender Christian conscience will carefully guard against for still other reasons.

L. F.

The above notice had already been written when a reader of the "Lutheran" in Indiana sent us the following clipping from a political newspaper: In Princeton, Ind. a crime probably unheard of until now has come to the notice of the police. A woman named Rebecca Rosenberger is accused by her own 15-year-old son of attempting to poison him. As the "Ev. Demokrat" reports, the boy was found near death, and since the doctor recognized poisoning in time, the boy was freed from the poison by the stomach pump and saved. His mother had insured him three or four weeks ago in a life insurance company for -2500, and in order to obtain the money had made an attempt to poison him by giving him "Chloral Hydrate."

L. F.

God's finger.

One cold night in December, as a merchant tells, I returned from the city to my home, which was a mile away in another town. The sky was so dark that I was glad to reach the first lantern in the suburbs of my home and to be able to look at my watch by its light. It was three minutes to twelve. When I looked up from my watch, I was struck by the sight of a man standing opposite me. We looked at each other for a moment; but that was enough to impress his features unforgettably on my memory. A tall man in a threadbare black skirt, with a pale face, deep-set eyes, and a long, untidy beard, stood before me. In a very polite tone he asked me the time, thanked me for my answer, bid me good night and disappeared into the darkness.

A few weeks passed; I had forgotten the incident. Business often took me to the city of L. One evening, as I was coming from there, I had a vivid dream during the night. I felt as if I were standing on a high mountain; next to me stood a cloaked figure who pointed me towards the town of L. with a commanding gesture. Then I awoke. The next night I had the same dream and also the third night. However, the face was most vivid on the third night.

On the same day I received a letter from my manager in L. asking me to be there at one o'clock. The railway carriage in which I took my seat was full of legal scholars. They were discussing a case which was to come to an end today. I asked an advocate I knew what it was about. He gave me the following information: "A commis, who had been dismissed from his position, is accused of having murdered the cashier of the business house. If you have time to attend the trial, I will take you with me." Having a few hours at my disposal, I accepted the offer.

In the courtroom, which was full of women, I could not see anything of the accused, who was sitting behind a lady with a huge headdress, for a long time. When I caught sight of him, I was involuntarily startled. Where had I seen that face before? He fixed his eyes on me. Then, when he was granted the floor, he spoke in a voice in which the sense of the seriousness of his position was expressed: "There lives but one, only one man, who can testify to my innocence; there he stands."

With a pale face and outstretched arms, he pointed at me. Suddenly I recognized him. It was the man I had seen under the lantern. The defense of the defendant was based on the fact that he had been in another place at the time of the crime. However, a period of two hours was missing from the chain of evidence, and the prosecution claimed that the crime had been committed in those two hours. My testimony supplemented the chain by bringing in the missing link; for the place where I saw the man was so far from the scene of the murder that he could not possibly have been near the scene at the time the murder was committed.

That was a coincidence, they will say. But I say it was God's Singer. (Luth. Herald.)

Ordinations and introductions.

By order of the Hon. Praeses Niemann, on the 1st of Sonnt, d. Adv. Cand. H. E. Stühm ordained and introduced in his Gemeines at Leetonia, O., by Bro. C. Rathert. Address: Rev. g. R. Ltuodm, lbeotonia, Oolurndians. Oo., 0.

By order of the Hon. President Strasen, Bro. Rob. Heike on the 24th of Sonnt, n. Trin. in his parishes at Town Gillet and Town How, Wis. introduced by W. Naumann. Address: Rev. Rob. Heike, 6illct, 0conto Oo., W18.

By order of Hon. Praeses Hafner, on the 24th of Sonnt, n. Trin. 8th Th. H. Jüngel was introduced to the congregation at Onaga, Kans. by G. tz. Schilling, Jr. address: Rov. IN. 8. 6u6NA6l, Lox 48, OnaZL, 8ottavvatoml6 (lo., Laus.

Nov. 24, 8th M. Tomaschka was introduced in the Slovak congregation at Connelsoille, Pa. assisted by 8th K. Häuser of Bro. Brand. Adreffe: Rev. LI. T'omaseüka, Oormslsville, 8a.

By order of the Honorable Praeses Buhler, 8th W. H. Behrens was ordained onl. Sunday, the Adv. in his Zion congregation at Portland, Oregon, assisted by 8th Theo. Fleckenstein introduced by H. A. C. Paul. Adreffe: rev. 157 8th Lotirens, 576 W. Lalmon 8t., kortlanck, Orezon.

Kircheirrweihrrngerr.

On the 17th of Sunday, A.D., the Lutheran Immanuel congregation at Town Gillet, Wis. dedicated their new church (35> 65, altar niche 12X18, steeple 75 feet) to the service of God. Festive preachers were the 88th Rev. H. Dicke, O. List, and Joh. Hucht-Hausen. F. Uplegger.

On the 23rd of Sunday, A.D., the Lutheran congregation of St. Paul's, Ridgeway, N. C., dedicated their newly built church (26x42X16, tower 52 feet) to the service of God. Preaching were 8th William and (English) Theo. H. Henkel.

On the 24th of Sonnt, n. Trin. the Lutheran Trinity congregation at La Rose, Ill. consecrated their new church (30X45x22, 5 feet Thurmoorprung, tower 10X10, 65 feet high, with a new bell of 1056 1d., altar niche and sacristy 8x24) to the service of God. Festive preachers were 88th L. Hölter and L. O. Hohenstein (English). The consecration act was performed by the local pastor Mr. C. Behrens.

On Thanksgiving Day, November 24, the Lutheran Trinity congregation at Lisbon, Mich. dedicated their newly built church to the service of God. (Size: 90 x48X22 feet.) Festive preachers were the 88th C. J. T. Frincke and E. Köstering (Engl.). H. O. Schmidt.

On the 1st of Sunday, the Adv. the Bethel Lutheran congregation at Detroit, Mich. dedicated their newly built church (80X40, r "8p. 56 feet) to the service of God. Festive preachers were: 88. C. F. Schatz, R. Smukal, D. H. Steffens (English). I. M. Gugel.

On the 1st Sunday, Adv. the Lutheran congregation of St. John's in Ridgeville Corners, O., dedicated their newly built church to the service of God. (The size of the building with steeple and altar niche is 36x73 feet; steeple height 100 feet) Celebrant preachers were 88th W. H. Querl, W. L. Fischer and Karl Spannuth (Engl.). Friedr. Reinking.

Church consecration and mission feast.

On the 2nd Sunday, Adv. the Immanuels congregation at Granite City, Ill. celebrated their first anniversary of church dedication, combined with mission feast. In the morning preached 8th L. Dorn, and in the evening (Engl.) A. Almstedt.

Srhuie Initiations.

On the first Sunday of Advent, St. Paul's Lutheran Parish, near Brownstown, Ind. dedicated their new school to the service of God. (Size: 36x22x12 feet.) 8. Pohlmann preached the actual dedicatory sermon in the church, undersigned still an address in the school. F. Mey r.

On the 22nd of Sunday, A.D., the Lutheran Zion congregation near Gordonville, Mo. dedicated their newly built school (26x88 feet) to the service of God. Festive preacher: 8th Purzner. I. G. Pflantz.

Mission Festivals.

On the 16th of Sonnt, n. Trin.: St. John's parish at Pekin, Ill. Preachers: 88. Kirchner and H. Traub. Collecte and contents of the missionary treasury: 863. 23. - The congregation at Peru, Ind. preachers: 88. Scheips and G. Schumm. Collecte after deduction: 843. 75. - The Trinity congregation at Gladstone and Gilead, Nebr. preachers: 88. Häßler and Rademacher. Collecte: 821. 16th - The Emmaus congregation at Milwaukee, Wis. Preachers: 88th Th. Hoffmann and Feiten. Collecte after deduction: 845. 50th - The Immanuel congregation at Burnett Junction, Wis. Preachers: 88th Grothe and A. Plaß. Collecte after deduction: 829. 51. - The congregation at What Cheer, Iowa, with guests from 8. Kitzmann's congregation. Preachers: 88. tzitzemann and Kitzmann (English). Collecte: 831. 69. - The congregations at Stratmann and Castello, Mo. preachers: prof. Mezger and 88.

E. Schuessler and Heckel (Engl.). Collecte: 848. 60th - The parish at Ellsworth, Kans. Preachers: 8?. Bräuhahn and Stemmermann. Collecte after deduction: 855.00. - The parish at Deer Park, Wis. Preachers: 88th Köffel and Kleinhans. 8th Köffel gave another missionary lecture.' Collecte after deduction: 812. 23.

August 28 and 29: The churches of Benton Co, Mo, on Indian Creek. Preachers: Prof. Schöbe and the 88th Pröhl, Colvitz, Müller and Wacker. Collecte after deduction: 858.00. - St. Peter's and St. Paul's congregations at St. Peter, Ill. Preachers: 88. Leßmann and Brecht. Collecte: 868. 88th - The parishes at Chepstow and Winklers Mill, Kans. Preachers: 88th Müller and F. Pennekamp. Collecte: 821.00.

NL. "Luth." No. 12 read: St. Paul Parish in Ohio Tp, Nebr, 837th 30 instead of 827th 30.

On the 17th of Sun. n. Trin. - St. Paul's parish, South Bend, Ind. Preachers: 88th H. Sieck, A. Schlechte, and A. Wilder (English). Collecte: 869. 30th - The congregations at Humboldt and Owl Creek Tp, Kans. Preachers: 8th Kauffekd and Prof. Stöppelwerth (Engl.). Collecte: 861. 35th - The congregation at Hollywood, Kans. Preachers: 8th Westphal and Prof. Meyer. Collecte: 880. 80. - The congregation at Bethlehem, Ill. Preachers: prof. Herzer, 8th Gräf, and Ltud. Fischer. Collecte: 865.00. - The congregation at Town Farming, Minn. Preachers: 88th Kolde, Jr. and Th. Krumsieg. Collecte after deduction: 843. 18th - The congregation at Pleasant Grove, Mo. preachers: 88th Rupprecht and A. H. T. Meyer (mission history lecture). Collecte: 811. 50th - The St. PaulS congregation at Wine Hill, Ill. Preachers: 88th G. Link and Gübert. Collecte: 845. 50th - The congregation at Town Liberty, S. Dak. with neighboring congregations. Preacher: 8. H. A. Maas. Collecte: 819. 70. - The branch parish at Dixon, Neb. preachers: 88. Holstein and Hilpert. Collecte: 830.00. - St. John's and Zion's parishes in tzutchinson Co, S. Dak. Preachers: 88th Karstensen and A. Brauer. Collecte: 837.00. - St. John's parish in Topeka, Kans. Preachers: 88th L. Schwartz and O. Menke. Collecte after deduction: 858. 14th - The congregation at Linn, Kans. Preacher: 8. Wendt. Collecte: 825.00. - The congregation at Alexandria, Minn. Preachers: 88th Reinhardt and Richter. Collecte: 830.12. - The Trinity congregation at Perry, Tex. Preachers: 88th Hopmann and Wäch. Collecte after deduction: 814. 60th - The churches at Grant Tp. and Adair, Iowa. Preachers: 88th Schliepsiek and O. Burhenn. Collecte: 873. 75. - The Immanuel and St. John's congregations at Beemer, Nebr. preachers: 88. H. Schulze and Oehlschläger. Collecte: 858. 58.

On the 18th of Sunday, A.D.: The Trinity congregation at Cincinnati, Ohio. Preacher: Prof. Gräbner. Collecte after deduction: 867. 50th - The Lt. Paul congregation at St. Thomas, N. Dak. Preacher: 88th Paws tusk and stirrup (English). Collecte: 870. 36. - St. Lucas parish at Covington, Ill. with Oelzweig parish at Okawville. Preachers: 88th, Schoenleber and Brockmann. Collecte: 851. 10th - The congregation at Unity, Minn. Preachers: 88th Neeb and F. W. Brandt. Collecte after deduction: 823. 12th - The congregation at Sioux Falls, S. Dak. Preachers: 8th J. D. Ehlen. Collecte: 840. 80. (Rained out.) - The congregations of Prairie Town and Bunker Hill, Ill. Preachers: 88. C. C. E. Brandt and M. Herrmann. Collecte: 8106. 35th - The parish at St. Bernard, Nebr. preachers: 88th Denninger and Sexton. Collecte after deduction: 822.00. (Rained out.) - The Bethlehem congregation at Sylvan Grove, Kans. Collecte: 877. 50. - The congregations at Indianapolis, Ind. preachers: Prof. R. Pieper and 8th W. J. B. Lange. Collecte after deduction: 8213. 33. - The Zion congregation at Walburg, Tex. Preacher: 88th Bernthal and Niche. Collecte: 8133. 35. - St. Paul's congregation at Whittemore, Iowa, with guests. Preacher: 8th Faulstich (circumstances due). Collecte 859. 29th - The Zion congregation at Schenectaby, N. A., with St. Matthew and St. Paul of Albany. Preachers: 88, H. C. Steup, W. A. Frey, H. Wehrs, and J. Henry (both the latter engl). Collecte: 8102.00. - The Trinity congregation at Klein, Tex. Preachers: 88. Wunderlich and G. Theiss. Collecte: 866. 25. - The congregation at Winchester, Tex. Preachers: 88th Oertel and Wäch. Collecte after deduction: 837.00. - The congregation at Aurora, Ind. preachers: 88th P. Schulz and F. W. Müller. Collecte: 860.00. - The congregation at Winfield, Ind. Collecte: 82. 93. - The Anglo-German mission congregation at Clark Co, Mo. Preachers: 88. Rabe and Cl. Schroeder. Collecte after deduction: 825. 45. - St. Paul's congregation at Cullman, Ala. Preachers: 88th Hussman and Scheibe. Collecte: 817. 50. - The congregation at Freeman, S. Dak. Preachers: prof. Bünger and 88th Bohsen and A. Brauer. Collecte: 8181.07. - The Zion congregation at Hampton, Nebr. preachers: 88th Zaget and Matuschka. Collecte: 884.00. - The Bethany congregation at Milwaukee, Wis. Preacher: Dir. Al-

Brecht and Prof. Huth. Collecte: -23.00. - Bethania church in Lee Co, distributes it among its individual members. At each monthly meeting, Tex. Preachers: kk. Ernst and Kilian. Collecte: -37.00. - The the members report, among other things, how much the individual congregation at Clarks Creek, Kans. Preachers: kk. Wendt and traveling preachers are to receive according to the grant that has Stemmermann. Collecte: -31.00. - The two Immanuels been made, or how much should still be granted to them; and upon congregations at Dorkoille and New Dork, N. D. Preachers: kk. J. H. instruction of the commission, the treasurer then sends out the funds. Sieker and Prof. Heintze. Collecte: -104.00. - The congregation at This remains his task for the entire Synodal District. The mentioned Albert, Kans. Preachers: kk. Hellwege and L. Brauer. Collecte after correspondence districts, however, are to be distributed among the deduction: -36. 60. - The St. Trinitatis congregation at St. Louis, Mo. other members of the Commission as follows as of January 1899: preachers: Prof. Mezger and P. Kretzschmar. Collecte: -84. 45. - St. Director Theo. Bunger will take over Montana and the "Canadian" Stephen's parish at Milwaukee, Wis. Preachers: Fr. Pla and Prof. provinces of Manitoba, Assiniboia, Saskatchewan, Alberta, etc., P. Mueller. Collecte: -85. 34. - The congregation at Havana, Ill. C. F. Walther will take over South Dakota with Northeast Nebraska, Preachers: Prof. Streckfu and k. Berg (English). Collecte: -47.09. - P. W. Friedrich will take over his visitation district, namely North The Emanuels congregation at DOUNGSTOWN, O. Preachers: kk. Dakota with the counties of Norman, Polk and Kittson in Minnesota. Rather and Eyler. Collecte after deduction: -18. 50.
(To be continued.)

The rest of Minnesota will remain with the undersigned, who at the same time will continue to inspect all reports from all correspondence districts. May the dear congregations and pastors in question be pleased with this well-meant new order, and may it prove to be quite beneficial and beneficial for our mission!

On behalf of the Mission Commission its Chairman
Mrs. Sievers.

Conference Travel.

The New York and New England Teachers' Conference will be held, s. G. w., on Tuesday and Wednesday, Dec. 27 and 28, at New Britain, Conn. - Work: Overriding papers: 1. How to accustom children to speak and read aloud and distinctly? (Krause.) 2. The Teacher as Custodian of the German Language in School and Community. (Kirchhofs- Kowalski.) S. New works: J. Practica: 1. Catechesis: nature of baptism. (Voigt - Ehnes.) 2. arithmetic: DovZ Division. (Dreler -Nehrenz.) 3. physiology: duman skolston. (Wambsgan - Demgen.) II. Topics: J. Visual aids, value and use of the same. (Betz - Massel.) 2. Dow to enltivats a taste lor nature Stucks. (Burgdorf - Frinke.) 3. Preparation for the Conference. (Bock - Beyer.) - Registration absolutely nothig with Oeo. k. Seir, 219 Lisle St., New Sritain, 6onv.

Louis Wagner, Secr.
The Rock River Pastoral Conference of Wisconsin will meet, w. G., January 2 evening to January 4, at the home of Bro. Ebert, in Berlin. Preacher: Fr. Hass - Fr. Theel. Confessor: Father Hanser - Father Monhardt. - Registration is necessary.

P. Pla, Secr.
The La Porte Specialconference will meet Jan. 3 and 4 in La Porte, Ind. Registration or cancellation requested.

Geo. Link jun.
The Southwest Indiana Specialconference will assemble at the home of P. C. A. Frank at Evansville, Ind. on January 4 and 5, 1899, G. Mohr.

Indication.

Rev. Friedr. Kitzki, formerly pastor at Emerald, Nebr. and a member of the Nebraska Synod, reports for admission to our Synod. I. Strasen.

Notice, concerning the interior mission of the Minnesota and Dakota districts.

Since our Inner Mission has, through God's wonderful blessing, gained such a great, even magnificent, expansion that it is becoming more and more difficult to attend to all the business connected with the management of this immense missionary household with due diligence at all times, it has also become increasingly clear that we must be seriously concerned to introduce such regulations, according to which all our missionary business, even if it becomes more and more, can always be given the necessary attention in all parts of such a wide area, so that, God willing, our dear Inner Mission may continue to grow and flourish, but that the source of the blessings poured out on us may not be blocked by our fault here and there. After repeated careful consideration, also under the advice of the Praeses and other brothers, the Mission Commission has therefore decided that the entire correspondence should no longer be handled by only one of its members, as was previously the case, but that all members of the Commission should henceforth participate in it equally; and in such a way that the whole synodal district shall again be divided into smaller districts - we call them correspondence districts - of which each member of the commission (except the treasurer) shall take over one, make it, so to speak, his special study, receive all reports, petitions, requests for advice or for money, etc., from it, and take care of the necessary correspondence. He will receive all reports, petitions, requests for advice or money, etc. from the same and provide the necessary answers, and also make any further inquiries, etc. Of course, the decision on all important matters remains in the hands of the entire Commission. Only the execution of its resolutions and other business

Reminder.

All who have reports to send in for the "Statistical Yearbook" of our Synod for the year 1898 are requested to do so immediately in the first days of January 1899. The gentlemen
District Presidents,
Pastors,
Directors of educational institutions,
Chairmen of the Mission Commissions and the General Support Commission,
Head of the charitable institutions "(orphanages, hospitals, old people's homes, deaf-mute institution)
are therefore urged to prepare their reports in good time so that they can send them to the undersigned at the beginning of the new year.
Schemes for the parochial reports with precise instructions were sent in several copies to all pastors last year. These templates will also be printed on the cover of the "Lehre und Wehre" and the "Magazin". Those who do not have a scheme by 1 January should notify the Concordia PubUsdivA House by postcard, whereupon a few copies will be sent.
L. Fuerbringer, 6oneorck1a vollere, 8t. Douis, Llo.

Notice.

Series X of interest-free shares of the Lutheran Trinitatis Parish has become due by lot. Reflectirende may report to the treasurer: ^L. New, 423 ^.cksms 8t. Springfield, Ill. A. Wilk, secretary.

Incoming to the coffee of the California and Oregon - Districts:

Inner Mission: Zion Women's Association, Oakland, -22. 50. St. Paul Women's Association, San Francisco, 27. 60. Fr. Buhler's congreg. das. and etl. Gl. ders 68.00. Fr. Schroeder's congreg. das. 34.00. Fr. Runkel's congreg, Los Angeles, 20.00. mission coll.: gem. in San Francisco, Oakland and Alameda 162.00, in Stockton and Lodi 71.00, in Blooming and Mddleton, Oreg., 70.00, gem. in Newman, Cal., 45.05. P. J. H. Tisza v. W. Cave in Oregon 1.00. Mrs. Maria Winkler in Ferndale, Cal., 3.00. P. Heuer of H. Klein in Genesee, Jdaho, 5.00. k. Buehler v. Mrs. Kappenmann in San Rafael, 7.00. Gem. in Palmdale, 11. 65. St. Paul's Sunday School in San Francisco, 35.00. Etl. Gl. of Gem. in Tracy, 1. 25. Fr. Kogler's Gem. in Orange, 16 90. (S. -600. 95.)
Poor communities: Kass. Abel for the congregation at Fresno, 1.00. Kaff. Bartling for the congregation at Snohomish, Oreg. 38. 16. (S.-39. 16.)
Heathen Mission: P. Buhler of Emma Fern 2.00. k. Meyer at Palmdale 1.00. H. Hinrichs, Orange, . 25, W. Hinrichs . 50, Joachim Hinrichs . 25. (S. -4.00.)
Hermannsburg Free Church: H. Hinrichs in Orange 5.00.
Jewish mission: H. Hinrichs 2. 50.
Negro Mission: H. Hinrichs 2. 50. P. Meyer in Palmdale 1.00. Cong. in San Jose 10.00. (S. -13. 50.)
Mission to Cuba: G. Mohn in Los Angeles 10.00.
I. H. Hargens, Kassirer.
336 6spp 8t., 8tatiou 6th, 8sn kraueiseo, 6sl.

Entered the coffee of the Illinois District:-

Synodal treasury: Coll. v. d. Gemm. d k?: Haake at Elk Grove -8 80, Plehn at Litchfield, Evens. coll., 2. 20, Luker at Bethlehem 7. 10, Schwermann at Covington 5. 10, Weisbrodt at Mount Olive 13. 75, Groe at Addison, coll. on 1st Adv., 34. 66, Witte at St. Peter 5. 13, Lochner at Chicago, coll. on

1st Adv., 8. 18, Budach at Washington Heights 8th 10 & Dietz at Chicago, Reformfcoll., 4th 00. (S. -97.02.)

Inner Mission: From Chicago: P. W. C. Kohn v. Joh. Gareiß 5.00, P. J. E. A. Müller v. A. Baumann 1.00, P. C. Dietz' Gem. 15.00, P. A. Wagner v. Wwe. Pilgrim 2 00, k. Pardieck v. L. H. 10.00, P. Hölter v. N. N. 5 00 & P. K. Schmidt v. N. N. 1.00; P. A. E. Reinke, Missionfcoll. v. d. Gem. in Galesburg, 19. 13, by Chas. Link at Springfield, part of mission coll. by Trinity congregation, 25.00 & P. Berthold's congregation at Danville 12. 35, P. Vogt at Goodfarm, reform coll. 8. 95 & Thanksgiving Day coll. 14. 10. (p. -118. 53.)

For our field preacher: P. Ganske in Chicago from s. Gem. 2 25, P. J. E. A. Müller das. from Mrs. Johnson . 25 u. N. N. . 25. (S. -2. 75.)

For poor Negroes in New Orleans, La.: k.E. Kirchner v. d. Gem. in Benson 10.00.

Negro church at Dry's school house, N. C.: k. Blanken at Buckley, Couvertcoll. at, 37. 67, P. Bartling at Austin v. Mrs. N. N. 1.00, v. J. B. & wife in Bloomington 2.00. (S. -40. 67.)

Negro Mission in New Orleans, La.: k.Wagnerin Chicago v. Wwe. Pilgrim 1.00.

Negro Mission: 1?. Kirchner v. d. Gem. in Benson 5.00, ?. Miracles in Chicago by C. O. 3.00, by Chas. Link, part of missionary coll. of Trinity congregation in Springfield, 15.00, ?. Schuessler in Joliet by W. K. Schmidt . 25, Aug. Feltz and Karl Ziesemer each . 50, Alb. Zanke 1.00 u. Chr. Licht . 20, Coll. v. P. Käselitz' Gem. in Juka 3. 25, P. Estel in Fountain Bluff by Ad. Dietrich, Joh. Ehlers, Fr. Zerbst, Peter Dümmler a. H. Vagt each . 25, H. Ehlers . 50, Joh. Heeßel, H. Bogenpohl, Joh. Bellmann each 1 00, Rob. Möckel . 20, H. Vogel 1. 50 and N. N. . 75, P. Brauns v. d. Gem. at Nashville 5. 20, P. Große at Oak Park by Alb. Jeske 2. 00, P. Zapf in Melrose Park by H. Weiss 2. 00, P. Leeb in Chicago by Mrs. A. Haack 1. 00, k. Sapper in Bloomington by Peter Saß 1. 00, Mrs. Brinkwirth . 50 & Mrs. Ziem's 25, P. Mundt in Montrose, Nbedmcoll. 6.00 & from the parishioners' piggy bank 1 60, P. Mennicke's parish in Rock Island 11.00, P. Schroeder in Hinckley from H. Jlseman 5.00, l'. J. H. Witte's Gem. in St. Peter 4. 50; from Chicago: P. J. E. A. Müller v. Wwe. M. Kriedemann 1.00, k. Dietz' Gem. 10.00, P. Pardieck v. L. H. 10.00, P. Fülling's Gem. 3.00, P. K. Schmidt v. F. Remlee 1.00, Theo. Reinhardt 1.00, Ch Freundt 25 & N. N. 1.00; P. Matthias v. d. Gem. in Glencoe 6. 10, P. Sieving's Gem. in Plato Centre 4. 20, by Teacher Rud. Kranz in Niles v. W. J. 1.00 and by J. Schönleber in Carlyle from the Gem. in Wheatfield Tp. 3.00. (p. -117. 50)

English Mission: Bro. Reinke by Martin Erne in Galesburg . 25, by J. B. & wife in Bloomington 1.00, by Chas. Lenk, part of the missionary staff of Trinity Church in Sprinafield, 10.00. (p. -11 25.)

English Mission in Madison u. Venice, Ill.: By Teacher Gust. Stahmer's pupils in Hoyleton 6.00, k. Kolb in Stewardson by Jda Grützmacher . 25. (S. -6. 25.)

English Mission in Chicago: From Chicago: k. I. E. A. Müller v. d. Gem. 8. 60 u. Wwe. Kriedemann 1.00, k. Pardieck v. L. H. 5.00, l>. Dietz' Gem. 8.00 u. P. K. Schmidt of N. N. 1.00. (S. -23. 60.)

English Mission to Madison, Ill: By Kass. Chas. Spilman at Baltimore, Md., 3. 55.

Jewish mission: from J. B. and wife in Bloomington 1.00, by Chas. Link, part of the Missionsfcoll. of d. Trinitatis congreg. in Springfield, 10 00; from Chicago: 1>. Succop v. Reinh. Gahl 2.00. P. K. Schmidt v. N. N. 1.00 & P. J. E. A. Müller v. Wwe. Kriedemann 1.00. (S. -15.00.)

Emigrant Mission to New Dork: by J. B. and wife in Bloomington 1.00 and by Chas. Link, Theil. of Mission Fcoll. from Trinity Cong. in Springfield, 10.00. (S. -11.00.)

Gentile Mission: By Chas. Link, part of the Missionsfestcoll. by the Trinitatis congregation in Springfield, 10.00, P. Succop in Chicago by Reinh. Gahl 2.00, P. Schuessler in Joliet by A. O. 1.00, P. Sapper in Bloomington by Mrs. Haugh . 25; from Chicago, P. Pardieck by L. H. 5.00, P. J. E. A. Müller by Wwe. Kriedemann 1.00, and P. K. Schmidt by N. N. 1.00. (S. -20. 25.)

Mission in Cuba: Fr. Werfelmann in Chicago v. N. N. 10.00.

Support fund: Coll. v. d. Gemm. d. k?.: W. C. Kohn in Chicago 10.06, Riedel in Cayuga 3.00, Wunder in Chicago 28. 75, Wockenfuß in Dwight 6. 50, Beil in Conant v. d. Dreieinigk.Gem. 5 00, Grörich in Conant, Harvest Fcoll. 4 50, Hornung in Sadorus 7.00, Kolb in Stewardson 6. 36, Schroeder in Squaw Grove 8 55, Steege in Dundee 14.00, Bvde in Ash Grove 9. 50, Landeck in St. Paul 17 00, Wehrs in Glenview 4. 40, Herrmann at Nokomis 11. 16; Thanksgiving & Other Coll. by the Ut':. Wagner at Decatur 4. 46, Dorn at Pleasant Ridge 5. 53, Schroeder at Chicago Heights by St. Paul Parish 5 30 & by the School Comm. 4. 52, Früchtenicht at Elgin 10.00, Tappenbeck at Chapin by St. Baulus Parish 4 00, Th. Kohn at Chicago by St. Marcus Parish 12. 70, Feddersen at Bethalto 3. 73, Huxhold in Havana 3. 23; v. Gemm. in Chicago dch. d.: Wunder v. A. Thiede 2.00, Feiertag 4. 50, Uffenbeck 6. 20, J. E. A. Müller 19. 50, Lochner 7. 41, Engelb.echt 16.00, K. Schmidt 25. 38, Wagner 15.00 u. von F. Nathanson 1.00, Hölter 26.00 and Coll. bei Gresens Lübkes Hochz., 5. 65, by P. P. N. Feddersen, Bethalto, 4.00, l'. Brockmann of Okawville Specialconf. 13.00 Aug. Jaschob of d. Imm.-Gem. in Batavia 2.00, k. Wehrs in Gilmeck, Harvestfcoll., 10. 40, of N. N. 1.00 & Mrs. Trusosinski 1.00, P. W. Hallerberg Jr. in Quincy 2. 50. (S. -411. 32.)

Students in St. Louis: For Alb. Dallmann by



k. A. E. Reinke, Coll. of the Gem. in Kewanee, 26. 71 u. ?. Kirchner's Gem. in Secor 18.00, dch. H. F. Rathe by the congreg. in Homewood for H. J. Oetjen 22.00. P. Engeibrecht in Chicago by women's congreg. for Ad. Engel 15.00. (p. -81. 71.)

College household in Springfield: crop fcoll. v. ?. Kühn's comm. in Staunton 9. 20.

Students in Springfield: By Chas. Link, part of missionary coll. of Trinity congregation in Springfield, 10.00, ?. Miracle in Chicago by women's ver. for H. Gehrke 5.00, 1*. Jben in Prairietown, Coll. at Dietzel-Buntes Hochz. f. W. H. Lash, 6. 45, f. H. Kolb v. P. Weisbrodt's Gem. in Mt. Olive 7. 50 & v. P. Kühn's Gem. in Staunton 8. 80, v. Chicago dch. ?. Pardieck v. Jüngl.- u. Jungfrver. f. F. Riedel 15.00 and ?. Hölter, Coll. at Grefens-Lübkes Hochz. f. Stud. Blödel, 10.00. (p. -62. 75.)

Wafchkassein Springfield: Prof. Simon v. Women's Club in Springfield 2.00.

College students in Milwaukee: For Theo. Blanken, Harvest Fcoll. by the congregation at Buckley, 19. 30 & Fr. Rabe's congregation at Warsaw 6. 10, Fr. Rabe at Warsaw by his congregation for Alf. Dörffler 5. 00. (p. -30. 40.)

Seminarians in Addison: by Praeses Succop in Chicago, income of the F. Meyer Foundation, 18. 50, Fr. Sippel of the congregation in Allens Grove 7. 51 and the congregation in Mason vity 1.08, Fr. Schroeder of the congregation in Willow Creek s. Alb. Sieving 4. 30. (p. -31. 39.)

For Hermann Kowert in Concordia, Mo.: ?. Mundt in Montrose, Coll. at Schultz-Müllers Hochz., 8.00.

Deaf and Dumb Institution in North Detroit: P. Sapper in Bloomington v. Gust. Ehrlich 5.00 & P. K. Schmidt in Chicago v. N. N. 1.00. (S. -6.00.)

Deaf and Dumb Mission: ?.GrosseinOakParkv.Bertha Gotsch 1.00; from Chicago: Fr. Succop of Mrs. F. Buchholz 1.00, Fr. Werfelmann's Gem. 30.00, Fr. Pardreck of L. H. 5.00, and Fr. J. E. A. Mueller of Wittwe M. Kriedemann 1.00. (S. -38.00.)

Parish in Lyons, Tex.: P. Schroeder from the parish in Squaw Grove 12.00 a.m. and by himself 8.00. (S. -20.00.)

Congregation at Deer Park, Wis. v. Wwe. Pilgrim 2.00: P. Wagner at Chicago.

Congregation in Woodstock, Ill.: P. Engelbrechts Congregation in Chicago 17. 25.

For burned Lutherans in Wisconsin: from I. B. & wife in Bloomington 1.00, P. Plehn in South Litchfield v. Mrs. A. N. 2.00, B. Schneidewind 2.00, Mrs. N. N. . 50, Bro. Drewel 1.00, N. N. . 50, and Herm. Drewel . 50, ?. Bünger in x?amel v. N. N. 1.00, P. Zapf in Melrose Park by H. Weiß 4.00 and N. N. 1.00, P. Weisbrodt in Mount Olive v. N. N. 1.00, P. Hempfing in Wenona by G. Reh, Leop. Martin & Ed. Strauch each 1.00, Mrs. Th. Uebler, Alb. Pufahl, Emil Strauch & F. Chr. Krüger each . 50, F. Beckmann, R. Missal & Joh. Benken each . 25, P. Sappers Gem. in Bloomington 31. 16, ?. Engelbrecht in Chicago v. s. Gem. 17. 25 u. H. Hardtke 1.00, Coll. of P. Brauer's Gem. in Bescher 9. 73 and P. Schwanke, Danktaacoll. of d. Bethlehem's Gem. in Hensley Tp., 2. 60. (pp. -81. 99.)

Children's Friend Society in Milwaukee: ?. Bartling in Austin from Mrs. N. N. 1.00.

Orphanage in Des Peres, Mo.: Harvest foll. of?. Bünger's congreg. in Hamel 12. 75 and P. Werfelmann's congreg. in Strasburg 14. 25. (S. -27.00.)

Home for the Aged in Arlington Heights: P. Hölter in Chicago v. Women's Ass. 11. 50 & P. Frederking's comm. in Grand Crossing 3. 85. (p. -15. 35.)

Orphanage in Addison: -63. 67 u.-266. 10. (p. -329. 77.) NU. Treasurer G. Ritzmann acknowledges the individual items.

Establishment of a mission school in London: ?. Hölter in Chicago, Coll. at Gresens-Lübkes Hochz., 5. 50.

Church building fund of the Illinois Di st rict: Dch. Chas. Link, part of the Mission Fund from Trinity Parish in Springfield, 10.00, by F. W. Graue, Coll. on Thanksgiving Day from?. Molthan's parish in Hinsdale, 4. 65, by H. Bolte, Thanksgiving Day Fund from Concordia Parish in Geneseo 9.00, and Dch. H. Koboldt by P. Zagel's St. John's congreg. in Effingham 7.05. (p. -30. 70.) Total: -1699. 70.

NL. In "Lutheraner" 23 read under Saxon and Hermannsburg Free Church: from the congregation in Washburn (not Wenona) -2.00 u. 1. 74.

Addison, Ill, December 3, 1898.

H. Bartling, Kassirer.

Incoming to Kansas District Coffee:

Inner Mission: Gemm. der?...: Arkebauer, Stuttgart, -8 00, Tews, Olpe, 27.00, Westphal 78. 28, Brewer, Claflin, 21. 15, Rice Co. 16.00, Storm 63. 97, Keller 40.00, Möller, Chepstow & Winklers Mill, 21.00, Bräuhahn 66. 25, Roglitz, Albert, 36 60, Eggert 58. 64, Krenke, Argonia, 15.00, Tews, Leroy, 10 50, Eggert, Vassar, 9. 13, Ramelow 15.00, Stemmermann 21.00, Arkebauer, Germantown, 4.00, Polster 15.00, Storm 9.08, Obermowe 55.00, Jüngel, Onaga, 6. 75, Brauer, Ellinswood, 20. 50, M. Senne, Wathena, 33. 50, Voß 12. 30, P. Häfner of Younglings in Lincolnville 10.00. ?. Cousin of Mrs. R. Th . 50. P. Hoyer 2.00. By teachers Bergmann, Hochz. Krückenberg-Bockelmann, 5. 50. P. Knies v. N. N. 1.00. P. Wein, Hochz. Dettke-Müller, 5.00. P. Cousin by Fr. Dellfelder 1.00. P. Müllers Parochie 38. 25. ?. Kauffeld by Ernst Taedmann 1.00. Dch. D. Stamm v. d. Gem. in Pittsburg 5.00. P. Telle v. Geo. Göbel 2.00. By W. Schaaf v. d. Gem. at Bern 4.00. (p. -738. 90.)

Students from Kansas: P. Storm, Hochz. Klinkermann Hein, 2nd 28th P. Lüssenhop v. J. P. Baden 5.00, H. Henry Dittmer 1.00, H. Engelken Jr . 50, Peter Klindworth . 50. (S. -9. 28.)

Deaf and Dumb Mission: ?.Kleinha 's'Gem.,Dubuque, 50. 55. Fr. Lüssenhop v. J. P. Baden 2.00. Fr. Knies v. N. N. . 25. P. Knief's children: M. . 15, A. . 15 and E. . 12. ?. Kleinhans' Gem. of Lincoln Tp. 12.00. (p. -65. 22.)

Field preacher: P. Kellers Gem. 5.00. P. Hoyer 1.00.
?. Lüssenhops Gem. 10. 20. (p. -16. 20.)
Negermission: Gemm. d. ??.: Telle 2nd 50th, Möller, Chepstow, 8th 94th, Bräuhahn 10th 00th, Ramelow 14th 00th, Stemmermann 10th 00th, Arkebauer, Germantown, 3rd 85th, Stuttgart 6th 50th, Hahn, Lincoln, 13th 60th, Shady Bend 4th 00th, Wendt 11th 25th. P. Zehender's Schoolk. 3. 66. P. Gräbner of Mrs. S. S. 1.00. Schoolk. in Telle v. G. Goebel 1st 00th. P. Jacobs Sunday's 1st 00th. P. Fischer's Sunday's, Hiawatha, 4. 30. (p. -90. 94.)
Widows' and orphans' fund: Gemm. der??: Frese 3 50, M. Senne 2. 35, Polster 7. 92, Keller 9.00, Frese 5. 65, Drögemüller 9. 50, Pennekamp, Bremen, 15.00, Kleinhans, Lincoln Tp., 10. 50, Keller 1.00, Landgraf, Oberlin, 26. 50, Schmid, Alma, 12.07, Voß 12. 30. Kassirer Groß 85.00. ?. Lüssenhop . 75. p. M. Senne v. J. Krüggel 1.00. p. Vetter v. Fräul. L. Stolp 1. 38. P. Lüssenhop v. J. H. Dittmer . 50, Mrs. Jocken Cohrs . 25. (S. -202. 51.)
Parish at Morganton, N. C.: P. Eggert's parish, Topeka, 8. 45. P. Lüssenhop's parish 2.00. (S. -10. 45.)
Parish in Alexandria: P. Eggerts Gem. 8. 45. ?. Lüssenhop 2.00. (p.-10. 45.)
Kansas District Building Fund: P. Hoyers Gem. 14. 15. Pupils at Winfield: P. Krenke's Gem., Argonia, 2. 94. ?. Hoyers Gem. 8.04. P. Lüssenhop of H. Henry Dittmer 1.00. (S. -11. 98.)
Jewish Mission: P. Kauffeld's Gem. 4. 95. P. Lüssenhop's Gem. 6. 20, v. J. H. Dittmer . 50. P. Oesch's Gem. 2. 50. (p. -14. 15.)
Orphanage at Fremont: P. Kauffeld's Gem. 2. 65. Dch. E. Petermann v. P. Westphal's Gem. 9. 12. (p. -11. 77.)
Synodal treasury: Gemm. d. ??.: Ramelow 8.05, Schmid, Alma, 7 27, Hafner 11. 50, Vetter 8. 45, Westphal 9. 57, Hoyer 9. 24, Oesch 8.00. P. Frese v. H. Lindhorst 1.00. Travel money refunded 7. 65. (P. -70. 73.)
Students at Fort Wayne: Fr. Senne, Block, Hochz. Bro. Gerken, 11.00.
Heathen Mission: Fr. Sennes Gem., Wathena, 1.00.
Needy in Wisconsin: N. N., Leavenworth, 3.00. P. Landgrafs Gem. 10.00. (S. -13.00.)
Saxon Free Church: P. Menckes Gem. 7. 31.
Emigrant Mission: Fr. Hellweg's parish, Hillsboro, 5. 11.
Pupils in Milwaukee: P. Oesch's Gem. 1.00.
Total: -1306. 81.
Leavenworth, Kans. December 1, 1898.
H. F. Oelschlager, Kassirer.

Income to the Michigan district treasury:
(November.)

Synodical: Jackson -13. 40. Redman 4. 66. Lake Ridge 3. 77th Whittaker 1. 25th (S.-Aug. 23).
General building fund: Frankentrost 2.00.
Heathen Mission: Fr. Meinecke's comm. 5.00. Fr. Woldt's comm. 5. 25. Amelith 15. 50. (S.-25. 75.)
General English Mission: Fr. Meineckes Gem. 5.00.
Deaf and Dumb Mission: Frankentrost 8. 77.
German Free Church: Frankenmuth, Hochz. Herzog-Stern (f. d. Gem. in Berlin), 6. 50.
Negro Mission: Fr. Umbachv. J. F. A. 2.00, by Miss R. G. 1.00, by Teacher Barthel's school coll. 1 25. Tawas City, a. the mission coll., 5. 50. Jda 10.00. youth coll. in Mt. Clemens 5.00. Arcadia 12. 25. Marion Springs 2. 11. Fr. Arendt by Mrs. Hofer, Sr. 2.00. Teacher Rieß's school coll. 2. 15. New Boston, mission coll, 5.00. Utica (? . Schöch) 5. 50. Three Rivers & Centerville, Reformation Coll, 4.00. P. Hagens Gem. (lecture by P. Kretschmar) 23.00. River Rouge 3. 60. Monitor 6.00. Bay City 16. 12. Amelith 7. 81. Millers 9. 73. Petersburg 4.00. P. Berner v. F. Jalm 1.00. P. Meinecke's Gem. 10.00. Frankenmuth 56. 17. Teacher S. Riedel's School 4. 18. ?. Umbach v. Mrs. G. Z. . 50th N. Detroit 3.00. Saginaw W. S. 28th 85th, v. Wwe. Fr. Holl 2.00, v. Mrs. M. Blank . 50th Richville 15 60th Burr Oak (f. d. comm. in Gold Hill, N. C.,) 4. 18th N. N. in Frankenlust . 25. armada 1. 15. P. G. A. Bernthal v. etl. Gl. 3. 75. Leland, Reformation coll., 6. 75. Good Harbor 2. 65, by W. Schlüter . 50. teacher Regener's school 2. 81. lenox 6.00. Muskegan: Aug. Reetz, J. Ahnefeldt each 1.00, E. Gall, F. Rohde, C. Fuhrmann each . 25, W. Neumann . 50, F. Eichelberg, F. Lorrugel each . 20, H. Lindemann . 10, Women's Ass. at Sebewamg 5.00. Wwe. N. N. at Richville 5.00. (S. -291. 61.)
Negro School in Salisbury:?. Heid v. d. Schulk. 1. 72, v. F. W. Nuhs. 25. (S. -1. 97.)
Jewish Mission: Monitor 3.00. P. Meineckes Gem. 3. 51. (S. -6. 51.)
Pilgrim House in New York: P. Gräbner v. Mrs. S. S. 1.00.
Inner Mission: Lansing 6.01. Sebewamg 24. 59. ?. Umbach of J. F. A. 2.00. Tawas City 4 60. Jda 20.03. Frankentrost 7. 55. Frankenmuth 30. 31. New Boston, Missionsfcoll., 10.00. Amelith 9. 52. P. Meinecke's Gem. 20.00. Alps" 4 45. Jak. Deeg in Sebewamg (bequest) 50.00. Mt. Pleasant 2. 70. Midland 1. 50. Tp. Merritt 6 70th Saginaw W. S. 24th 39th P. Fackler v. L. Schneider 3.00th Reed City 7th 80th (S.-235th 15th).
Support fund: P. C. L. W. 1. 50. teacher Dammes 2.00. H. P. 3.00. P. S. 1.00. New Boston, missionary festival coll., 2 38. H. R. P. R. 3.00. ?, gravedigger v. Mrs. S. S. 1.00. P. Partenfelder, thank offering v. Mrs. C. Gauderer, 1.00. ?. J. H. 5.00. P. Meineckes Gem. 6. 73. P. H. C. K. 3.00. I. F. M. in Frankenmuth 2.00. P. C. Zi. 5.00. P. G. A. Müller, Hochz. Zier-Scherte!, 5. 11. P. Schatz' Women's Club 10.00. Jda 6.00. Adrian 10.00. P. J. L. H. 2.00. Port Hope, Hochz. Scherret-Finkel, 5.00. P. E. B. 5.00. (S. -79. 72.)
Deaf and Dumb Institution: Fr. Claus' Gem. (f. poor pupils) 5.00. Fräser, Hochz. Ritzmann Reifert, 10.00. Fr. Andres v. Frauenver. 5.00. teacher Schnutes School. 40. p. Gräbner of Mrs. S. S. 1.00. p. Hanselmann, Hochzt. Kaufmann

Hanselmann, 6. 14. Jda 3. 19. Waldenburg (? . Böhling) 11. 25. (S.-41. 98.)
Home for the aged in Monroe: Monroe(Nov.)5.00. P. Claus' Schoolk. 12. 70. P. Wilson's Schoolk. 4. 75. Teacher J. Frank's Schoolk. 3.00. Steiner (Aug. to Oct.) 12.00. P. Dümpling's Gem. 10.04. Teacher C. Hahn, Lincoln, 13th 60th, Shady Bend 4th 00th, Wendt 11th 25th. P. Zehender's Schoolk. 3. 66. P. Gräbner of Mrs. S. S. 1.00. Schoolk. in Petersburg 2. 25. Teacher Sebald's Schoolk. 3.00. Dch. E. Bicking a. d. Mittl. District 50.00. school k. in Reed City 2. 25. P. Tresfelts Gem. (Oct. to Dec.) 6.00. teacher Nein's school k. a. etl. member. 6. 50. ?. Hüglis Gem. 20. 93. teacher Hahn's school, Sebewamg, 6. 57. Ruth 3.00. Petersburg 10. 83. (p.-163. 48.)
English Mission in Michigan: P. Gräbner v. Mrs. S. S. 1.00.
Students from Michigan: Waldenburg (? . Böhling) 6. 55. Mt. Clemens 6.00. P. Gräbner v. Mrs. S. S. 1.00. Petersburg 4. 25. Waltz 8. 50. Jonia 4. 65. Grand Rapids 13. 62. ?. Tresfelt's Young Frver. 12. 77. Monitor 16. 50. New Haven 2. 40. P. Fackler v. N. 5.00. Benona 3. 95. (S.-85. 19.)
Students in St. Louis: Fr. Gräbner v. Mrs. S. S. 1.00. Fr. Hagens Jungmänner- und Jungfrver. for W. Moll 20.00. Frauen- u. Jungfrver. in Hermannsau f. J. Salvner 5.00, Hochz. Schnitzer-Löfel in Frankenmuth for dens. 5.00. (S. -31.00.)
Studentsin Springfield: Frankenmuth, Hochz. WolfMoßmer f. O. Stamm, 6.00. Port Hope f. dens. 10.00. (S. -16.00.)
Student at Addison: Frankenlust f. E. Wendt 6. 45.
Orphanage in Wittenberg: Waldenburg (? . Böhling) 10. 75. Roseville 5. 29. P. Kuchles Schulk. 4. 32. (p. -20 36.)
Orphanage at Addison: Roseville 5th 29th P. Heid's Schoolk. 2nd 56th (p. -7th 85th).
Orphanage at Des Peres: P. Umbach by J. F. A. 1.00, by J. C. L. 5.00. (S. -6.00.)
St. Clair parish: Traverse City 4. 46. Mount Clemens 31. 85. P. G. A. Bernthal's comm. 10.00. P. Claus' women's comm. 17. 24. P. Schatz's Gem. 16.00. Reed City 8. 15. Monitor 6.00. Saginaw O. S. 20.00. H. Holzhausen at Maple Grove . 50, H. Korf, H. Oldenburg and C. Korf that. 1.00 each, Bro. B. Luder . 25, St. Joseph 5.00, Richville 11, 80, Macomb 4, 64, P. Tresfelts Gem. 15, 45, Frankenlust 8, 40, ?. Huegli's congregation 59. 45. P. Huegli's women's soc. (f. altar decorations) 5.00. Leland, Harvest Fcoll., 6.04. Good Harbor 3.00. Frankenmuth 48. 31. (p. -284. 54.)
Port Huron Parish: Mt. Clemens 10. 50. ?. Claus's Gem. 15. 73. Steiner 9. 50. Monitor 8.00. Saginaw O. S. 7. 25. Riley 7.00. St. Joseph 5.00. Frankenlust 12. 48. ?. Meinecke's Gem. 17. 78. New Haven 3. 25. P. Dümpling's Gem. 7.00. (S. -103. 49.)
Field preacher: Richville 7. 10.
Church Building Fund of the Michigan District: Ruth 5.00. Monroe (House Coll., 2nd Sendg.,) 7. 25. P. Gräbner of Mrs. S. S. 1.00. Sebewaing 19. 80. (S. -33.05.)
Needy in Wisconsin: St. Joseph 1.00. C. Wischow 1.00. Bro. Werner in Port Oneida . 50. Of the women in Frankenmuth 10.00. J. C. L. in Sebewaing 5.00. Benona 3. 55. Mrs. Bro. Behm in Grand Haven 1.00. (S. -22 05.)
Concordia Seminar in St. Louis: Dch. J. Nüchterlein, bequest from Andr. Lämmermann from Frankenmuth, 1000.00.
Orphanage zum Kindlein JEsu and Lutheran Hospital in St. Louis: Dch. J. Nüchterlein, bequest from Andr. Lämmermann from Frankenmuth, 1000.00.
Total: -3516. 60.
Detroit, December 1, 1898. G. Wendt, Cassirer.

572 Wolou ^V6.

Revenue into the Minnesota and Dakota District coffers:
(Conclusion.)

Synodal treasury: Gemm. d. ??: C. Maaß, Blue Earth City, 3. 75, Friedrich, Waconia, 10.00, Erthal, Atwater, 7. 10, Robert at Arlington 6. 70, Röcker at Springfield 4. 25. (S. -31. 80.)
Jewish Mission: Pres. Pfotenhauer, Hamburg, in the Klingelb. gef. 5.00. P. Hertwig's congregation, Gaylord, 2. 50. P. Schlüter's congregation, Fulda, 8. 20. (S. -15. 70.)
Orphanage at Wittenberg: Gemm. d. ??.: Beck at Bellingham, 6. 55; Frederick, Waconia, 3.00; Schulenburg, Owatonna, 12. 50; A. Brauer, Freeman, 2.00; Robert at Arlington, 3. 75; Pres. Pfotenhauer, thank offering from Wm. Franke, 1. 50, P. Rosenwinkel, high: Hasenbank-Pleper, 5. 30. ?. Hannemann v. etl. Gl. in White Lake 3.00. P. H. Meyer, Hochz. Lührke-Ludwig, Mayville, 6. 65. (p. -44. 25.)
Field Preacher's Fund: Gemm. d. ??: Sell, S. Branch, 5.00, Th. Rolf at Crow River 3. 91, Frederick, Waconia, 7. 75. ?. Steinmeyer of etl. Gl. of Gem. at Worthington 4. 15, at Little Rock Tp. 5. 85. P. Horst 50. (S.-27. 16.)
Heathen mission: Gemm. d. ??.: Hertwig, Gaylord, 2 50, Kleweno & Bode dch. P. Bode 5.00, Pfotenhauer, Hamburg, 5.00, Lange, Hay Creek, 5. 67. mission coll. d. Gemm. d. ??.: Destinon, Crown, 10.00, Krumsieg, Farming, 5. 18. (p. -33. 35.)
Pupils in Milwaukee: P. Horst's Gem., Courtland, for Hermerding 15.00. P. Rosenwinkel, Hochz. Rubert-Stabenow, for J. Rosenwinkel, 4.00. P. E. Mueller's Gem., Town Posen, for P. Schlemmer 4.00. (S. -23.00.)
Students in St. Louis: P. Baumann 1.00. ?. Horst v. L. Fitzner for Lüssenhop 2.00. (S. -3.00.)
Seminarians in Addison: P. Becker, Hochz. FischerUlrich for L. Sippel, 6. 20.
Pupils in St. Paul: P. E. Müllers Gem., Town Posen, for J. Klausler 3. 73. ?. Grohs Gem., Perham, for Wm. Brandt 16.00. (S. -19. 73.)
Free Church in Germany: P. Baumann 1.00.
Free Church in Saxony: P. E. RolfsGem., Hollywood, 5.00.

Hermanssburg Free Church in New Zealand: k. A. Brauer's congregation, Freeman, missionary coll., 71.07. P. E. Rolfs congregation, Hollywood, 2.00. (p. -73.07)
Danish Free Church: P. E. Rolfs Gem., Hollywood, 2. 80.
Deaf mute mission: P. Zitzmann's congregation, Morris town, MissiouSfcoll., 10.M. Pres. Pfotenhauer's congregation, Hamburg, 5.00. P. Horst v. Brandes 1.00. By P. A. C. Reinke in ähicago from St. Paul, Minn., 2. 54. (S. -18. 54.)
Emigrant Mission: Pres. Pfotenhauers Gem., Hamburg, 5.00.
Church Building Fund: Fr. Horst v. Mother Wenholz, Courtland, 1.00. Fr. Richter's congregation, Unity, part of missionary fund, 5.00. (S. -6.00.)
Household fund in St. Paul: P. Frey's Gem, Fairmont, 7. 60.
Gem. in Ashton, Nebr.: P. Richter's Gem., Unity, 5.00.
Chapel at Dry, N. C.: teacher M. Kirsch's pupils, Faribault, 3rd 80. St. Paul, Minn, Nov. 1, 1898.

Theo. H. Menk, Kassirer.

Income to the coffers of the Eastern District:

Synod treasury: comm. of kk.: Ebendick Sr.-9. 80, Biewend 15 00, Lauterbach, Pine Hill, 1. 90, Praeses Brand 10.00, Senne 27. 35, Fleckenstein 3.07, Kretzmann 10.00, Bröcker 33. 63, Birkner 25. 28. (S. -136.03.)
Progymnasium: Gem. in Union Hill 8. 65. Gem. Pres. Brands 15 53. (S. -24. 18.)
Progymnasium building fund: P. Senne from Wwe. Altemoos 25.00, N. N. 2. 50. P. O. Hanser of N. N. 1.00. St. Andrew's Parish, Buffalo, 23. 35. commm. P. Kretzmans 41.00. Gemm. d. kk.: Weidmann 4. 80, Ebendick sen. 9. 80, Stutz 60. 25, Henkel 2l.00. P. Halboth v. some Gemgl. in Accident 8. 75. Dch. P. J. tz. Sieker 8.00. Shares 25.00. (S. -230. 45.)
Emigrant mission in New Dork: Kassirer Wendt 19.09. Gem. P. Henkels 6.00. Gem. P. Kochs 4.08. (S. -29 17.)
Emigrant Mission in Baltimore: KassirerWendt 19.09.
Inner Mission: Gem. P. Biewends 1.00. J. Riehl, Cumberland, 5.00. Missionfcoll. d. Gem. P. Millers 8. 31. N.N. 2. 50. (S.-16. 81.)
Inner Mission in the East: Fr. Senne v. Wittwe Altemoos 2.00. Fr. O. Hanser v. FrI. E. Baumeister . 50th Imm.Gem., Buffalo, 5. 11. mission coll.: Gem. in Brooklyn 100.00, Fr. Brunn's Gem. 30.00, Gem. Fr. Lührs 15. 15, Gem. k. Millers 8 31, Gem. in Buffalo (nachtr.) 12.00. Gem. of kk.: Schild 13. 64, Sander, Otto, 25. 71, Little Valley 9. 63, Hamm 8. 12, Maltes, County Line, 4 50, Biewend 11 25, Hein 17. 90, White Plains 4. 50, Lauterbach, Glen Savage, 1. 50. Pres. Brand v. Aug. Braun 2.00, Mrs. J. Reisager 5.00. Missions!!! d. Gem P. Mönkemöllers 2. 50 E. Felder, Baltimore, 5.00. J. Riehl, Cumberland, 5.00. Dch. P. J. H. Sieker 7. 60. P. Bröcker v. N. Schwartz 10.00. Thanksgiving fcoü. d. Gem. in Dunkirk 2. 50. (p. -2^9. 42.)
Heathen Mission: P. Senne v. J. Henne . 60th P. Kästner v. K. H. Stephan 5.00. Gem. P. Biewends 2. 25th Missionfcoll. d. Gemm. in Brooklyn 25.00. Praeses Brand v. A. Braun 1.00. E. Felder, Baltimore, 2.00. J. Riehl, Cumberland, 5.00. P. Vermiede by N. N. 1.00. N.N. 2. 50. (S -44. 35.)
Negro Mission: Fr. Senne by Wittwe Altemoos 12. 50. St. Paul's congregation, Martinsville, 10.00. Fr. F. Brand by J. Ehrlinger 1.00. Fr. Schild by Mrs. G. 1.00. Fr. Sander by I. Langhans . 50. P. Hochstetter, s. on a high rate and from several members, 4. 85. l*. Michel from several parishioners 5.07. P. F. Brand from J. Ehrlinger 5.00, from young people 10.00, teacher Schmidt's schoolchildren 6. 18. Mrs. E. Lange l.00. Birthday coll. from H. W. Lange's daughter 4.00. Dch. P. K. Walz 10.00. E. Felder 5.00, 2.00 for P. Lankenaus Negro. N. N., Great Belt, 6.00. J. Riehl, Cumberland, 5.00. Dch. P. J. H. Sieker 14.00. P. Senne by A. Blanck 1.00. P. Restin by Mrs. J. Williams 10.00. P. Vermiede v. etl. Gemgl. 2. 50. k. Henrys Dreieinigk.-Gem. 2. 48, St. Joh.Gem. 2. 88. missionary coll. of the Gem. Fr. Brunns 11. 33. Fr. Bröcker of etl. Gemgl. 53. 17. Gemm. of the kk.: Henkel 5. 25, Schulte 2. 25, Koch 5.00, Biewend 6.05, Mönkemöller 5.00, Halboth, Accident, 9. 50, Cove 5. 35, Birkner 14. 17, Chapel building rn Dry, N. C.: Women's Ass. d. St. Paul's parish, Baltimore, 15.00. k. Shield of Mrs. W. 2.00. p. Kuehn of s. Confirm. 4. 85, Emilie Kuehn . 45. p. Sander v. st Schulk. 2. 30. (p. -263. 65.)
Jewish Mission: Kass. Wendt 2.00. Gem. P. Henkels 5.00. Mrs. E. Lange 1.00. Missionfcoll. of the Gemm. in Brooklyn 10.00. Dch. P. Walz 10.00. E. Felder 5.00. k. Birkner v. FrI. N. N. 1.00. (S. -34.00.)
English Mission: Dch. Fr. J. H. Sieker 10.00.
English Mission in New Dork: Missionsfcoll. d. Gem. P. Luhrs 15. 15. Dch. P. J. H. Sieker. 50. (S. -15. 65.)
English Mission in Harrisburg: Gem. P. Heins 2.00.
English school in Madison, Ill: Teacher List 2.00, v. s. School C. 1. 55. (p. -3. 55.)
Mission in Wall: P. F. Brand v. L. Nieländer 5.00. Gem. P. Heins 5.00. (S. -10.00.)
Mission in Brooklyn: Missionfcoll. of the Gemm. in Brooklyn 16.00.
Mission in New Dork: Sunday Mass of the congregation P. Schoenselds 10.00. Dch. P. J. H. Sieker 10 50. (S.-20. 50.)
Field preacher: E. Felder, Baltimore, 2.00.
Latvian Mission: Missionary coll. of the congregation in Brooklyn 10.00. By Fr. Walz 10.00. E. Felder 2.00. St. Paul's congregation, Baltimore, 7. 25. Dch. P. J. H. Sieker 3. 50. P. Kühn, ges. by Miss. E. N., 1. 60. P. Birkner by 3 Gemgl. 3.00. Gem. P. Koenigs 7.00. N. N. . 50, N. N. . 50. comm. P. Biewends 1. 45. comm. P. Herings 7.00. (p. -53. 80.)
Slovak Mission: Miffionsfcoll. of congreg. in Brooklyn 10.00. St. Paul's congreg., Baltimore, 7. 25. E. Felder 2.00. Martini congreg., Baltimore, 13. 60. (S. -32. 85.)

Mission to Cuba: Gem. P. Keyls, New Fane, 2 82.
Lutheran Free Church in Germany: Gem. k. Ebendicks sen. 6. 20. E. Felder, Baltimore, 5 00. (p. -11. 20.)
Relief fund: comm. of kk.: Biewend 10.00, Schulze 10.00, O. Schroeder 9. 66, Muller, Brady, 6.00. comm. in Unionville 4. 58, Depew 1. 25. redemption: Trinity Comm., Springfield, 35.00. (p. -76. 49.)
Departed Wisconsin: E. Felder, Baltimore, 2.00. D. M. 2.00. P. King v. K. 1. 50. P. Busse by A. Dihlmann 5 00, F. Hofmann 5.00. Imm.-Gem., Baltimore, 5.00. P. Miller v. N. N. 1.00. G. Winneberger, Philadelphia, 15.00. P. Restin v. Mrs. J. Williams, 5.00. P. Birkner v. E. Maier, 1.00. (pp. -42nd 50th).
Chapel building in Harrisburg: Virg. of the comm. Fr. Walkers 25.00.
Parish in Rome: Gem. P. Bröckers 32. 50.
Morganton Township, N. C.: Comm. P. E. H. Fischer's 1. 25.
Tabor Parish, Buffalo: Bro. Peters 6. 28.
Parish in Medina: Fr. KleinS Concordia - Parish 2 00, St. Paul's Parish 1.00. Parish Fr. Ebendicks Sr. 5.00. Emm - Parish, Buffalo, 8. 18. Fr. Mueller's Parish, Paradise, 2.00. (S. -18 18.)
St. Louis students: Smallwood Sunday School, 10:00 a.m.; Triune Church, 3:00 p.m. for Fr. Henry. E. Felder, Baltimore, 5.00. St. Matth. congregation, NewDork, 20.00 for C. Schmivt, 10.00 for L. Lien, 25.00 for G. Huebner. (S. -85.00.)
Springfield students: k.Mönkemöller from etl. Gemgl. 7. 50 for J. Dürr. St. Matth. parish, New Dork, 20.00 for Friedmann. (S. -27. 50.)
Students at Fort Wayne: P. Gräßer v. Chr.Hagedorn 5.00, v. s. Frauenver. 10.00 for Kirchhöfer.
Students at Addison: E. Felder, Baltimore, 5.00.
Pupils in Neperan: Dch. P. J. H. Sieker 9 00 for A. Witt. Ruth-Guild d. Imm.-Gem., New Dork, 10 a.m. for L. Fleischmann. (S. -19.00.)
Poor students: Gem. P. Scholz' 7. 25. P. Michel, ges. a. d. Hochz. Cramp-Seelon, 2nd 15th Gem. at St. Johnsburg 3rd 39th, Lockport 3rd 95th, North Ridge 8th 80th, Hamlin 1st 30th Stud.Ver., Wellsville, 5th 63rd Gem. P. Restins 25th 00th (p. -57th 47th).
Mission to the Deaf and Dumb: Missionary coll. of the congregation in Brooklyn 10.00. Fr. Bröcker of several congregations 10. 50. (p. -20 50.)
Deaf and Dumb Institution: Mrs. E. Lange 1.00. Gem. k. Biewends . 50. E. Felder 5.00. (p. -6. 50)
Hospital in East New Dork: k.Ebendick sen. v.Mrs. K. Lamp 1.00. Dch. P. J. H. Sieker 22nd 42nd Gemm. in New Dork: Trinity St. 4.00, St. Lucas 8.00. Gemm. in Brooklyn: St.Paul 47.05, Imm. 7.00, St.Marcus 45.00. St.PaulsGem., Bayonne, 66.00. (S. -224th 47th).
Orphanage at West Roxbury: P. Hochstetter, ges. a. a Hochz., 2. 65. comm. P. Mal-es, Lake Road, 1. 50. E. Felder 5.00. Sunday sch. of comm. P. Schoenfelds 15.00. comm. P. Reinngers, Springville, 5. 50. pupils of St. Marcus comm., Brooklyn, 90.00. (S. -119. 65.)
Orphanage at College Point: k.sign of Wwe. E. Knaap . 50. by P. J. H. Sieker 19. 91. pupils of St. Marcus parish, Brooklyn, 178.00. (S. -198. 41.)
Orphanage near Pittsburg: Gemm. derkk.: Weidmann 10 30, Guckenberger 4. 25. J. Riehl, Cumberland, 5.00. (S. -19. 55.)
Support fund: k.Sennev.Wwe.Altemoos 12. 50. k. Reisinger2 00, Gem. in Mortons Corner 4.00, v. s. Schulk. 1. 50. O. H. . 25. Dch. P. Walz 10.00. e. Felder 5.00. k. Muller 2.00, Gem. in Punxsutawney 7.00. Gem. of kk.: Gräßer 23 00, Hanewinckel 13.00, Schulze 18.00, Sieger 5.00, Lauterbach, Glen Savage, 1. 45. (S. -104. 70.)
Total: -2382. 47.

Baltimore, November 30, 1898.

C. Spilman, Kassirer.

Proceeds to the Western District treasury:

Synod treasury: comm. derkk.: Ambacher in Wellston -5.00, Swan b. Millbrook 4 58, Brandt in St. Charles 6. 50, Imm.-Gem. in St. Louis 8.00. (S. -24.08.)
General Building Fund: P. Schrader's Gem, Manning, 5. 40.
Progymnasium at Concordia: P. Lehr's Gem., New Wells, 24. 75.
Inner Mission of the District: Fr. Ambacher's Gem, Wellston, 10. 90 and of S. Wellen 1.00. Fr. Brandt, St. Charles, of the Virgins' Association, see parish 17. 20 and of Teacher Wegner's pupils 2. 85. Fr. Ehlers in Norborne of H. N. 2.00. Parishioners: Meyer in Jamestown, part of the missionary coll. 8.00, Lehr in New Wells 10.00. (S. -51. 95.)
Field Preacher's Fund: Fr. Biltz in Concordia by H. Frecking. 50.
Mission School at Rock Spring: Imm.-Gem. in St. Louis 5.00.
Negro Mission: Gemm. derkk.: Walther, Babbtown, 7.03, Mießler in Prairie City 3. 10, Ludwig in Appleton 2. 16, Brink in Sweet Springs 7. 10, Gänßle in Coming 6.01, Biltz in Concordia 18. 50, Möller b. Mora, Thanksgiving coll, 10.00, Viets at Cole Camp 7. 50, Meyer at Jamestown, part d. missionary coll., 4. 15. P. Ehlers at Norborne v. N. N. . 50. k. Biltz in Concordia by H. L. jun. 1.00 u. by Mrs. F. . 50. k. Obermeyer in St. Louis by Mrs. N. N. 1.00. P. Schmidt in St. Louis by Mrs. Noack 2.00 and by Mrs. Hoge 1.00. (P. -71. 55.)
English Mission: P. Sachs'Gem. in St. Louis38.00. k. Janzow m St. Louis, Theil d. Coll. from H. Ellersieck's silb. Hochz., 6.00. (S. -44.00.)
Gentile Mission: Fr. Mießler's congregation in Prairie City 2. 32. k. Brandt in St. Charles, Thank Offering v. J. Rau, 1.00. (p. -3 32.)
Emigrant Mission: Fr. Biltz's Gem., Concordia, 4.00.
Unterstützungskasse: Gemm. d. kk.: Ahner in Kiel 4.00, Grefe in New Melle 7.05, Gaßner in Friedheim 5.00.



By T. C. Bangert v. d. Gem. in Lutherville 5th 80th (p. 821. 85th).

Orphanage at St. Louis: P. Schwans Gem. b. Millbrook 4. 58. P. Mießler at Prairie City, Coll. a. d. Hochz. Bracher-Fischer, Christmas present, 4. 15. P. Meyer, Gooch's Mills, Coll. a. d. Hochz. Lohse-Kaiser, 3. 68. P. Obermeyer in St. Louis from Miss Marie Diekmann for debt redemption 5.00 & from Mrs. N. N. 1.00. t>. Matuschkas Gem. in Lake Creek 10.00. Fr. Horst in Fort Smith v. Frauenver. for Schmidt orphans 10.00. (p. 838. 41.)

Hospital in St. Louis: l'. Pflantz' Gem. in Gordonville 4. 50.

Students in St. Louis: J. H. Tiemeyer, St. Louis, 50 00, "on the day of the silb. Hochz. as thanksgiving against God for the rich blessings he has showered on me and mine." P. Gänßles Gem., Corning, 5. 45. (p. 855. 45.)

Students in Springfield: Wm. Waltke, St. Louis, for P. & M. Dautenhahn 25.00.

Seminarians in Addison: Fr. Hitschen in Uniontown, Coll. a. d. Hochz. Hopfer-Franke for Joh. Huschen, 8.00.

Students in Fort Wayne: l'. Rösener's Gem. in Altenburg for C. Beyer 18.00 and for A. Lohmann 18.00 Kostgeld, Jünglingsver. der Gem. for A. Lohmann 10.00. P. Schmidt in St. Louis, Coll. a. Sauerwein's silb. Hochz. for Fr. Schröder, 5. 40. (p. 851. 40.)

Students in Milwaukee: P. Biltz' Gem. in Concordia for J. Mueller 7.00.

Pupil in Winfield: P. Janzow in St. Louis, Theil d. Coll. a. H. Ellersieck's silb. Hochz., 2. 25.

Studying orphans: k. Schmidt, St. Louis, v. Mrs. Katrinus 1.00, Miss Hoppe 1.00 and J. Junghans 5.00. (S. -7.00.)

German Free Church: ?. Zschoches Gem., Frohna, 14.00.

For the brethren in Wisconsin afflicted by forest fires: l'. Biltz's congregation in Concordia 11. 70 and from the Women's Assoc. 3. 30. congregation of the k?.: Pflantz at Gordonville 8.00, Ehlers at Norborne 9.00, Schmidt at Carrollton 26 00, Biets at Cole Camp 11.00. (S. 869.00.)

Mission in Bohemia: P. Gänßle in Corning v. N. N. 1.00. Total: 8539. 41.

St. Louis, December 3, 1898.

H. W. C. Waltke, Kassirer.
IS25ä 8t.

Entered the caste of the Wisconsin District-

(November 1898):

Synodal treasury: Gemm. d. k?.: Dorpat, Sheboygan, 86.00, Schlerf, Milwaukee, 14. 30, Kühle das. 30. 52, Löber das. 17 00, Seuel, Freistadt, 14. 61, Osterhus, Milwaukee, 7.00, Otto, Town Scott, 2. 65, Traub, Hancock (2 Gemm.), 5.00, Wolbrecht, Sheboygan, 19. 21, Wichmann, Cedarburg, 4. 25, Sprengeler, Milwaukee, 2 00, Baumann, Saliers, 13.00, Sievers, Milwaukee, 23. 15. P. Kühle v. W. Lüdtker 1.00. For P. C. J. Broders: l'. H. C. Müller v. Wwe. van Antwerp . 25. p. Daib, Jünger- u. Jungfrver.-Stiftungscoll., 10. 10.

Wichmann, G. and E. Bruß' silb. Hochz., 6. 70. P. Kühle v. Familie K. 2.00. (p. 8178. 74.)

Inner Mission: Gemm. of: Präger, Town Granville, 8. 64, Theel, Newton, 7. 85, Crystal Lake 3. 85, Traub, Hancock (Peter & Paul), 6.00, Luebkmann, Forestville, 4. 13, Kuring, Colby, 3. 18, Green Grove 1. 72, Braem, Augusta, 12.00, Rohrlack, Reedsburg, 22.00, Reuschel, Dilman, 3. 66. 1>. Kleinhans, Deer Park, Missionfcoll, 12. 23. l>. Kuechle v. F. Schmrdr 100, Wm. Liermann . 25. H. W. Brand, Milwaukee, by Mrs. W. Braun . 50. p. Bartling, Watersord, v. Louise Haß . 50. P. Kühle v. Mrs. Schabarum 1.00. P. Sievers, Milwaukee, by N. N. 1.00. (p. 890 51.)

Negro Mission: Gemm. d. k?.: Engel, Tigertown, 5. 20, Naumann, Glenwood, 3.00, Naumann, Woodville, 4.00, List, Wittenberg, 5.00, Duerr, Wayside, 1. 81, Huchthausen, Lorain, 12 50, C. A. Bretscher, Wausau, 13. 25, Schütz, Hilbert, 8.00, Matthes, Milwaukee, 12 00, H. C. Mueller, Hanover, 1. 58, Center 5.00, Hoffmann, Theresa, 5. 25, Tovt, Spencer, 6. 40, Schoenbeck, Borth, 1. 45, Schoenbeck, Auroraville, 4. 90, Wautoma 1. 45. Reuschel, Dilman, 4. 25, Bartling, Waterford, 7. 95, W. C. Schilling, Loganville, 9 56, H. A. Brandt, Lebanon, 18 65, Penalties, Watertown, 26. 35, Citizens, Sheboygan, 12.00, Naumann, Cecil, 5. 50, Traub, Hancock (Peter & Paul), 5.00, Wolbrecht, Howards, 9. 79, Rathjen, Otter Creek, 11. 70, Oetjen, Muscoda, 6. 25, Lätsch, Chippewa Falls, 6th 50, Luebkmann, Forestville, 2nd 65, Ohldag, Hurley, 3rd 64, Grothe, Reeceville, 5th 34, Lehmann, Amherst, 3rd 15, Daib, Merrill, 10th 10, Mueller, Westfield, 5th 00, Houses, Portage, 21st 00, Bäse, upper comm, 14. 50, lower comm. 9. 10, Bräm, Augusta, 4.00. P. Dorpat, Sheboygan, v. etl. Gl. 2. 50, l'. Fellen das. v. etl. Gl. 9. 30. k. Schlerf, Milwaukee, v. women's ver. 5.00, Fr. Kühle das. v. prot. nursing home 2.00. Körner, Janesville, v. H. Meier 1.00. Fr. Blumenkranz, Lucht-Zietlow Hoch,;, 5.00. Fr. H. C. Müller, Kroban-Jahn Hochz., 2.00. Fr. Strasen, Watertown, v. E-d. 4.00. P. Bürger v. Alb. Koehler 1.00, v. Chr. Hopper 2.00. P. Naumann, Cecil, v. N. N. . 50th P. Schlerf v. K. L. 2.00, P. Hahn 1.00 u. R. Hahn . 50. p. Wolbrecht by Mrs. Billmann 1.00. p. Wichmann, Cedarburg, by L. Laubenstein 2 00, H. Böhm 1.00, J. Schwede . 75 & Fritz Laubnäse . 25. k. Winter v. H. Wachendorf u. J. Wrede sen. each . 50, H. Müller 5.00. P. Baumann v. Fr. H. Raasch 1.00. P. Präger v. Fr. Helene Hasse! 1.00 and Mrs. Hasse! sen. . 50. Fr. Müller, thank offering from Mother Röske, 1.00. 1>. Sievers v. N. N. 1.00. For church building in Concord: Fr. Pröhl v. Mrs. Sanders 1.00. ?. Kühle v. Jungfrver. 10.00, by the pupils of the 4th class 1 26, by N. N. . 80. l>. Wesemann v. N. N. 3.00. (p. 8362. 13.)

Mission in London, England: P. Sievers v. N. N. 1.00.

English Mission in Milwaukee: P. Sievers, Milwaukee, v. N. N. 1.00.

Emigrant Mission: P. Dürr, Coll. in Wayside, 2.00. ?. Naumann v. N. N. 1.00. (p. 83.00.)

Heathen Mission: P. Sievers v. N. N. 1.00 u. X. 2.00. l P. Rohrlack v. N. N. 2. 50. (p. 85. 50.)

General Jewish Mission: P. Körner, Coll. in Janesville, 9.00. Reichmann, Coll. in Dilman, 6.00. P. Sievers, Milwaukee, v. N. N. 1.00. P. Bräm, Coll. in Bear Graß Creek, 4.00. (S.-20.00.)

Unterstützungskasse: Contributions of the?: Horn 3.00, Dorpat, H. C. Müller, Präger, H. C. Müller each 1 00, Lübckemann . 50. gemm. of kd.: Rathjen, Bonduel, 6 25, Treff, Hermansford, 8. 50, Siebrandt, Merrill, 5. 25, Horn, Port Washington, 3. 18, Seuel, Freistadt, 27 50, H. C. Müller, Hanover, . 28, Blumenkranz, Laval, 13th 25, Todt, Spencer, 2nd 20, Reuschel, Dilman, 1st 00, Schilling, Loganville, 14th 00, Reichmann, Dilman, 4th 50, Feustel, W. Bloomfield, 11th. 60, A. Pläß, Browns Corner, 3.07, Traub, Hancock (Peter & Paul), 5 00, Wichmann, Fredonia, 3. 50, Gericke, Granton, 4.00, P. Pläß, Ashippun, 8. 13, C. Schmidt, Stevens Point 3. 50, Praaer, N. Milwaukee, 9.00, M. Mueller, Coloma, Westfield, Deerfield, Springfield & Richford, 17.00, Schlerf, Milwaukee, 16. 78, Hudtloff, MartiniGem, 4. 37, Johannes Gem. 2.07, Ebert, Berlin, 4.00, Sprengeler, Milwaukee, 42. 65, Bräm, Bear Graß Creek, 4.00, Duerr, Wayside, 5. 69, Kuechle, Milwaukee, 17. 68, Wesemann, Grafton, 14. 67, Kuechle, Puls-Detmanns Hochz., 2. 35. P. Osterhus, a. d. general benevolent fund, 200.00. H. Siebrandt, Wisconsin Valley Pastoral Conf., 11.00. P. Sprengeler, Milwaukee Professors. dd.-Conf., 10.00 & 10. 65. teacher Ahrens v. etl. teachers d. Milwaukee Conf. 6. 20. P. Hähnel, Mayland Otto Hochz., 7. 50. P. Osterhus v. H. Heinzen 2.00. (p. -519. 82.)

Students in St. Louis: For J. Elbert: d. Strasen, Jiten-Semmann Hochz., 13.00, t>. Kuchle v. Jungfrver. 5.00, k. Naumann, Coll. d. Gem. in Saliers, 2nd 53rd For V. Selle: k. Bretscher, Drews Kleeberg Hochz., 12.00. (S. -32. 53.)

Students at Springfield: d. Schönbeck, Coll. at Auroraville & Borth, 2. 20. For H. Handrich: P. Schönbeck, Coll. at Auroraville & Borth, 2.00, d. Seuel, Coll. at Freistadt, 5.00, P. Baumann, Coll. at Saliers, 2. 54. For F. Otto: 1". P. Pläß, Kindt silb. Hochz., 2. 50. (S. -14. 24.)

Students in Milwaukee: P. Stra, en, Coll. in Watertown, 20.00. For E. Meier: P. Sievers v. Frauenver. 5.00. (S. -25.00.)

Preparands and seminarians in Addison: For Theo. Wichmann: P. Seuel, Klug-Sülflow Hochz., 4.00.

Orphanage at Wittenberg: Gemm. d. dd.: Diehl, Ellisville, 15. 15, Luxembour 3. 85, Schütz, Hilbert, 20 00, Pröhl, Plymouth, 17. 34, Feiten, Sheboygan, 11.00, Daib, Town Pine River, 6. 67, W. C. Schilling, Loganville, 14 03, Osterhus, Milw., 47. 52, Hähnel, Cascade & Batavia, 16. 50, Wichmann, Cedarburg, 12 00, Dorpat, Sheboygan, 6.00. From k. Grimm's Gem. in Antigo: F. Becker, Conr. Summ, Gust. Kröning, E. Neufeldt 1.00 each, Mr. & Mrs. Beckmann 1.00, E. Friich, V. G. Feller, Mrs. Bischofs, Aug. Hoffmann, Mrs. Franzke, C. Dallmann, Reinhold Bretl . 50 each, Joh. Beckmann . 40, W. Müller, Karl Wojan, Martha Kiradi, R. N., N. N., Mrs. H. Hoffmann, Ewald Schütz, Joach. Heusel, Mrs. and Fritz Pinnow, E. Kobs, Aug. Sperling, Aug. Zellmer, H. Abel, N. N., Wm. Bütow each . 25, N. N. . 24, F. T . 21, Auguste Haferbecker, Wilh. Haferbecker each . 20, Fred. Page . . 15, Anna Firabi, Ella Heller, Anton Pagel, Max Vogel, Amanda Vogel each. 10, Louis & Gracie Vogel, N. N., N. N. each.05. (S. H 14. 85.) I". Eggers v. Women's Ass. in Town Lake 5.00. P. Hoffmann v. C. Kalließjun. 1.00. P. Blumenkranz, Lucht-Zietlow Highz., 7. 75. d. Schlerf v. Miss J. Hattstädt 2.00. P. W. C. Schilling, Highz. v. N. N., 1. 50. P. Strasen, Milwaukee, by Mrs. Anna Wendors 1.00. P. Strasen, Watertown, by d. Schulk. 11. 40. P. Baumann, Muller-Steffens Hochz., 4. 13, SchmidtCyriack Hochz. 2. 40. P. Hoffmann v. C. Kalließ Sr . 75. k. Sagehorn, Biedenbinder Hillmann Hochz., 7th 56th P. Sievers v. N. N. 1st 00th P. Wesemann, Coll. at Grafton, 3rd 84th k. Schoenbeck v. Mrs. Mikesill, 1.00. (S. -235 24th).

Institution for the deaf and dumb: I'. Sievers v. N. N. 1.00.

General Mission to the Deaf and Dumb: Fr. Seuel of Karl Schössow 1.00. Strasen, Coll. in Watertown, 8.00. (S. -21.00.)

Saxon Free Church: P. Strasen, Coll. in Milwaukee, 9. 35. P. Sievers v. N. N. 1.00. (S.-10. 35.)

Danish Free Church: Fr. Strasen, Coll. in Milwaukee, 9.00.

WiSconsin church building fund: gem. of kk.: Wichmann, Cedarburg, 7.00, H. C. Mueller, Center, 2. 75, Hanover 1. 25, P. Pläß, Ashippun, 8. 75, Naumann, Cecil, 6. 25. (S. -26.00.)

South Superior property fund: P. Becker, Coll. in Town Wilson & Sandusky, 7. 50. 1>. Reuschel, Coll. in Dilman, 2.07. (p. -9. 57.)

Parish in Almen," Wis.: P. Traub, Hancock, Coll. Peter & Paul, 5.00.

General support fund: For the dch. P. Seuel, Coll. in Freipadt, 15.00. P. Osterhus, contribution, 1.00. P. Schlerf v. E. Pommer 5.00, A. Ross, Waskow, Eschenbacher each 1.00, Miss Hattstädt, Mother Hattstädt, A. Hermann each . 50, F. Strehlow . 25. P. Strasen v. Jungfrver. 10.00. Strasen, Coll. in Watertown, 15.00. Fr. Keller, Racine, v. etl. limbs 19.00. x. Schlerf v. Wisch, Mrs. Deihn, Röhrborn, 1.00 each, Albert Stübs, Mag. Ebert, 50 each, cl. 3.00. P. Wichmann v. Mrs. Himmeler, 1.00. P. H. C. Müller, contribution, . 50. By J. M. tz., Lincoln, Nebr. 25. p. Schlerf v. Aug. Reichardt 1.00. by Aöllack, New Dork, dch. P. Kleinhans 1.00. Gemm. d: tzübner, Adell, 28 05, Hoffman", Theresa, 3. 75, Strasen, Milwaukee, 40. 60, Sievers das 25. 85, Kuchle das 36. 82, Rohrlack, Reedsdurg, 38.00. (S. -255.07.)

Ev.-luth. Kindersreund - Gesellschaft: P. Diehl, Coll. in Ellisville, 5.00. P. Kuchle v. Mrs. Schmökel 1.00, v. Mrs. J. Körner 1.00. P. Wichmann v. O. Pinkert 1.00. U. Körner, Coll. at Janesville, 15. 10. (S. -23. 10.)

Household in Milwaukee: P. Wolbrecht von Bodenstein Bros. 5.00, W. Krüger, G. Grube, E. Wetzel, J. Jung, F. R. Köhn u. H. Köhn each 1.00, Mrs. Oetking 50, W. u. E. Zimmermann each . 25, W. Köhn and Mrs. Matthias each . 50, Mrs. Krenzin and O. Dexheim each . 25, P. Baumann of Mrs. H. Raasch, Alb. Bruß, W. Schröder junior, W. Schröder senior, Theo.

Ritterbach, J. Jäger u. G. Krüger jun. each 1.00, W. Henning 2.00, M. Grothe, F. Gauke each. 50. A. Zaring. 40. (S. -23. 90.) Stevens Point, Wis. church building fund: P. Lehmann, Coll. at Amherst 1. 50.
Total: -1878. 20.
Milwaukee, Wis-, December 1, 1898.
G. E. G. Küchle, Kassirer.
2820 8tat6 8t.

Received for the seminary household in Springfield, Ill: From the St. Paulus-Gem. at Neu Gehlenbeck, Ill. Bro. Steinmann 3 bu. Kart., Bro. Knackstedt 1 p. cart, H. Steinmann 1 p. wheat, 1 bu. Beets, L. Steinmann 2 p. Oats, Bro. Schumacher 1 bu. Kart, H. Brunnworth 1H Bu. Wheat, Bro. Sassenberg Jr. - . 50, Herm. Schlechte 1S. Oats, 1 Bu. Grain, Carl Schlechte . 50, P. Bünger 1.00, teacher Bornemann 1.00, Bro. Sassenberg ien. 1 Bu. Wheat, Bro. Lüker 1s. Wheat, H. Mühle 1.00, Carl Mühle 1 p. turnips, 7 cabbage heads, Joh. Dustmann 1 p. cart, W. Blase 2 p. wheat, 1 p. cart, Carl Brunnworth 1 Bu. Kart., W. Holle 1 p. wheat, Gottl. Backs 1 p. cart, 1 p. oats, Bro. Backs 50 pf. flour, Ferd. Stahlhut 1.00, H. Bettmann 1 Bu. Kart., H. Schlechte & H. Keßmann 1 p. wheat, W. Brase . 10, H. Backs 1 p. cart, W. Dörge 1 bu. Beets, Wwe. Stahlhut, Minna Stahlhut, Louise Stahlhut each 1.00, Louis Stahlhut 1S. Wei zerr, Fr. Stahlhut 1. p. wheat, Dietr. Lassens, Carl Dülmeach 1 p. oats, Wwe. Spannhut 1.00, Ludolf Blume, August Wehling each 1 p. cart, Heinr. Hellmann 1 p. wheat, 3 Bu. Kart., W. Sievers sen. 4 Bu. Wheat, W. Sievers jan. 2 Bu. Oats, 1 Bu. Kart., Fr. Steinmann jun. 2 Bu. Oats, E. Quade, W. Brandt, Louis Schlechte each 2 Bu. Wheat, Louis Meier, W. Dieckhaus each . 50, Paul Engelke 1 Bu. Kart, H. Dieckhaus 2 Bu. Wheat, Fr. Meier Jr. 2 Bu. Kart., Robert Engelke 1 Bu. Kart., W. Wolf 2 Bu. Kart., Fr. Meier sen. 2 Bu. Wheat, 2 Bu. Oats, Ernst Tino 4 Bu. Hafer, Fr. Bode 1 Bu. Wheat, Ernst Brandt 2 Bu. Wheat, W. Behrhorst 1 Bu. cart, 1 Bu. turnips, 1 Bu. cabbage, Bro. Stockmann H Bu. Wheat, Martin Schmidt 1 Bu. Beets, L. Brunnworth 1 p. cart., 1 p. Beets, W. Brunnworth 1H Bu. Wheat, Fr. Figge 1 Bu. Wheat, Fr. Isenberg, H. Isenberg, W. Neumeierje 1S, Cart., Gottl. Büttemeier 2 bu. Wheat, Bro. Renken 1 p. cart, 1 p. turnips, Gottl. Müller, Fr. Dustmann each 2 bu. Wheat, W. Bettmann 1 Bu. Wheat, W. Roffmann 2 Bu. Wheat, 1 p. 1 p. cart, Bro. Koroing 2 bu. Wheat, 1 Bu. Kart, Gottl. Redecker . 50, Johann Renken 1 p. cart, Wwe. Henke H bu. Pears, Ernst Wolf 1.00, W. Wendtland . 50, Wwe. Engelmann . 15, W. Buhmann . 25, from F. Beisser, Champaign, Ill, 5 brl. Sweet potatoes, 4 brl. Sauerkraut.

Received for orphanage in Addison, Ill:
Of municipalities, etc., in Illinois, for current expenses: P. Steeges Gem. of Dundee, -16. 67. Dch. Kass. C. A. Kämpe, Fort Wayne, Ind. for discharge of debt, 15. 10. k. Heerboth's Gem. of Wheaton, -5.00. P. Leeb's Gem. of Chicago, -19.05. From N. N. of Bloomingdale, -5.00. P. Döderlein of Venedy, bequest from D. Mätten, -25.00. P. Engelbrecht of Chicago, from Mrs. Neuffer . 25.00. Fr. Büngers Gem. of Chicago, 12.00. 64.00. Fr. Werfelmann of Chicago, from Mrs. Ver. 25.00. Dch. E. Leubner: From P. Strieter's Gem. in Proviso by Mrs. J. P. Schert 5.00. From P. Schmidt's Gem., Chicago, by Mrs. H. C. Zuttermeister & Wohlhüter each . 50. P. Ullrich's Gem., La Grange, 5. 60. P. Ferd. Sievers, So. Chicago, by N. N. 2.00. From P. Heine's Gem., Rodenberg, dch. W. Pfort Muller's, Coll., 15. 96. P. Moldenhauer's Gem., Chicago, 5. 80. k. Großes Gem., Hartem, extra coll. on Reformation Day, 29. 42 u. v. Alb. Jeske 1.00. P. Feddersen, Homewood, Ad ventscoll., 6th 75. P. Ullrich, La Grange, v. N. N 1.00. Dch. E. Leubner v. N. N. in Crete 1.00. P. Sieving's parish, York Centre, Danktagscoll., 23. 57. P. Werfelmann's parish, Strasburg, 14. 25. from Chicago, P. Engelbrecht by Th. Bedessem, 5.00. P. Schmidt by F. Remlee, 1.00. P. Hölter, Hochzcoll. at Prüter-Hoffmann, 8. 50. P. Lochner's Gem. 1st payment, 10. 30. P. Luecke's Gem. 10. 85. P. Pardieck by J. Seellg, 2.00. k. Dietz of N. N. . 70. p. Schwandt's Gem. of New Berlin, 8. 50. p. Leeb's Gem. of Chicago, 9. 53. p. Molthan, Hinsdale, for anniversary books 1. 25. p. Tappenbeck, Chapin, Thanksgiving Coll. 3. 25. p. Sapper, Bloomington, for anniversary books . 60 u. by Mrs. Chr. Ehrlich 5.00, zus. 5. 60. P. Mennicke, Rock Island, Christmas gift from J. Kirsch, 2.00. k. Schulze, Ruma, by Mrs. M. Wegener 5.00. Dch. H. Koboldt by P. Zagels Gem. in Effingham 2. 54 & by Mrs. Alb. Woitd 1.00, together 3. 54. (p. -313.08)
Of children, etc., in Illinois: 94. 56. (Quoted in the "Children's and Youth Gazette.")
Board money: By J. P. Hansen, Lake Linden, Mich. 4.00 for his daughter. By E. Leubner from H. Doehrmann, La Grange, 4.00 for his son. (S. -8.00.)
Addison, Ill, December 3, 1898.

G. Ritzmann, Kassirer.

Received for the orphanage at Fremont, Nebr:
(September and October.)
Fremont: Carl Weihe 4 pigeons, Mrs. Cobb 24 melons, Joh. Baumgärtner 1 lamb, A. Rexroth 1 Bu. Tomatoes, Marie Willcox 1 Pr. Rubbers, J. Häuser 6 Tops, Ricke Kuntzmann 1 Hat and 1 Jacket, Mrs. Hartmann 1 Pr. Gloves, 1 Ueberrock, 2 Neckties, 2 Pr. Stockings, 1 Hat, 1 Jacket, Candy and 5 Cents, Hans Rufs 10 Bu. Cartons, 2 Bu. Turnips, Mrs. Rogers 2 Skirts, 2 Uberskirts, Lene Schlenk 4 Waists & 4 Pr. Gloves, Mrs. Aug. Kuntzmann 2 Bags of Semmel.- Ooneorckia. kuklisuluA Uou86, St. Louis, Mo., 36 SynodalCatechisms. Fritz Schmitt, Mercury, Utah, for Geo. Schmitt 1 suit, 2 undershirts, 2 underpants, 1 pair of outer pants, 1 cap, 1 silb. Pocket watch with gold chain, 4 lead fiddles, 1 flute, for all children 4 Körue grapes. H. Schöttger, Arlington, 1 box of grapes. By P. Aug. Müller from former members in Prasser, Nebr. miscellaneous tr. stuff,

1 Pr. shoes, 1 Pr. overpants and 10 Ad. Stuff. W. Dierks, fontanelle, 6 gall. Syrup. Mrs. Kertow, West Point, 3 pr. stockings. Women's Ass. (Zion's comm.), dillsboro, Kans. 12 dresses, 9 petticoats, 9 spools of twine, buttons patches, 8Dd. Dress stuff, 9^ cotton flannel. Review, Chicago, 1 "Federal Government." P. G. Rademacher, Bennett, Nebr. 36pd. honey, 2 picture books. Millard, Nebr. v. Mrs. Delfs 1 pr. stockings, Mrs. Faust 2 pr. stockings, Mrs. Bock 2 pr. stockings. W. Gundermann, Clarinda, Iowa, 1 barrel of apples. Fritz Schroeder, Tabasta, Nebr., 1 sack of cards, turnips, corn. - God bless!
Fremont, Nebr. 9 Nov. 1898.
F. Nam macher, orphan father.

Received for orphanage in Fremont, Nebr:
(From September 1 to November 1.)

Aug. Heavy f. Clear's children -20.00. C. Feldmann 7.00. Aug. Prince, sil. Hochz., 9. 55. orphanage rifle 10. 36. k. lahn, high tz. Hartmann-Roßhammer, 11. 20. C. J. Mohrmann at Pierce 1.00. G. Schroeder, St. Louis, 2.00. Fred. Schmidt, Utha, f. George 40 00. Dagner-Bacher High:., Wisner, 5.00. N. Theede f. Louis & Willy 10.00. Aug. Sackshewsky of Thayer t.00. Coll. v. Franziska Timme 16 70 Aug. Schwer f Klares children 20.00. orphanage box 2 50. Mrs. Fritz Kemper 1.00. Mrs. John Seebeck 1. 50. women's ver. in Snyder 6. 80. for Bäcker's three children 25.00. for Anna & Esther Schneider 10.00. Heinr. Rebbe 2. 50. Nic. Theede f. Louis u. Willy 10.00. Mrs. Anna Klein dch. H. H. Wallner 2.00. W. A. A. Hamann, Kassirer.

From the Harmonia Society of the comm. P. Hölters in Chicago for Blödel -10.00. Coll. on the Hochz. of Baumann-Bryer for H. Rolbert 9.00. By P. Werfelmann in Strasburg, Ill, for the Negro student W. Lash 16. 50. From the Women's Association of the comm. in Springfield, Ill, 1 pr. stockings. From the Women's Ass. of Sterling, Ill, 2 quilts. From P. Seuel's Women's Ass. at Indianapolis, Ind. 1 dir. Undershirts, 1 dozen. Underpants, 4 quilts, 1 woolen blanket.
R. Pieper.

For the building of the church at Blackburn, Mo., having received from the congregations at Sweet Springs -85 80, Emma 98 40, Concordia 150. 50, Alma 268. 25, together with chandeliers and alariah appliances; from the youth verem of the congregation at Alma, a baptismal font; from members of the congregation at Corder 17 50, do hereby certify, with a hearty "Gott vergelt's" and with heartfelt thanks, in the name and behalf of the Lutheran Zion congregation at Blackburn, Mo,
Claus Reith, mg-stek-r John L. Fajen,/^^ F. A. Mehl, k.
Blackburn, Mo. the 29th of November, 1898.

With heartfelt thanks I acknowledge the receipt of a box of clothing, underwear, shoes etc. from Fr G. Reisinger for poor students. May the faithful God bless the kind giver abundantly.
Springfield, Ill, Nov. 24, 1898, J. S. Simon.

For poor Texas students received through P. Niche -8. 56, ges. a. d. Hochz. Horn Birnbaum.
Giddings, Tex. December 3, 1898. E. F. Mörbé.

From C. C. Hanft and Aug. Reichelt each -1.00 for Th. Hamann. From the women's association of the Dreieinigk.-Gem. here received: L. Eder 10.00, for Hospitalheizung 25.00, for Christbescherung 5.00. - God bless the givers!
Milwaukee, December 6, 1898. M. J. F. Albrecht.

The undersigned hereby certifies that he has received -5.00 from his parish through Fr. Heartfelt thanks and God's rich blessing to the dear givers!
Addison, Ill. H. E. Bundenthal.

Sb" The receipt of Mr. Kassirer C. A. Kämpe had to be provided due to lack of space.

New printed matter.

Manna. Reflections on the life and teachings of our Lord Jesus Christ for domestic devotion. Presented to the Christian people of the German tongue by Carl Manthey-Zorn, Pastor of the Lutheran Ironsgemeinde in Cleveland, Ohio. Zwickau i. S. Verlag des Schriftenvereins der sep. ev.-luth. Gemeinden in Sachsen. 1898. 960 pages 9X6. Half-fringed volume. Price: \$2. 50 postpaid. To be ordered from Concordia Publishing House. St. Louis, Mo.

In addition to the Altenburger Bibelwerk, there are two devotional books that are widely distributed among us by name. One is, "Luther's Daily Home Devotions on All the Days of the Church Year, Collected from Dr. Martin Luther's Writings by Geo. Link." The other is, "Das walte Gott! A Manual for Daily Home Devotions, from the Sermons of Blessed Prof. Dr. C. F. W. Walther compiled by August Crull." Both works have stood the test of time among us. A third beautiful devotional book is presented to the German Christian people in the present work. The author speaks about the book in the preface as follows: "Manna' is the name of this book, because its content is heavenly bread, the heavenly bread of the divine Word. If you, dear reader, find dust on this manna, remember that it was gathered in the desert dust of the clumsiness of the

I'm sure it was the author's fault. Don't let that fool you. Wipe the dust off. It is manna from heaven. Our manna has two parts. The first part is called "Jesus shall be painted before your eyes in it, plainly, according to the biblical history of the New Testament. To know JEsu rightly is the most necessary thing. But one can only know Jesus in truth when one sees Him for oneself, and sees Him again and again in the biblical account of His life, walk, speech, deeds, suffering, death, resurrection, and glorious reign. The second part is called 'JEsu's teaching'. All teaching of the Scriptures is J^asu teaching. JEsus is our only prophet and teacher. He teaches us through His holy prophets, evangelists and apostles in the Scriptures. With His teaching He instructs us to blessedness through faith in Him. All His teaching is necessary and useful for every Christian. He teaches nothing unnecessary, nothing useless. He nullifies that His dear Christians know and recognize His teaching. He does not want us to be ignorant of the things He teaches. Much less does He want us to be carried away with various and strange doctrines. He wants our hearts to become firm in His teaching, through His grace. - In the second part of our book, the teachings of Jesus are presented to you in the order and simplicity of Dr. Martin Luther's Small Catechism. Each section of this second part has a heading indicating its content, so that you know at once which doctrine of J^efu is dealt with in it. The whole book consists of a number of short sections, each of which has a saying at its head and a hymn verse or two at its foot. In about ten minutes you can read such a section. There is a reflection for each day of the church year. What is the book to be used for? For devotion at home, for daily communal nourishment of the soul. It does not lead you away from the holy scriptures, it introduces you to them, it opens your understanding of them. At the end of the second part there are reflections on confession and communion. These are to be read in order. But they may be read especially by those who want to go to Holy Communion. Luther's Morning and Evening Blessings are included as an appendix. An exact index makes it easy for you to find what you particularly want to look up." The reader sees from these words that he is not buying an unnecessary, superfluous book, even if he already owns the two works mentioned above. For this devotional book is laid out quite differently from those, and its contents are so instructive and edifying, so varied and delicious, that it can only be heartily recommended to all Christians for daily home devotions, for repeated reading. But what more shall we say? The author has been known to all readers of this paper for years from his interpretations of the Catechism published in the "Lutheraner". And these very catechism reflections, whose printing in book form has already been repeatedly and urgently desired by pastors, teachers, and parishioners, are processed in the second part of this book into daily devotions, but not only as far as they have appeared in the "Lutheraner," but encompassing the entire catechism. The "Lutheraner" will therefore also cease printing this interpretation of the Catechism from now on, after the second article of the Apostles' Creed has been completed. In conclusion, we note that the book forms a very handsome volume of nearly 1000 pages, is beautifully appointed externally, and is printed in such large type that even those of the dear old whose eyes have grown dim can read it easily. The price is to be called a low one, considering the volume. A number of copies of the just finished book have already arrived here in St. Louis, a second shipment is on its way, so that this "Manna" can be used as a suitable Christmas present. May it also not be overlooked that with the purchase of a copy, support will be given to the Scripture Society of the Saxon Free Church, which has set itself the purpose of distributing good writings. L. F.

Twelfth Synodal Report of the Wisconsin District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1898. St. Louis, Mo. Concordia Publishing House. Price: 15 Cts.

For a number of years the Wisconsin District has considered the question, "What are the characteristics of a well-established, truly Lutheran congregation, toward which, therefore, Lutheran preachers must strive with their congregations as their goal?" In the present report the 21st thesis is now developed, which thus reads: "It cannot fail to testify for the truth and against error." First, it is shown that and how the preacher witnesses with his congregation for the truth against error; secondly, why this witnessing must not be omitted; and thirdly, that this witnessing has God's promise and is not without blessing. Especially in our time, when not only all sectarian congregations, but also many synods calling themselves "Lutheran" are eaten up by the spirit of unionism and indifferentism, the truths contained in this report are to be especially emphasized and taken to heart. F. B.

Synodal Report. Negotiations of the Eastern The first edition of the first district of the Evangelical Lutheran Synod in Australia. Anno Domini 1898. published by the Schriften-Verein, Murtoa, Victoria. 130 pp. 8"X5". To be ordered from the Concordia Publishing House. St. Louis, Mo.

In this synodal report of our Australian brethren there is first a beautiful and warmly delivered synodal address by Praeses Peters on the synodal work with the usual presidential report; then follows a detailed and instructive paper on the biblical Lutheran doctrine of Sunday by Fr. Darsow, and finally an interesting and thorough

"clear illumination concerning the revised Bible", also by Praeses Peters. The main business discussed by the District concerned the closer Synodal connection with the South Australian part of the Synod and the taking over of the Concordia Seminary in Murtoa as a Synodal institution. We already reported on this Synodal Assembly some months ago in the "Lutheran", but herewith we would like to refer to the Synodal Report now published, which is well worth reading, and warmly recommend it. It is quite suitable for members of our Synod to become acquainted with the circumstances of the Australian Synod, and the net proceeds are intended for the Inner Mission in Australia, which is in need of support.

L. F.

American Lutheran Almanac and Year-Book, 1899. American Lutheran Publication Board, 53 9th St., Pittsburg, Pa. 100 pages 9X6. Price: 20 cts, by the dozen 15 cts.

This is the first calendar of our English sister synod of Missouri and other states. Let it be warmly welcomed. May it find its way into many families. It contains the usual calendar on 17 pages in the front, at the end on about 60 pages statistical data from the circle of the Synodal Conference and the addresses of all pastors and teachers of this body with the "Parochial Reports" of the English Synod. In the middle, on 17 pages, there are three articles dealing with the history of the English Missouri Synod and its two teaching institutions in Conover, North Carolina, and Winfield, Kansas, written by Praetor F. Kugele and Professors W. Dau and A. W. Meyer. These articles are especially worth reading. L. F.

A Babe is born in Bethlehem. Christmas Program for Evangelical Lutheran Sunday-schools. To be furnished by Mr. D. D. H. Steffens, 308 8dorman St., Detroit, Mob. Price: 5 Cts. The hundred K3.00 postage paid, with the notes for the soprano solo and the Gloria.

This liturgy for a children's service for the celebration of Christmas contains essentially what our German Christmas liturgies also contain for such services, Christmas carols, antiphons and responsories, and a catechesis, primarily from the prophecies and Gospel history about the person and ministry of the Child who was born to us for salvation in Bethlehem. Where, therefore, such a Liturgy in the English language is desired, the one here indicated is hereby highly recommended.

A. G.

The Lodge of the Order of the "Sons of Hermann" in the United States of America. Illuminated from God's Word for the Instruction and Warning of all who still desire to be Christians. Pamphlet of 24 pages. St. Louis, Mo. Concordia Publishing House. Price: 2 Cts.

We know from many inquiries that have come to us that many would have liked to have something detailed and reliable in their hands about this connection. They, and hopefully many other Christians, preachers and listeners, are now well served by this publication. The author, commissioned by his conference in Texas, has used for his work the laws, the ritual and the charter of the Order, the reports and negotiations of the National Grand Lodge of 1897 and of the Grand Lodge in the State of Texas of 1896 and 1897, a newspaper "put in the service of the Order" and an agitation pamphlet published by the Order, and has shown from these what this Order is, but at the same time also briefly demonstrated how the society thus constituted is to be judged according to God's Word. Since this secret society has and seeks its members especially among the Germans, this writing should be especially welcome to our German Lutheran Christians. A. G.

Tales for the young. 39 volumes: The blacksmith of Ruhla. - Holm on the bench. Volume 40: The splendid boy. St. Louis, Mo. Concordia Publishing House. Price: 20 cents each.

These two volumes form the continuation of a now already considerable series of carefully selected and edited! Tales for our young people. "Der Schmied von Ruhla" is a tale from the 12th century, and "Der Prachtjunge" is a story from the country and community life of our time in America. Both tales are instructive in a high degree, and are likely to be read with profit by those who are no longer of the young people. A. G.

Tales for the Young.

First volume. The Easter Eggs. -Mic and Never.
Volume 2. Gottfried, the young hermit. - Heinrich von Eichenfels.
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Volume 7. The Siege of Freiberg.
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Price, single 25 cts; the dozen S2. 40; 25 volumes H4.00; the hundred s 15.00. To be obtained from the Ooneorckia kuvlisdiuA Hou86, St. Louis, Mo.
These volumes of our story library have appeared in a new "illustrated" edition. The pictures, whose



four of each volume serve for decoration and illustration, are drawn and painted by German artists especially for these our little books and then, after they had been presented and approved in the original, transferred into splendid color print. Thus these richly decorated volumes are now suitable to an even greater extent as presents for our dear youth, for whom they are also intended in the first place according to their contents.

A. G.

Christmas stuff.

Through the wide world 40 Cts, per dozen K4.00.

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4 New Biblical Picture Books, small, 10 Cts, 12 pieces \$1.00,

50 pieces \$3. 50, 100 pieces K6.00.

Angels - reliefs, per set (5 figures) 50 Cts. etc. etc.

This year, our publishing house has made a special effort to bring a large selection of suitable picture books, Christmas cards, greeting cards, wall sayings, etc. onto the market for Christmas use. We have listed some of these picture books by name and price in the foregoing. We do not have the space to discuss all of them in detail here. Particularly pretty is "Through the Wide World", and the "Angel Reliefs" make a quite suitable Christmas tree ornament. In general, we can say that picture books, youth publications, cards, etc. are available for all ages and at all possible prices. The colour printing, procured in Germany, is generally quite good, the animal pictures are particularly successful. Those who have gifts to purchase for Christmas presents will find it in their interest to contact our publishing house. The detailed catalogue of the same will give them all the exclusion they desire. A sample collection of Sunday School cards will be sent for 25 cents. One address: Concordia kudliadln^ Uou8", 81st 1mni8, Mo.

L. F.

Pictures by painter F. W. Wehle: 1. JESus Christus;

large bust of the Saviour. - 2. the holy night. - 3. Jesus blesses the children. - 4th The institution of Holy Communion. - 5. "It is I"; the arrest of the Saviour. - 6th JESus before Pilate. - 7th, The crucifixion of Christ. - 8. the resurrection of Christ. - 9th, the ascension of Christ. - 10. the return of Christ to judgment. Price: the piece 75 Cts. To be obtained from F. W. Wehle, 275 20th St., Milwaukee, Wis.

These pictures have appeared in new, embellished editions and are now offered at reduced prices. That we are dealing here with pictures which have been designed and executed with great care by a Christian painter, and that whoever buys these pictures and hangs them in the rooms of his house really acquires a Christian room decoration, has been said before in this place, and should be said again here. Unfortunately, the fine arts are mostly in the service of the world and the flesh, and we Christians should therefore be all the more glad and grateful when such truly biblical pictures are presented to us by an artist who is our fellow believer. For our part, we can say that as often as we come into a house where we find Wehle's pictures on the walls, we feel a kind of sense of home; for these are, in a certain sense, our biblical pictures, which originated in our church circle and were spread primarily in our midst. They are especially suitable as Christmas presents and wedding gifts, and those to whom they have not been given can only acquire them for themselves, like many other good and beautiful things. Furthermore, Mr. Wehle has purchased a **painting of our blessed Dr. C. F. W. Walther** by another artist. He is selling it for 50 Cts. This picture is also already known in our circles. It depicts the whole figure of the blessed doctor in his study room, and Dr. Walther's memory is well worth honoring in a Lutheran home, where perhaps his sermons are a blessing year in and year out.

A. G.

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Letters containing notices for the paper (articles, advertisements, receipts, changes of address, etc.) should be sent to the editorial office at the address: "l^ntfstrunvr", Ooneoräi" 8vnüns.rv. In order to be included in the following issue of the "Blatte", all advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.

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Herausgegeben von der Deutschen Evangelischen
 Zeitweilig redigirt von dem Lehre

Vol. 54.

Christmas.

"Behold, a virgin is with child, and shall bring forth a son, and shall call his name Immanuel." (Isa. 7:14.) This was the great sign which the prophet once proclaimed in the name of the Lord to King Ahaz. And this sign of all signs, this miracle of all miracles happened. There in Bethlehem, in the dark night, in a miserable stable, the virgin, a poor maid of the royal house of David, gave birth to the little child. In these joyful days of Christmas we have said and sung of it again, praising and extolling God's eternal grace and truth for the fact that this little child is called and is Immanuel. Immanuel means "God with us". In this little child dwells all the fullness of the Godhead bodily. God himself, the high and exalted one who dwells on high and in the sanctuary, in a light that no one can approach, the only-begotten Son of God, the reflection of divine glory and the image of his being, has descended, has come to us, is with us in this infant in the manger, with us human beings. And he did not appear on earth only fleetingly, letting himself be seen once, as he once appeared to the pious fathers of the old covenant as the angel of the Lord, no, he is Immanuel, God with us, God in our flesh and blood. The Word, the eternal, essential Word, who was with God in the beginning and is God Himself, has become flesh, our brother. God is revealed in the flesh. The Most High God took upon Himself a human nature from the nature of the chaste Virgin Mary. He was made like another man, and was found to be a man in appearance. Yes, he, the richest God of all, became a poor, lowly man. Poor he was born in Bethlehem in a stable, poor and lowly is his life, that he often has not when he lays his head, full of shame and disgrace is his death. We rightly sing of the Son of God made man:

"The eternal Father's one child Now found in the manger,
 In our poor flesh and blood The everlasting good disguised."



gegeben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.
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St. Louis, Mo., the 27th of December, 1898.

No. 26.

"All the world's circle never ended, He lies in Mary's bosom, He became a little child small, Who alone sustains all things."

Yes, the secret of Christmas is so great that no human mind can fathom it, and even the holy angels long to look into it.

But it is not only a wonderful message that Christmas has brought us, but also a wonderful message of joy. The child in the manger in Bethlehem is called and is Immanuel. God Himself, God's Son became man, became our brother, now the angels rightly sing on Bethlehem's nocturnal shores: "a good pleasure to men". "A good pleasure God hath in us." In Christ, the incarnate Son of God, God now looks down upon men with grace and good pleasure. How sad, how dreadful it would be for us men if we did not have this Immanuel! "They have all gone astray, and have all become unfit; there is none that doeth good, not one" (Rom. 3:12), so it is said of men. We had sinned, through sin we had broken away from God, our dear Father, and had become God's enemies. Because of sin God's wrath and curse was upon us. The sentence of eternal death, of eternal damnation, was pronounced upon us. "We are in great distress; sin and death have reigned over us; we are at the bottom of the pit, and there is no one to help us. In this misery no man, no angel knew counsel, no creature knew the means by which the fallen human race could be reconciled and reunited with its offended Creator and thus be delivered from its misery, let alone that any man or angel could have led us out of the depths of such misery. Lost and damned for eternity seemed to be the lot of the human race. But God, who is rich in grace and mercy, took pity on us. He became Immanuel, he came to us in our misery. He took our place and took upon himself all our burdens and burdens.

By his holy life he fulfilled for us the whole law, which we should have kept and yet could not. By his innocent, substitutionary suffering and death, he atoned for our sins and thus satisfied God's justice, appeased God's wrath, and redeemed us from death, damnation, and hell. Now we sing joyfully:

"What I lost in Adam and Eve by dying, Thou hast chosen for me, Jesus, by living and suffering. Good God, all my woes and troubles are ended when thou art born."

Jesus, Immanuel, is now our refuge for all time, the refuge of all poor sinners, their only refuge. "There is no other salvation, there is no other name given to men, wherein we shall be saved," but this Immanuel. In all distress, especially in the distress of sins, we hasten to him and find comfort, forgiveness, righteousness, life, and blessedness in him. Immanuel is our refuge also at the end of this old year. It is true that the end of the year reminds us again of the multitude of our sins, which we also heaped up in the old year like sand on the seashore, but Immanuel is our comfort.

"Look, he lies in his manger, Calls to me and to thee, Speaks with sweet lips: Let go, dear brothers, what ails you; what you lack, I'll bring back."

On him we cast the burden of our sins in faith and seize his righteousness, so God's good pleasure rests on us again and as pardoned children of God we conclude the old year. It is true that the turn of the year reminds us again of the flight of the lines, of the transience of all earthly things, of our own death, which can quickly overtake us. But Immanuel is our comfort, our refuge for and for, "Jesus Christ yesterday and today, and the same forever." He has given us the promise that nothing shall separate us from His love, neither death nor life, neither high nor low, neither things present nor things to come. On this promise of God we base ourselves as on a rock that does not waver or falter.

falls when even heaven and earth pass away. In the name of this Immanuel, whose grace and faithfulness is new upon us every morning, we close the old year, in his name we enter the new, knowing that it will be a blessed year for us.

To the grace of this Immanuel and Savior of ours we again entrust our magazine, the "Lutheran," whose only endeavor has always been, and through God's grace still is, to proclaim this Immanuel, that he may gain a form in the hearts of men. Thanks be to Him for His grace hitherto. And may our Immanuel, "truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary," further bless the testimony of the "Lutheran" and procure its entrance into more and more Christian homes and Christian hearts, for the salvation of immortal souls and for the praise of his most holy name.

G. M.

Honorary memorial for weil. Louis Halfmann.

(Set by his friend August Emil Frey.)

(Conclusion.)

The whole time from 1872 to 1880 was, as we have seen, a time of special training and further education for Halfmann in the grasp of pure doctrine and right confession. He himself also knew this and could literally revel in the time that was so blessed for him. What Hütten once said of the time of the Reformation, Halfmann once applied to his own time. "Happy," he exclaimed, "who may live at this time!" Halfmann was also for a time editor of the organ of the New York ministry, the " Lutheran Herald." A synod as internally fractured with doctrinal opinions as the ministry possessed an organ! And Halfmann was its editor! Of course, only what he knew to be right and true was discussed. But that only worked as long as he had the support of a majority in the Ministry. As soon as the Buffaloians gained the upper hand, they deposed Halfmann and put their man in his place. That was Dr. Moldehnke. Now the "Herald" spoke only the Buffaloian language. This drove the harassed minority, for their own sake and for the sake of their congregations, in which the "Lutheran Herald" was most widely read, to found their own organ, the "Witness of Truth." And at the "Witness" again Halfmann served for several years as editor. Now one would like to get the impression that our good half-man was particularly predisposed to fight and quarrel. Not at all. On the contrary, he was an extremely peace-loving personality. He possessed qualities which must have endeared him to even his most outspoken opponent. But once he had clearly grasped a truth according to Scripture and confession, he regarded all pretence as denial and was not afraid to confront even those most familiar to him ruthlessly. After all, he was no one's enemy. And no one could be his. In spite of his firm stand against all false doctrines and doctrinal efforts in the New York ministry, and in spite of his eventual resignation from the same, he nevertheless retained many friends there who constantly respected and loved him. It was actually the whole struggle for the doctrine and the

He was forced to fight against false doctrinal confessors and false teachers by circumstances that he could not control. He submitted to them, although he was a man of peace in his heart and would have preferred to work in the deepest peace on the building up of the Kingdom of God than to fight battles. And so Halfmann showed his true greatness in the peaceful work of caring for and building up his church.

It was only a small group that had called him to Yorkville at the beginning of the year 1866. But Halfmann soon fully grasped his office and his profession. He threw himself into his work with a fidelity that is unparalleled. In fact and truth, Halfmann was soon himself entirely the heart and hand of his congregation. He not only thought for them, he also worked for them. And so it was that his faithful and devoted work succeeded in leaving behind him a congregation which is one of the largest in our county, and which has a church building which is not only an ornament to the Synod, but also to the city of New York. Halfmann's care was especially for the children and youth in the congregation. And certainly he has planted in his mind a lasting warm remembrance among hundreds of youths and maidens who have come out of his congregation. Also the school of his congregation, which he never left out of sight, has grown into a blessing-working institution, from which not only for the congregation itself, but also for the whole church many useful forces have emerged and grown up. Halfmann's warmth, affability and kindness were able to win hearts quickly. Whoever saw him, heard him, came into contact with him, must have felt drawn to him. But even so, he was not lacking in contradictors and adversaries. He was too much imbued with the seriousness of Christian truth to be able to overlook naughtiness and wrongdoing, and to be silent about ingrained or rampant evils. In this way, however, he not only provoked much opposition, but also created adversaries for himself. And so, when in 1895 he finally believed that he had brought his congregation to join the synodal association to which he himself had belonged for 15 years, the Missouri Synod, only a few of his old members were willing and ready to follow him this time. Nevertheless, it was and remained a joy to him to know that after his departure from the congregation, it would nevertheless continue to be led in the same spirit in which he would leave it. And so, praise God, it came to pass. Attempts to bring Halfmann's Immanuel congregation back under the care of the New York Ministry after his death have failed. It belongs to the Missouri Synod, and has, of course, chosen and called one of our pastors to succeed Halfmann. Of course, we will have to wish him much wisdom not only to keep the work of such a faithful predecessor in blessing, but also to increase it with blessing, yes, where necessary, also to improve it!

"I punish and chastise those whom I love," says Revelation 3:19. This proof of love from the kind God was also experienced by our halfman. The whole period of his first marriage was a time of many domestic tribulations. For years his wife languished until she sank into the grave in 1873. The four children born of this marriage

Children also died one after the other. In 1874 Halfmann took another wife home and he mourns him today with seven living children. One has preceded the father into eternity. Since the second marriage, Halfmann has been less bothered by the domestic cross, which makes itself felt in sickness and suffering, or in lack and poverty. All the more he was oppressed by temptations of another kind. How gladly he would have followed "righteousness, godliness, faith, love, patience, meekness," 1 Tim. 6:11, "and sanctification, without which no man shall see the Lord," Heb. 12:14. But he saw and saw so many faults, weaknesses, yea, sins in himself, which greatly humbled and bowed him. They made him groan:

"Where shall I flee, because I am weighed down with many and great sins? Where can I find salvation?"

Praise God! Halfmann found this salvation the longer the better. He entered more and more deeply into a life of faith that bore witness to his peace and riches in Christ. Earthly things became meaningless to him. If Halfmann's family had not been protected from external poverty, and without his doing so, he might well have left them in such a position, and that because of his unlimited good-naturedness, which with him became almost criminal. Whoever understood how to put supposed or real need and distress to Halfmann's heart, found help and support from him most willingly. He has been literally sucked dry in this respect. Yes, more; he himself lent money in order to be able to help only those who were supposedly in distress! After his death many such examples have become known. May God grant that all who have enjoyed his brother's good deeds may always recognize and appreciate them! How many have enjoyed his hospitality and shelter for weeks, even months! Some, who were not worthy of it, attained livelihood and reputation through Halfmann's use. We really had to put a stop to him in a brotherly way at times! Halfmann always had an open heart and an open hand for everyone. But he made no fuss about it. Unless he had to, he never spoke of the works of his love, and even in the former case only in such a way that no one could have any idea how far they extended. But Halfmann was all the more open when it came to his life of faith. "Let us speak of our relationship to Christ" - so he could suddenly interrupt a discussion. And then his faith-filled heart opened wide. His soul warmed with the most blessed fervor. God's Word, it was evident, was a treasure trove of the most blessed treasures for him; in it he lived and wove and was at home like few others. Passages that at times seemed to us of lesser importance offered him teaching and comfort in abundance. In everything he gave glory to the gracious Gölte and his merciful Saviour. All his official, pastoral activity, all his successes he described as undeserved gifts of grace. But in faithful defiance he could also say, "What my JEsus has made me succeed in, let no devil put to shame!" - "I have; the devil may laugh; he shall not get it again!" Yes, they were blessed hours, in

in which we were able to rejoice in our faith and strengthen ourselves in one another. I have much to thank him for, the faithful, faithful brother!

It was a foreshadowing of the approaching end of the day when Halfmann again asked his congregation for an assistant pastor. He had already had such pastors at times, e.g. the pastors G. Buch, Bühler, Hebler. The last one was H. Zoller, a child of his congregation. Soon after Fr. Zoller's introduction, one could notice in Halfmann a certain slackening of the freshness of spirit otherwise accustomed to him. And on Monday, November 1 of last year... he suffered a stroke which repeated itself the following day. We could no longer hear any words coming from his mouth, but the pressure of his hand, which made all the brotherly love sensitive, was all the more impressive. And to the question, "Are you now ready to go confidently to meet the Lord whom you have served so long?" the answer was again a hearty pressure of the hand. Soon, however, the consciousness faded away entirely. And on the 4th of November, at five o'clock in the morning, the faithful worker had gone to his Lord!

At Halfmann's funeral it became apparent what the deceased had been worth to his congregation and his fellow ministers. The ministers had come together from the whole surrounding area; also some of his former synod colleagues had appeared. The large church, however, could not hold the congregation, although they stood head to head in the aisles and in the hall. The assistant pastor Zoller read at the altar the passage from Revelation John 9. J. P. Beyer from Brooklyn preached on Jer. 31, 2. 3. But we held a memorial sermon for the dear departed brother based on Acts 20, 24. 25. 20, 24. 25. according to the following leading thoughts: "What we should be aware of at the passing away of this faithful servant of Christ, but what must by no means make us sad." Namely, "That he hath finished his ministry. And that we are not to see his face here again."

Difficulties of our missionary work.

(Conclusion.)

Another way in which the devil chains the heathen to himself is through their self-idolatry, that is, through their immense self-righteousness and selfishness. Many of them flatly deny that they are sinners, others blame all sin on God, and this with an apparently inexorable conclusion; they therefore feel themselves safe from all punishment. Of the true nature of sin scarcely any one knows anything definite. Conscience, it seems, has completely died away. Like eels they escape the accusations of the law preached to them. Life, the high gift of God according to the first article, is held up as - sin and as punishment for sins in a dreamed-up former existence, although one, in turn, clings to this transitory, miserable life with all the fibres of his heart. He who now thinks himself sinless, thinks he is so by virtue of his merit; he who still recognizes himself as a sinner, so to speak, wants to be able to outweigh his faults and infirmities with a hundred good works - in a truly papist way. To turn a papist from this path is possible only by God's grace; to overcome a pagan in this also requires more than human, presupposes divine power.

The third wall, behind which the heathen hide themselves They are politely restrained or mocking, "go away under the against God's word and his preachers, is the earthly mind, the worries, riches and lust of this life. The Brahmins (officials, service of the belly, the care of the belly, avarice, the lust of jurists, landowners, temple priests, etc.) avoid us as far as the eyes. Wherever one walks or stands, one hears nothing but possible, evade us in gentlemanly coldness or in haughty self-talk of money. When men sit together, and are asked: What are you thinking about? The answer is sure to be, "How to feed the belly." If you preach about hell and heaven, they say, "Who has seen it? Here's our heaven! And if we go to hell, well, we'll go to hell!" "What advantage does Christianity confer - can we sit down and eat there, or must we toil even there; do they give us money and goods, clothes and houses and wives?" etc., are daily questions, which often take the form of impertinent demands. The carnality of the Gentiles is also an obstacle to the work of the Holy Spirit in them, though it does not seem to come to light in the same way as the things mentioned above. Corruption creeps more in secret. However, it reveals itself clearly enough in unclean speeches, in unhappy marriages, in the ever more dreadful spread of drunkenness, etc. Many lepers

are found, who, if one investigates, usually reveal themselves as sad witnesses of the curse of carnality. The clothing and housing conditions in this country, the child marriages, the widowhood, the dancing-girl facilities, etc., find things that condition or presuppose the great immorality of the country. But even more than all this, the "arrogant life" seems to hinder the heathen from their conversion: this is the caste with its unkindness, its arrogance, its compulsion, in other words: the power of family ties, tribal honor and custom, fear of man and love of man and contempt of man. The individual cannot and must not assert himself at all against the caste. All the lower-born are considered "impure". Against the higher-born they are animated by fear and envy. The answer to the question: Who is my neighbor? is: "My caste-neighbor." Where Christianity in India has had some success with the masses, it is mostly people of the lowest social strata who have sought and found help against their oppressors from higher castes, a better social position, etc., in Christianity. From higher social circles there are everywhere only very few individuals who dare to convert to Christianity, and who thus more or less approach their caste, but mostly exclude the Indian and attract the European. Among them not a few have revealed themselves as hypocrites. In our region there are comparatively very few who belong to the so-called Pariah caste - a large number of those living around Krischnagiri are (Canarian) weavers who look down with contempt on the (Tamulian) Totis and other Pariah caste people and, like the people of higher castes, fear the loss of their national identity, their rank and their honor by entering Christianity! At the same time, their glory also consists decidedly in drinking liquor. The great mass of the so-called "peasants" ("Kudiahnawergel" - Wölaler and Wanier - Sudras) know themselves safely entrenched behind their Chinese wall, the caste, and care mainly only about their agriculture and ask: "When may rain come?" The gapes of the merchants (Tschettis, Kohmattis), the tradesmen (Asarians, etc.), weavers, etc., ask only about money and goods, live

But I must point out one more thing, that people lie down to sleep, when otherwise all their supports have been proved to be rotten. This is quite a stack, that they may keep the gospel at bay - the "custom," the "habit," the "fatherly way" - with it all objects are beaten to the ground, all enticements are rejected, all threats have their points broken off.

But where all this no longer seems to come into question or to be of any importance, where one claims to have broken with idolatry and to accept Christ alone as God and Saviour and not to want to fear the hatred of the world, there it is finally the innate lack of character, the insincerity, the lie, which dominates the poor people and does not allow it to break through. "Is there, I wonder, any man anywhere who does not lie?" is, after all, a very common question in this country. Another chapter can tell us about the disappointments already caused by insincerity and the like.

Let this be enough to set forth in some measure the tremendous difficulties which confront the missionary, especially on previously unworked or almost unworked ground, which it is not in man's power to remove, which none but the Holy Spirit can overcome.

But how? Did not the Holy Spirit bring three thousand souls to repentance and faith through the preaching of the apostles on the first feast of Pentecost, regardless of all the difficulties, especially the inevitable persecution of the high people and the pagan rulers? Why does he not do it here? Why do not at least some come? Yes - these are questions that are close to us, that beset us, and yet they are asked by our impatience. The Holy Spirit works "faith where and when he will in them that hear the gospel. Let us not forget this, and first of all rejoice in the fact that many here around us have heard the gospel through us, and still hear it daily from time to time. This, after all, is also part of the "great mystery to be proclaimed": "God revealed in the flesh - preached to the Gentiles!" The

"Believed of the world" first follows it, and then follows it when the Holy Spirit wills.

Two aberrations are therefore to be avoided. One is to say and, as a well-known missionary recently did, to write: Preaching and teaching are of no avail - one must draw the people in by helping them financially and judicially, by raising them socially, etc. This denies the drawing power of the Word of God; it is not the Word, but "love," our actions, benevolence, etc., that is to make the heathen Christians. This we say without forgetting what is written, "Let us therefore do good to every man, but most of all to the companions of faith." - The other way is to shake off the dust from our feet, because no one accepts our sermon and is baptized. One appeals to the commandment of Christ to the seventy to this effect. But this was given with regard to the Israelites, to whom God's word had been testified in a completely different way for centuries and finally by God's Son and His apostles. It cannot be applied to blind Gentiles who have hardly ever heard the word, or not at all, or only very rarely and very poorly. If this commandment of Christ to the seventy should apply to the Gentile mission, why not the others, "Carry not a bag, nor a pouch, nor shoes," "Heal the sick," etc.? Or shall the rule apply here, "Avoid a heretical man, when he is once and again admonished"? But a false teacher standing up in the midst of Christendom is a different figure from a poor blind heathen! And how many heathen (especially women and children, but also men) are there around here, to whom we have not even had occasion to speak the word of God! No. "Preach the gospel to every creature." This instruction only is the rule for the Heidenmission. "Preach the word, stop," is the exhortation of the Apostle to the missionary Timothy.

The so-called Goßnersche Mission, which has its workers in the Indian Central Provinces among the Kols, has its headquarters in Berlin. I recently read how the Goßner missionaries had to wait five years for their first baptized child and in the meantime had to bury two of their emissaries. In 1850 they baptized the first Kols, and now there are about 40,000 Kols who have become Christians in their care, almost three times as many people as the Leipzig Mission has collected since 1840, which also has the hundred years of preliminary work of the old Hallische Mission as a prerequisite. Perhaps we will have to wait a long time in our own places before we can reap the fruits. The Holy Spirit can also give us 40,000 and more; for who wants to measure His power? But let us boast of his grace, if he will use us, unworthy and unfit workers, to make even "some" blessed through our service. 1 Cor. 9, 22.

Krishnagiri, Pentecost 1898. Th. Näther.

"It is not enough that these or those know Christ, but we are to spread it out and proclaim it to everyone, so that many people may come to this one house (the church), yes, the whole world may be brought to the kingdom of Christ." (Luther, Erl. ed. 35, 206.)

Speech at the twenty-fifth anniversary of Prof.

A. Crull, delivered in the high school at Fort Wayne, Ind. by Dir. J. Schmidt.

Dear jubilarian!
My dear friend!

Today marks the twenty-fifth anniversary of your professorship. First a student of Concordia and now a teacher of the same continuously for twenty-five years: this is the first case of this kind in the history of the Synod. Twenty-five years-a long span of time, embracing much, much labor, sorrow, and joy. To dwell for a moment only on the nearest thing: For twenty-five years now you have made a daily pilgrimage to this institution; for twenty-five years you have taught boys and young men who often did not appreciate what was offered them; for twenty-five years you have received written work, lousy of work, and among it what work! You have read over hundreds of thousands of ropes and decorated them with red borders - but in the course of these twenty-five years you have seen many a beautiful fruit ripen, experienced many a joy, and above all you have experienced God's blessing in abundance and have seen his faithfulness renewed over you every morning. As far as I know you, you would most like to celebrate this day for yourself, to praise your God in silence and to thank Him for His promises of grace. But you hold a public office in the Synod, you are an outstanding member of our institutional community, that is why we did not think we could take your possible private wish into account, that is why we considered it fair and right that our Concordia should publicly celebrate this day of joy and honour of yours at the same time as its day of joy and honour through a solemn act; for if one member is kept glorious, all members rejoice with it. So we teachers and students, together with the supervisory authority and other members of the synod, have gathered here to rejoice with you, to praise and thank God together.

By inner and outer profession you have become, dear jubilarian, professor of the German language. You have now worked in this field for twenty-five years. The German language is a cultural language of the world. The German people the people of poets and thinkers, and not without reason. For, indeed, a rich treasure of poetry and philosophy is laid down in this language. And the property of the German language is not limited to this. Treasures upon treasures from all fields of knowledge lie locked up in it as in a rich casket. Germany is the Mecca of the present day, to which young men and men hungry for knowledge from all parts of the world make pilgrimages to unearth the coveted treasures by means of the German language. But for us this language is of quite a different significance; it is of even greater importance in the religious sphere. It is the mother tongue of the Church of the Reformation. The angel "who had an everlasting gospel to preach to them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and people, saying with a loud voice, Fear God, and give glory to him"-this angel originally spoke the gospel in German.

in the German language. Martin Luther, the creator of the New High German language, waged his victorious battle against Pabstism in this language and inflicted the death wound on the Antichrist in Rome; in this language he, the greatest teacher of the Church since the time of the Apostles, wrote his incomparable writings, full of wholesome knowledge and teaching, for the benefit of Christendom until the end of time; in this language he has so masterfully and unsurpassed interpreted the Bible to the German people; in this language he, the Wittenberg nightingale, has sung his songs of such powerful content so heart-moving; in this language he has spoken to his dear German people and preached to them the sweet, beatific Gospel. And how many a faithful disciple has struggled, spoken, preached and sung after him, the Master, in this language - by word and writing - not forgetting the church father of our American Lutheran Church, Dr. C. F. W. Walther. Rich in doctrine and edification, rich in weapons and in songs, incomparably rich is our church just by means of the German language. The core Lutheran countries of northern Europe, the Scandinavian peoples, knew well what they were doing when they leaned on Germany in theological matters and demanded knowledge of the German language from their theologians. Therefore, let us not ungratefully forget in this country what a rich treasure we possess in our paternal inheritance of the German language; let us also not forget that our ecclesiastical power has been rooted in German up to now.

You, dear jubilarian, made it your business to teach your students many useful skills, but especially, as your profession entailed, to ground them in the proper use of the German language. You have been the standard bearer of this important science among us. That is the task of this institution of the German Evangelical Lutheran Synod of Missouri, Ohio and other states, to give its future preachers of the Gospel the necessary preliminary training. Now, as important as it is for a speaker to have thoughts, it is even more important to give these thoughts the correct, intelligible expression. How difficult it is to bring forth this fruit on such hard, foreign soil as this country is obvious. Of what great importance, therefore, is your laborious, faithful work for the Church! And that it has not been in vain, there are many witnesses. Witnesses to this are especially the hundreds of disciples whose hearts have been warmed by your speech and whose tongues have been loosened by your ministry, so that they can proclaim the doctrine of the blessed Gospel clearly and comprehensibly to their congregation, and speak the great deeds of God emphatically and impressively. Thus streams of blessing have gone out from you over the wide area of our great country, streams of blessing that still today and, God willing, for a long time to come will bear fruit and spread blessing. God's hand of grace has unmistakably ruled over you, guided and led you. Protected you and blessed you. He, the Lord, has given you gifts and desire for your profession; he has placed you in your profession; he has given you health, courage, and perseverance to carry it out; he has given you opportunities for work; he has crowned your work with rich blessings. To him, therefore, be praise and honor and thanksgiving! Reason and



Reason enough for you, as well as for our entire Concordia, to join in the Psalmist's cry from the bottom of our hearts: "Praise the Lord, my soul, and what is within me, his holy name! Praise the LORD, my soul, and forget not what good he hath done thee!" May the LORD rule over thee and uphold thee, and set thee also in the future to be a blessing to our Concordia and to His Church! May he promote the work of your hands to the glory of his name, yes, may he promote the work of your hands for JEsu's sake! Amen.

To the ecclesiastical chronicle.

America.

Which church fellowship is truly practical? Not only through the world, but also through the church, the cry of "practical" or "active" Christianity is now going forth again. This is understood to mean a Christianity which abandons Christian doctrine and directs its real attention to so-called Christian works. What a delusion there is here! The church is "practical" when it does what it is in the world to do, namely, when it brings souls to faith in Christ and thus saves them from eternal damnation and the dominion of sin. But this the church will do only through Christian doctrine. As the Lord Christ commanded his church, "Preach the gospel to every creature. He that believeth and is baptized shall be saved," Marc. 16:15, 16. The more practical and active a church is, the more firmly it adheres to the Christian doctrine given in the Scriptures of the church. A church that lets doctrine go becomes immediately impractical. It is no longer fit for anything in the world except seduction. But it is usually the case that the church communities which have abandoned doctrine have previously allowed their aim to be shifted. They no longer want to make sinners blessed, but only to educate decent people and good citizens. For this, then, the gospel of the Saviour of sinners is not needed. And as for works, they do not want to produce more Christian works, but are satisfied with works in general. Of course, works in general can also be produced by organizing fairs, oyster suppers, etc.. But if one wants Christian works, that is, works done for Christ's sake, there is no other means in heaven and on earth than the preaching of Christian doctrine, namely, the sweet gospel of the grace of God in Christ Jesus. As the apostle Paul writes Rom. 12:1, "I exhort you by the mercies of God, that ye present your bodies a sacrifice." Let us, then, hold fast to the Christian doctrine revealed in the Scriptures if we are to remain "practical" as a Church. F. P.

The "Lutheran Children's Friendship Society of Wisconsin", which, as our readers may know, has set itself the purpose of placing orphaned and unprovided-for children in Christian families, is developing a **beneficial effect**. For the most part, orphans from our circles are placed in one of our many orphanages and there receive a Christian education. And our orphanages thus become real charitable institutions and remain so, since there will always be poor and parentless children who, for various reasons, can only be taken in and educated in such institutions. But no one will deny that the real and best place of residence for poor, abandoned children is the Christian family, where they are carried and guided by parental love and cared for and educated individually. At its last annual meeting in October, the above-mentioned society numbered 1108 members from among the synodal members.

conference. In the relatively short time of its existence (since July 1896) it has taken in 111 children, 33 under the age of two, 19 between the ages of 2 and 6, 43 between the ages of 6 and 12, and 16 between the ages of 12 and 15. No less than 33 of these children came from false-believing or unchurched circles, so that a work of love and mission has been directed towards them in a very special sense, in that they have been taken in by orthodox Christian Lutheran families. What would have become of these poor children - one asks not without reason - if Christian love had not taken care of them? Of the 111 children mentioned, 9 have died, 13 have been returned to their relatives at their request, 22 have been placed several times and in different families for various reasons. But in only one case was the reason for the change that the foster parents were people to whom no child could be entrusted for upbringing. Special care is taken to ensure that the children really find a Christian home; for this reason the families to whom children are handed over are visited before and after by the officials of the Society, or precise and reliable inquiries are made. The remaining 67 children are still with the adoptive parents with whom they were first taken in and, as the leaders of the Society say, "have all found a good parental home, where their physical and spiritual needs are cared for in parental love and faithfulness.
L. F.

From Denver, Col., Mr. P. Her writes us, among other things, the following: "It is well known that Colorado, because of its excellent climate, is a refuge for the sick, especially for those suffering from lung disease, and there is no question that many sick people find relief and not a few cure here, who, according to human judgment, would have sunk into an early grave in a less favorable climate. But it is also true that unfortunately many decide to travel to Colorado when it is too late and no cure for their illness is possible. Therefore, whoever wants to seek recovery in Colorado should come at the right time, and rather early than too late. But while he is mindful of his bodily health, let him also keep his spiritual welfare in view, and turn to such a place where he may be abundantly supplied with God's Word and Sacrament. Such a place is Denver. Here there is a true Lutheran congregation, and in all parts of the city there are faithful members of our church, among them also those who are able and willing, for a modest remuneration, to give hospitality, board and lodging in their homes to fellow believers who come to Denver for a temporary stay. It is also to be recommended to those to whom higher points in Colorado have been recommended, that before they go to the highest points, they stay here in Denver for some time, in order to get used to the climate of these mountainous regions. This would also have the advantage that, during a temporary stay in this city, they could find out exactly where they should go from here in order to be well provided for, both physically and spiritually. To all dear fellow believers who intend to go to Colorado and first to Denver for a shorter or longer period of time, and who contact me by letter before their departure, I will gladly be of service with advice and action, and also after their arrival in our city I will gladly do what I can to help them make their stay in Colorado pleasant and beneficial. I would also appreciate it if relatives or friends and acquaintances of those who are already in Colorado would inform me by letter who they are and where they are staying, so that it will be possible for me to contact them when they arrive.

I can reach them at all, and to serve them according to opportunity. This also applies to those who have come to Colorado from the Eastern States or still want to come, not for health reasons, but in order to pursue their business here. Whoever informs me of the time of his arrival by telegraph or by letter or postcard, I will personally receive him and be of service to him at the moment of his arrival here and as long as he stays here. I will also be glad, if desired, to send news to the friends and relatives of those who are staying here about their spiritual and physical welfare." - We are very happy about this announcement of our dear Lord.

Her, and only wish that all who are or may be in a position to make use of his kind offers in any way may gratefully avail themselves of his services. They and their relatives will be benefited and blessed by it in many ways.
A. G.

Before the elders of a Reformed church in Newburgh, N. Y., some members of the congregation were recently brought to trial on a strange charge. They were accused of having cast their votes at the last election, but were acquitted because they could prove that their names were not on the registration lists. Through this "church trial" one's attention has once again been drawn to the fact that there is a religious party in our country which forbids its adherents to vote in elections under penalty of expulsion. This is the so-called "Reformed Presbyterians" or "Covenanters," which originated in Scotland. The congregation in question belongs to the party known as the "Westminster Covenanter Presbyterian Church," which is found in some of the eastern towns of our country. Its strict members have never availed themselves of the right of suffrage; namely, the casting of votes at a presidential election is frowned upon, on the ground that the President must take an oath to uphold the Federal Constitution. Our Federal Constitution, however, is unbiblical and unjust, since it neither recognizes the existence of God nor establishes the Bible as the basis of our laws. - Even the founders of the Reformed Church in the European countries did not understand the difference between state and church, and mixed both kingdoms, the spiritual and the secular, which, according to God's Word and our good Lutheran confession, "should not be mixed and thrown together" (Augsburg Conf., Art. 28). Their faithful successors are the Reformed communities of our country, only that they do not all go so far as the above-mentioned. L. F.

Church and Lodge. In an ecclesiastical paper which is before us, the benevolence of the church is compared with the benevolence of the lodges. Here no comparison is possible at all, because quite dissimilar things cannot be compared with each other. It is true that the church could often do more for its needy members than it does. But what it does is really charity, that is, it gives without wanting to take in return; it gives for the sake of Christ. The lodges, on the other hand, give to those who have contracted to give in return. He who calls this "charity" or "Christian love" deals in deceit and deception.
F. P.

Abroad.

In Berlin, a society for the care of immigrant male youth was formed last year. The reason for this was the increasing influx of young people over the past few years and the vivid recognition of the great dangers that threaten them in a large city. Godlessness and immorality, mockery and scorn of all church and state institutions approach the newcomers from all sides, temptations to which thousands have already succumbed, falling into sin.

and disgrace and have perished in body and soul. From time to time, the aforementioned association issues warnings in the newspapers against frivolous immigration to this city of millions. The young people who nevertheless come are visited by the helpers of the association in the first days of their stay, warned of the dangers threatening them, and they are recommended to join a Christian association which is to offer them a foothold in the face of temptations. In the first year of the association's work, no less than 15,800 young people who had moved here were visited in this way. Most of them have agreed to join a Young Men's Association, and many have visited the associations and become members. In this way many a young man will certainly be saved from ruin. L. F.

Catholic Missions. Only recently we demonstrated by means of an example from Italy how in the Pabst Church Mary is made the Saviour in place of Christ. The same thing is done by the Roman missionaries in the heathen countries. We read in a report from Nagapatnam in India: "Nagapatnam is one of the oldest seats of the Roman mission. But through these the name of Mary has become more familiar than the name of Christ, as is proved, for instance, by the name commonly given in the vernacular to a Christian church or chapel, namely, 'Matha-Kowil,' that is, 'Temple of the Mother (of God)'; hence the most common idea of Christianity here is that the Christians are precisely Matha-worshippers." This is quite frightening. Consider that the heathen Indians are thus being led by the Romans to another form of idolatry under the name of Christianity. F. P.

From World and Time.

Pernicious influence of saloons. A special committee of the grand jury of Cook County, Ill. which includes the city of Chicago, recently filed a report pointing out in serious terms a cancer to human society, the present worldly saloonism. The report says: "We wish to call attention to the growing pernicious influence of saloons. Witnesses who have been summoned have often testified to the fact that in saloons, which are the meeting-places of thieves, robbers, and dangerous wenches, plans are made for all sorts of crimes, and that from these places highwaymen and murderers go forth on their work endangering mankind. In some cases it is landlords and their employees who are the thieves. Whenever the police go on the trail of criminals, they go especially to the various inns, because they know the character of the men who go in and out of them. It is a fact admitted by judicious people that seventy per cent of all crimes committed in Cook County are directly or indirectly traceable to the saloon." - "Probably never before," remarks the "Luth. Kirchenzeitung," "has the saloon been attacked with harsher words by the jury of a county. And who could deny that these words are true?" But if citizens, who have the welfare of the state in view, pass such a judgment on saloons, how should the church relax its testimony against such locales, which have already brought bodily, spiritual, and eternal ruin to thousands of its members?

L. F.

"Christian Science." When a distinguished American writer died some weeks ago, who until shortly before his death had been exclusively under the treatment of "Christian Science" people, a Jewish magazine in Cincinnati made the following statement, among others.

Comments: "Never before have people believed so little and so much as at the present time. In this age of agnosticism (disbelief), every other person you meet knows all about those things that our forefathers believed were beyond the limits of limited human knowledge. The most stupid as well as the most learned ask mediums (spirit-seers) for counsel. The most distinguished representatives of science openly pronounce their belief in spiritualistic miracles, and none of the reveries of so-called theosophy is too foolish not to be accepted by many of the most educated people. Telepathy (influencing another from a distance) is, with a great mass of thinkers, the only escape from spiritualism (spirit-questioning). . . . Palmistry (telling fortunes from the palm of one's hand), phrenology (knowing character by the shape of one's head), astrology (interpretation of the stars), and the like, have a multitude of admirers among all classes of men, and nothing seems too foolish for the belief of the average man." These people, then, who think that they must reject the truths and miracles of the Scriptures because they are contrary to reason and therefore foolish, must be told by a Jew that nothing is too foolish and improbable not to find credence even among the learned. This is certainly a strange testimony to the enlightenment of our time! Who does not think of the saying, "When they thought they were wise, they became fools" (Rom. I, 22.)? But let us pray God that we may always be among the foolish, of whom it is said in 1 Cor. I:27, "That which is foolish in the sight of the world God hath chosen to put to shame the wise." He that knoweth and knoweth JESUS aright hath perfect praise of wisdom.

M. B.

The cheerful countenance of Christians and its cause.

We read in a missionary journal: "A pagan Hindu recently asked a fellow countryman who had become a Christian: 'What kind of medicine do you actually use that your face always looks so radiant?' Pema, the Christian, replied: 'I do not put any medicine on my face.' To which the heathen replied: 'Yes, certainly, I do not let it run off. You have a secret medicine. For I have wondered at this glow on the faces of many Christians whom I have met in Agra, Bombay and other cities. Then Pema smiled, and his face became still more radiant; he said: 'I will tell you the secret. It is the word of life that makes the happiness of our hearts. And the radiance of our face is but the reflection of our inward happiness.' - King David already praised: 'The commandments of the LORD are right and gladden the soul; the commands of the LORD are loud and enlighten the eyes.' Ps. 19:9." My dear Christian! Thou hast also the Medicin, which maketh the heart glad, and the eye bright. Dost thou use it? Now at Christmas we hear and read again the word, "Fear not; behold, I proclaim unto you great joy, which shall be to all people: for unto you is born this day a Saviour," Luc. 2:10, 11. F. P.

A New Year's Eve Story.

In the parish of C. in Westphalia it happened several years ago that on New Year's Eve only the landlord himself was sitting in the jug, together with his wife, who was shaking her head as she watched the drifting of two wild fellows in the room, who still did not want to leave, because there was a bad snowstorm raging outside, and they could well tell for themselves how he was going to deal with their



the same, if they would venture out into it intoxicated. And the third guest, who just now enters, confirms it to excess, how wild the weather is raging, and how it storms up from the sea with locks and ice splinters, snow and rain at the same time, and it has overtaken him, and he has just had to enter at last, to catch his breath for an hour, before he goes all the way home to the parish village, and his wife may be nicely frightened, and he wishes he were at home.

The other two, however, drink to him in vain, and try in the same vain to entice him to play cards; he looks into it earnestly, and looks like one who has long since ceased to enjoy such things, and the innkeepers have known him well, and have gladly given him a place by the stove, although he was not in the habit of eating anything in the jar, and offer him to stay the night, so that he may start for home by day.

However, the wanderer insists that he will not let his wife wait for him in vain, and that he must be home today; he intends to celebrate Holy Communion with his family tomorrow and would like to speak to his pastor early in the morning.

At this, the two other guests burst out laughing, and one of them quickly tucked two sheets of card under his scarf like a beak, climbed up on the table with the herring in one hand and the schnapps in the other, and spoke the words of the Holy Communion in a nasally voice, to the horror of the innkeeper and his wife; while under the same feelings the third guest leaves the house, as if he feared to stay in a place over which God's judgments would have to fall in vengeance on the scoffers. And he arrived safely at his wife's house an hour later and spent a lovely, blissful New Year's Day in the peaceful little church in C. at the altar of the Lord, and spent the rest of the day sitting at home with his family, singing his "Hilf, HErr JEsu, lassen gelingen" ("Help, Lord Jesus, let us succeed") and reading the New Year's devotions.

Some days later he also saw one of the guests again from the jar, but he did not speak, but avoided him as the dove avoids the jay.

Six weeks later he also saw the other guest again, who had spoken the holy words of institution so sacrilegiously, but that time he spoke nothing. No one recognized him when he was pulled out of the water into which he had fallen during a misstep in the New Year's night storm, for the fish had eaten him whole. But the two map sheets were still under the neckcloth and had not been eaten by the fishes, and also came with the remains of the torn corpse into the coffin and into the earth. (S. G.)

Death notice.

On 12 December, in the evening at 5 o'clock, Father Ludwig v. Schenk passed away blessed in the Lord.

Dexter, Iowa, December 13, 1898. .

W. v. Schenk.

Ordinations and gin tours.

On the 23rd of Sunday, A.D. Cand. F. W. Wenzel was ordained and inducted as missionary to New Orleans and vicinity, with the assistance of our entire New Orleans ministry, by G. J. Wegener. Address: Rev. IV 'W. kennet, 6413 N. Meters 8t., New Orleans, I,a.

By order of the Hon. President Hafner, C. W. Tews on the 24th of Sonnt, n. Trin. at his parish in Newton, Kans. introduced by M. G. Polack. Address: Rev. O. Tews, 208 8th 3(1 8t., Newton, Lang.

By order of the Honorable Praeses J. H. Niemann, on the 2nd of Sonnt, d. Adv. Father H. C. K  chle, assisted by Father J. H. Werfelmann, was introduced into his parish near Marysville by H. C. Knust. Address: Rev. S. O. ILneo  l", lckar^s-.



By order of the Honorable Praeses Pfothenhauer, on the 2nd of Sunday, the Adv. Father H. Hannemann was introduced to his congregation at Galena Tp, Minn. by J. P. Scherf. Address: Rev. 8th Hannemann, Llonroe, L Martin 60th, Llinn.

By order of the Honorable Praeses F. Pfothenhauer was? E. Stark on the 3rd of Sonnt, the Adv. at his Lutheran Zion parish near Acton, N. Dak. introduced by H. F. Bügel. Address: Uev. Ernst Stark, Orakton, Valsk 60th, X. vak.

Mission Festivals.

On the 15th of Sunday, A.D.: The congregation in Rice Co, Kans. Preachers: Prof. Meyer and P. L. Brauer. Collecte: -37.01. - The congregations at Marengo and Union, Ill. Preachers: ? J. E. Baumgärtner. Collecte: -33.00. - The congregation at Denham, Ind. preachers: ?? A. Schlechte and Lindhorst. Collecte after deduction: -12.00.

On the 17th of Sunday, A.D.: The congregation at Claflin, Kans. Preachers: Prof. Meyer and P. L. Brauer. Collecte after deduction: -21. 15.

On the 18th Sunday, A.D.: The Holy Cross congregation at St. Louis, Mo. preachers: ?? Drewes and H. Meyer. Collecte: -151.06.

(To be continued.)

Conference ads.

The Rock River Pastoral Conference of Wisconsin will meet, w. G., January 2 evening to January 4, at the home of Bro. Ebert, in Berlin. Preacher: Bro. Hass -? Theel. Confessor: Father Hanser - Father Monhardt. - Registration is necessary.

P. Plaß, Secr.

The North and Central Texas Specialconference will not meet on January 3 and 4. H. Hugel, Secr.

The Eastern Michigan Pastoral Conference meets, v. v., January 4 and 5, 1899, at Mount Clemens. Papers: 1. Continuation of exegesis on Heb. 11 from v. 21b. onward (R. Trülzsch); 2. The office of overseer on the ground of 1 Tim. 5:17. (A. Arendt); 3. A brief survey of the various views of our older teaching fathers on Old Testament polygamy (I. Hügli); 4. Catechesis on the fifth petition (T. Wilson); 5. Catechesis on the conclusion of the holy ten commandments (O. Wüst). Preacher: Father Meinecke (W. Burmester); confessor: J. Gugel (H. Kionka). - Timely registration is requested.

R. Smukal, Secr.

Reminder.

All who have reports to send in for the "Statistical Yearbook" of our Synod for the year 1898 are requested to do so immediately in the first days of January 1899. The gentlemen

District Presidents,

Pastors,

Directors of educational institutions,

Chairmen of the Mission Commissions and the General Support Commission,

Directors of charitable institutions (orphanages, hospitals, old people's homes, institutions for the deaf and dumb) are therefore urgently requested to prepare their reports in good time so that they can send them to the undersigned at the beginning of the new year.

Schemes for the parochial reports with precise instructions were sent in several copies to all pastors last year. These templates will also be printed on the cover of the "Lehre und Wehre" and the "Magazin". Whoever does not have a scheme by January 1 should notify the Oouoorckia kublisbinA House by postcard, whereupon a few copies will be sent.

L. Fürbringer, Oouoorckia OoUege, 8t. Louis, Llo.

You are welcome!

The pastors and all those who send in funds for the institution for the deaf and dumb are hereby requested to always indicate to the treasurers whether the funds they send in are cost money or charity gifts or bequests. If they are cost money, it should be stated for which pupils they were sent.

On behalf of the Deaf and Dumb Support Association Detroit, Mich.
December 1898.

I. A. Huegli.

Thanks and please.

Mr. H. C. Jaus has donated a valuable coin collection to the Concordia College here, for which the undersigned expresses his warmest thanks.

On this occasion the request is addressed to all Concordians and friends of our institution to want to give the museum gifts of natural objects, which are possibly in their possession. The costs of sending them will be gladly borne.
Fort Wayne, December 10, 1898. H. Dümling.

Incoming to Illinois District Coffee:

Synodal treasury: D. Clausen von d. Gem. in Philo -3. 70 u. D. Döderlein v. s. Gem. in Venedy 7.02. (2. -10. 72.)
Field preacher's office: D. Koch, Coll. sr. Gem. at Okawville, 6. 30, D. Knies, Coll. of St. John's Parish at Wilmette, 1. 50, D. E. A. Sieving's Parish, North Plato, 3. 81 & Harvest Festival Coll. v. D. W. H. Meyer's congreg. at Bonfield, 8. 25. (pp. -19. 86.)
Inner Mission: Rev. Emil Meyer in Lena from a parishioner 1.00, Rev. Sapper, Bloomington, a. the missionary box from Gem. 15.00, D. Strieter's parish, Proviso, 17.00, D. Succop, Chicago, from Mrs. N. N. 1.00, D. Dietz, Chicago, from H. E. Aerger 9.00, dch. Wm. Balzer, Addison, a. d. Mrssionsbüchsen d. Gem. 6. 69, D. Berg, Beardstown, from Mrs. N. N. 1.00 u. D. K. Schmidt, Chicago, from Mrs. Kolodzick 1.00. (S. -51. 69.)
Negro church at Drys Schoolhouse, N. C.: D. Blanken, Buckley, v. W. u. G. . 60.
Christmases for Negro children in Charlotte, N. C.: D. Heyne, Decatur, by Women's Ass. 5.00, by Confirm. 2.00, from women Susanne Gutmann, Auguste Baginski, Henriette Boltz & N. N. each . 25. (S. -8.00.)
Poor Negroes in New Orleans, La.: D. Kirchner in Secor of N. N. 6.00, M. D. 2.00, M. H. and J. H. 1.00 each. (S. -10.00.)
Negro Mission: D. Emil Meyer by the congregation in Richland 1. 30 and the congregation in Lena, . 70, D. Koch b. Okawville by Wwe. W. Märten 5.00, Fritz Backs 5.00, H. Vogt, Joh. Temme, H. Fricke, Pauline Temme and Wwe. N. N. each 1.00, W. Hokamp . 50, D. Lüker, Bethlehem, by W. Völker 1. 50, P. Wunder in Chicago by F. M. 2.00, dch. Wm. Schmidt, Genoa, Coll. on Thanksgiving Day, 18. 24, D. Strieters Gem., Proviso, 13.00, D. Succop, Chicago, by Joh. Demien 2.00, D. Heyne, Decatur, by R. Flecht . 50 & Theo. Beck. . 75, 1". Dietz, Chicago, by N. N. 2.00, D. Strasen, Coll. on Thanksgiving Day from the congregation at Wine Hill, 20.00, D. Hafner's congregation at Thawville 3. 86, D. Kirchner in Secor from G. Menssen 1.00, D. Hohenstein, Peoria, from Miss Lizzie Bruninga 4.00: from Chicago: D. Wunder aus d. Missionsbüchse d. Frauenver. 7. 43, D. Succop by Thoms Bros. 5.00, P. K. Schmidt by Fr. Kolodzik 1.00 u. Wm. Poths 1 00, teacher C. Decker v. etl. pupils . 70; D. Brauer, Crete, v. W. Heilig. 48. (S. -101. 96.)
English school in Madison and Venice, Ill.: Teacher W. F. Polinske, Dork Centre, v. s. pupils. 1. 75.
EnglishMifision in Madison and Venice, Ill.: D. Seehausen, Chebanse, v. Frauenver. 2. 50.
Hermann Dornseif in Winfield, Kans.: Coll. at the Foundation of the Young and Young Friars of St. Paul's Parish in Troy 15. 75.
English Mission: From Mrs. Marg. Henn in Mount Pulaski 5.00.
English Mission in Chicago: From Chicago: D. Merbitz, Ueberschuß v. Verk. d. Jubil.-Liturgie v. der Chicago Pastoralconf. 9. 25, D. Dietz v. Fr. E. Aerger 2.00, D. Succop v. Thoms Bros. 10.00 u. D. K. Schmidt v. Fr. Kolodzik 1.00. (S. -22. 25.)
Jewish Mission: D. Succop, Chicago, from Thoms Bros. 10.00.
Emigrant Mission: D. Strieters Gem. in Proviso 11.00.
Mission to Cuba: D. L. W. Dorn v. Bernhard Paul in Grafton, Wis., 1.00 u. D. Döderlein's Gem., Marengo, 5. 71. (p. -6. 71.)
Heathen Mission: D. Koch at Okawville by Wwe. W. Märten 5.00, P. Dietz at Chicago by P. E. Berger 5.00, D. Succop das. by Thoms Bros. 10.00. (S. -20.00.)
Support fund: by E. Leubner, Addison, 2 50, D. Bartling, Austin, Danktagcoll. 7. 50, dch. C. Blum, Coll. v. D. Ottmanns Gem. of, Collinsville, 14. 20, dch. F. C. Schultz v. P. Ferd. Sievers' Gem. in South Chicago, 4. 56, D. G. A. Mueller's Gem, Schaumburg, 22. 50, D. Blanken v. d. gemisch ten Conf. in Champaign u. Umgeg. 6.00, Teacher F. Rieck of d. Chicago Teachers' Conf. 29.00, D. Bergen's Gem. in Steeleville 6.00, D. A. J. Büneger of d. Chicago Pastoral Conf. 21.00, L. Nützel's Gem, Chicago, 6. 16, v. D. Traub u. s. Gem., Aurora, 8. 88, D. A. J. Büneger, Chicago, of d. St. Stephen's Gem. 8. 50, dch. H. Bolte, Coll. v. d. Gem. at Geneseo, 6. 25, teacher F. Fathauer v. d. Creter teachers' conf. 6. 50, D. Succop, Chicago, Coll. sr. Gem., 61 00, P. A. Reinkes Gem. that. 25.00, by k. Behrens, La Rose, 5.00, D. Dietz, Coll. on Thanksgiving Day from the Concordia Gem. of Chicago, 4.00, D. Hornung, Sadörus, Coll. b. Schröder-Meyer's Hochz. of, 10.00, D. Rade's Gem. in Yorkoille 11.00, by D. Wagner, Decatur, 3.00, & P. Döderlein of the Fox River Specialconf. 7. 10. (p. -275 65.)
Students in St. Louis: D. Witte, St. Peter, coll. b. Albrecht-Schnakes Hochz. f. J. F. Albrecht, 5.00, D. Reinke, Chicago, v. Jünglver. f. Paul Lavwig 18.00 u. Franz Albrecht 18.00, v. Frauenver. f. Rich. Neitzel 18.00 and Leo Schmidtke 18.00. (S.-77.00.)
Students in Springfield: From Chicago: D. Leeb v. Frauenver. for L. Grotheer 10.00, D. Hölter v. Jungfrver. f. Starck 8.00 a.m. & D. Wunder v. Jünglver. f. H. Gehrke 10.00; Coll. v. D. Mariens' Gem., Danville, f. H. Kolb 10. 55 & Mrs. Elisabeth Hoffmann in Jacksonville, Christmas gift from the Women's Association f. Olof Schröder, -10.00. (p. -48 55.)
College students in Fort Wayne: From Chicago for choice: From women's ver. by D. Succop 25.00 and by D. Wunder 13.00. (S. -38.00.)
College students in Milwaukee: D. Sapper, Bloomington, from the Women's Council for Otto Laskowski 5 p.m., D. Hölter, Chicago, from the Young People's Council for Otto Laskowski. Teßmann 12.00 & D. Wunder das. from the Women's Assoc. f. Ad. Häntzschel 13.00. (p. -42.00.)

Seminarians in Addison: D. Hölter, Chicago, from the Young Frver. f. Drögemüller 10.00.
Deaf and dumb mission: D. Lüker in Bethlehem from W. Völker 1. 50; from Chicago: dch. D. G. Sievers, half of the Coll. b. Stiftungsf. d. Frauenver., 3. 20, D. K. Schmidt v. d. Gem. 28 42, D. C. F. Dietz v. P. E. Berger 2.00 u. D. Succop von Thoms Bros. 10.00. (pp. -45. 12.)
Concordia Parish in Chicago: D.EmilMeyer v. d. Gem. in Richland 1. 55.
For burned Lutherans in Wisconsin: D. Weisbrodt at Mount Olive, Mission Hour Coll., 10.00.
Mission School at Columbia Heights, Ill: D. F. Brauer a. d. Schule d. Kleinen 1. 27 u. v. d. Confirmanden 4. 50. (p.-5. 77.)
Retirement Home in Arlington Heights: D. Pardleck in Chicago v. sr. Gem. 12. 55.
Orphanage at Des Peres: D. Heyne in Decatur, evening meal offering v. N N., 1.00 u. N. N. . 50, dch. Teacher O. Gotsch, Staunton, by the teachers and school, of Zion School, first grade, 7th 51 & second clafe 5th 25, D. Hartmann, Farmersville, Coll. b. Mobbe-Brockmeiers Hochz., 6th 25 & by N. N. . 25. (S. -20. 76.)
Orphanage in Addison: -46th 45 u.-149th 18th (p. -196th 21st) ND. Treasurer G. Ritzmann acknowledges the individual items.
Mission in London: D. Sapper, Bloomington, from the Missionary Box of the Congregation 8.00 & P. Succop, Chicago, from Thoms Bros. 5.00. (S.-13.00.)
Mission among the Latvians and Esthen: V. Chicago: D. Engelbrecht v. Jungfrver. 25.00 u. D. Uffenbeck v. Frauenver. 5.00. (S. -30.00.)
Jllinois District Church Building Fund: D. F. C. Behrens, Christmas gift from F. Kemnitz in Varna, 25.00.
Total: -1148 95.
NR. In the "Lutheraner" No. 25 read under "Unterstützungskasse": D. Castens (not Wehrs) in Gilmer, Erntefcoll., 10. 40, v. N. N. 1.00 and Mrs. Trusosinski 1.00.
Addison, Ill., December 17, 1898.
H. Bartling, Kassirer.

INCOME TO THE COFFEE OF THE MIDDLE DISTRICT:

Synod treasury: comm. of DD.: Brewer, Hammond, Reformation Festival coll., -8.00, Schlesselmann, Euclid, 14.00, Zimmermann, GermanTp., 3 00, Kretzmann, Vincennes 8. 15, Bahn, Fort Wayne, dch. N. Keltsch 6. 19, Miller das, Missionfestcoll, dch. F. E. W. Scheimonn 60.00, Zorn, Cleveland, Resormationsscoll, dch. J. H. Melcher 111. 18, Diederich, Hoagland, 4. 70, Scheips, Peru, 8. 39, Werfelmann, Marysville, dch. G. F. Scheiderer 12. 50, Schmidt, Decatur, 6. 32, Schmidt, Monroeville, 1. 74, Knust, Chuckery, Resormationsscoll., 6. 41, Wambsganß, Indianapolis, dch. F.Buddenbaum 17th 86, Trautmann, Columbus, 19th 40, Michael, Göglein, dch. H. Stellhorn 7. 43, Eickhoff, Wanatah, 7. 20, Querl, Toledo, 9. 10, Franke at Fort Wayne 7. 48, Pohlmann, Sauers, 45. 23, Beyer, Gar Creek, 10 10, Schmidt, Elyria, 18. 21, N. Niemann, Cleveland, by W. K. 1.00. Mrs. S., Fort Wayne, 3.00. (S. -396. 59.)
Building Fund: D. Beyers Gem., Gar Creek, 5. 76.
InnerMission: DD. comm.: Glaser, Ashland, Reformation F., oll., 8.00, Zorn, Cleveland, a. d. Missionsb. dch. J. H. Melcher . 35, Kleist, New Haven, dch. J. Brudi 9. 22, Eirich, Aurora, dch. F. W. Isselhardt 25. 92, Kaiser, Jonesoille, 3. 64, Zoch, Snyder, 27.00. D. Glaser v. N. N. 4.00. D. Miller, Fort Wayne, v. d. Cold Water Road 4. 75, v. C. Kruse 1.V0. D. Sauer, Cleveland, v. Fr. Fortlage 2.00. Mission coll. d. Gemm. Gar Creek u Wooddurn 50.00. D. Schmidt, Seymour, by Mutier Bettenbrock 25.00. Mrs. S., Fort Wayne, 5.00. (S. -165. 88.)
Negro Mission: Gemm.d.DU.: Schleicher, Lanesville, 4th 40, Siek, Vallonia, 4th 20, Eickstädt, Hamilton, dch. E. Schmucker 10 60, Ilse, Collinwood, 3.00, Glaser, Ashland, Reformation coll., 4.00, tzoneck, Ironlon, Resormation coll., 3. 35, Zollmann, Bear Creek, 12 70, Schlesselmann, Painesville, 2. 65, Markworth, White Creek, 6. 80, Miller, Fort Wayne, Missionary coll., dch. F. E. W. Scheimann 24 54, Ludwig, Tocsin, 3. 68, Zschoche, Soest. 11. 50, Rottmann, Florida, f. debt settlement, 8.00, at Florida desgl. 2. 45, Neuendorf, Tracy and Hamlet, 4.00, Hofmann, FlatrockTp., resormationsscoll., 7.14.Wtlder, Bremen, deSgl., 16.00, Riedel, Bedford, dch. J. H. Siohlmann 7. 75, Schülke, Hobart, 8. 27, Werfelmann, Marysville, dch. J. Scheiderer 12th 50, Rump, Tollestion, 11th 75, Schufft, Holgate, 15th 00, Eirich, Aurora, dch. F. W. Isselhardt 25. 92, Fischer, Columbus, 7. 85, Huge, Bingen, Reformation Coll., 7 20, Preuß, Fnedheim, 23.00, Seuel, Indianapolis, by C. F. Schwier 18. 56, Barth, Weltes, Reformation Coll., 6 M, Meinzen, Woodburn, 3.00, Bohn, Fart Wayne, by N. Keltsch 10. 75, Link, Laporte, for debt retirement, by L. Schumm 25. 65, Matthias Preble, Harvest Fcoll , 4. 80, Beyer, Gar Creek, 4. 84. u. Lindhorst, Reynolds, by C. H. 2 00, by N. N 2.00. U. Glaser by N. N. 1.00, by Mrs. K. Jr. 1.00. P. Schmidt, Seymour, by W. Borchert 1.00. P. Zollmann, Hochz. SchmidtNienhüser, 4. P. Markworth v Kasper Knoke, 16. 50, P. Gross' Jungfrver. of Fort Wayne, 10.00. P. Zorn v. Sewingver. of Cleveland, dch. Mrs. Offenhauier 10 00, dch. J. H. Melcher v. Mrs. White, Zapf & Schoenewald 5.00 each, by Mrs. J. F. Hauke 1.00, by J. A. 1.00. D. Jüngel, Fort Wayne by N. N. 10.00. D. Frank's Women's Ass'n, Evansville, 10.00. D. Werfelmann v. G. F. Scheiderer 5.00. D. Schwan, Cleveland, from etl. Gl. 15. 55. teacher Schroeder's school k., Fort Wayne, 2.00. D. Wambsganß, Indianapolis, a. d. Lentkaffe d. Confirm. 1. 43, by Aug. Kruger . 10. P. Miller, Farmers Retreat, by W. K. 5.00. D. Rupprecht, North Dover, by K. 10.00, by R. 15.00 by G. R. . 50. D. Miller, Fort Wayne, v. C. Kruse 1.00. ?. Sauer, Cleveland, high t. Fitschen Quere. 6. 15, Hochz. Bro. Fortlage 3.00. D. Meinzen v. N. N. 1.00. D. Rimbach, Zanesville, v. Herm. Schreiber 10.00. D. Kaumeyer, Lancaster, by I. Ellinger 1.00. Misiionsf oll. d. Gemm. Gar Creek & Woodburn 10.00. Teacher Zismer's school k., Cleveland, 5.00. D. v. SchlichtensJüngl.-u. Jungfrver., Cincinnati, 8. 46, by J. H.

Melcher 5.00, Mrs. Bachmann 1.00, Wwe. Kolodzik, Ad. Kolodzik, MalwineBradtke, W. Schlüterje. 25, Franz Kolodzik. 10, N. N. 2.00. L. Zorn, Cleveland, by Friedr. L. . 50. L. Thieme, South Bend, by the comm. f. Christmas tree in Charlotte, N. C., 4.00. Mrs. S., Fort Wayne, 3.00. L. Hoffmann, New Richmond, v. etl. Gl. 1. 50. (S. - 510. 80.)

Negro school at Salisbury: teacher Gotsch's school k., Columbus, 2.00. L. Jauß's school k. at Fort Wayne 2. 36. (S. -4. 36.)

Negro School at Dry: L. Gross' Jungfrver. of Fort Wayne, 25.00. L. Franke's Schoolk. at Fort Wayne 5.00. L. Schmidt, Seymour, by Mother Bettenbrock 25.00. (S. -55.00.)

English Mission: P. Glaser's congregation, Ashland, Reformation coll., 4.00. L. Rehwald, Valparaiso, by Mrs. Marg. Boye 2.00. Mission coll. d. Gemm. Gar Creek & Woodburn 10.00. Mrs. S., Fort Wayne, 3.00. (S.-19.00.)

Heathen Mission: L. Seuel's Gem., Indianapolis, by C. F. Schwier 6.03. L. Rupprecht, North Dover, v. R. 15.00, v. M. 1.00, v. G. R. . 50th L. Jüngel, Fort Wayne, v. N. N. 3.00. mission coll. d. Gemm. Gar Creek & Woodburn 4.00. L. Zorn, Cleveland, v. Fried. L. . 50. Mrs. S., Fort Wayne, 2.00. (S. -32.03.)

Jewish Mission: P. Jüngel, Fort Wayne, by N. N. 3.00. Missionsfcoll. d. Gemm. Gar Creek & Woodburn 10.00. Mrs. S., Fort Wayne, 2.00. (S. -15.00.)

English Mission in Akron: L. Lothmann's Gem., Akron, 41. 60. East Cleveland Mission: L. Sauer, Cleveland, v. Ernst Fark 1.00. Mission to London: L. Jüngel, Fort Wayne, v. N. N. 2.00. Mrs. S., Fort Wayne, 2.00. (S. -4.00.)

Mission to Hamburg: L. Jüngel, Fort Wayne, v. N.N. 2.00. Mrs. S., Fort Wayne, 2.00. (S. -4.00.)

Mission to Cuba: L. Schleicher, Lanesville, v. J. Redich 2.00.

Deaf and Dumb Mission: L. Preuss, Friedheim, Buuck-Gallmeier wedding, 8.00. L. Miller, Fort Wayne, by C. Kruse 1.00. L. Jüngel, Fort Wayne, by N. N. 3.00, and by N. N. . 50th Mission Coll. of Gemm. Gar Creek & Woodburn 10.00. L. Beyer's congregation, Gar Creek, 6. 50. Mrs. S., Fort Wayne, 2.00. (S. -31.00.)

Emigrant Mission in New York: L. Steinmann's Gem., Liverpool, 3. 25, v. N. N. . 25. L. Jüngel, Fort Wayne, v. N. N. 3.00. Mission coll. d. Gemm. Gar Creek & Woodburn 10.00. (p.-16. 50.)

Alexandria and Elwood Mission: gem. of LL.: Franke at Fort Wayne 9th 50th, Diederich, Hoagland, 3rd 00th, Jüngel, Avilla, 4th 00th, Böster, Tipton, St. John's, 4th 05th, Emanuels 1st 85th, Zions 1st 30th, Gotsch, Edgerton, 5th. 12, Sherwood, 4 88, Hassold, Fairfield Centre, 6th 66, Schuft, Holgate, 3rd 60, Kaiser, Huntington, 7th 29, Matthias, Preble, 9th 60, Lindhorst, Reynolds, 6th 72, Ludwig, Tocstn, 4th 00, Michael, Göglein, dch. H. Stelhorn, 7. 27. (S. -78. 84.)

Students in St. Louis: L. Franke, Fort Wayne, Hochz. Hormann-Seddelmeier f. J. Hamann, 13. 50, v. N. N. f. dens. 1. 50, L. Wambsganß's Gem. of Indianapolis, dch. F. Buddenbaum f. W. Koß 21. 55, f. W. Hiller, 10.00. L. Miller, Fort Wayne, Hochzt. Webmeyer-Mollering, 8. 25. L. Wambsganß, Indianapolis, gold. Hochz. H. Burke f. W. Koß, 20.00. k. Steinmann, Liverpool, congrat. Morlock Droge f. H. Lindner, 1. 60. L. Kieß' Gem., Wapakoneta, Dankfcoll. f. H. S., 10.00. L. Wambsganß' Wives' Ass., Fort Wayne, f. B. P., 10:00 a.m. L. Schmidt, Elyria, Silver. Worshipful. J. Südraw f. A. Both, 5.00, Hon. Block-Radloff f. dens. 5.05. L. Trautmanns Gem., Columbus, 15. 25. (p. -121. 70.)

Students in Springfield: Gemm. d. Lk.: Lange, Minden, Reformation coll. f. O. Henkel, 6. 25, Eirich, Aurora, dch. F. W. Isselhardt f. d. Negrostud. of Greensboro 25. 92, Schmidt, Lexington, f. this. 1. 75, Querl, Toledo, f. C. Heidtmann 15.00, Niemann, Cleveland, 42. 81. Robert and Carl Rochow, Indianapolis, dch. F. Buddenbaum 1.00 each, L. Huge, Bingen, Hochz. Prange-Scheumann f. W. G-, 9. 37, Rev. Gallmeier-Berning f. dens. 6.08. (S. -109. 18.)

Students inFort Wayne: L.Lindhorst's Gem., Reynolds, for M. S. 10. 25. L. Diederich, Hoagland, .wedding SimramGoebel f. W., 3. 50, f. B. 3. 50. L. Franks Gem, Evansville, f. G. Barth 4.00. L. Schufts Gem., Holgate, f. M. Frosch 5.00. L. Trautmann's congregation, Columbus, f. P. & E. S. 20.00. L. Schniidt, Seymour, f. Mother Bettenbrock 10.00. L. Lindhorst, Reynolds, Hochz. Wandrei-Ehlert & Geugel- Enz f. M. S., 11.10. L. Huge, Bingen, Hochz. Gallmeyer-Berning f. G. S., 6.08. (p. -73. 43.)

Pupil in Milwaukee: L. Franks Gem, Evansville, f. A. F. 10.00. PupilAddison:". Zschoche, Soest, Ext. NarwaldAdam f. Barak, 7th 50th L. Franks Congregational, Evansville, f. Bro. Meier 10.00, f. John Koch 3rd 55th L. Meinzen, Woodburn, Rever. Nahrwald-Keller f. Barak, 4. 25. (S. -25. 30.)

College household in Fort Wayne: L. Schleicher, Lanesville, v. J. Redich 7. 75. L. Mueller's Gem, Farmers Retreat, 10.00. (S. -17. 75.)

College household in Addison: L. Schwan's Gem, Cleveland, 39. 23.

Orphanage at Indianapolis: L. Preuß, Friedheim, v. N. N. 1.00. L. Zimmermann, Inglefield, Hochz. O. Volkmann-Otte, 11.00. L. Ludwig's Gem, Tocsin, 2nd 96th L. Rottmann, Florida, child baptism b. Br. Bösling, 3rd 55th L. Rehwald, Valparaiso, Sunday sh., 6th 30th Teacher Schröders Schulk., Fort Wayne, 3rd 30th L. Knust, Chuckery, Hochz. Buk-Frühwald, 4th 55th L. Glaser's Women's Ass., Ashland, 7th 05th Teacher Kastenhuber's Schoolk., Columbus, 3rd 00th (p. -42nd 71st).

Deaf and Dumb Institution: L. Jüngel, Fort Wayne, v. S. . 50. L. Schwan, Cleveland, v. W. V. 1. 25. P. Huge, Bingen, v. Wwe. F. S. 1.00. P. Rösener's Gem., North Judson, Danktagcoll., 6.00. (S. -8. 75.)

Brothers in Faith in Germany: L. Wambsganß, Indianapolis, by etl. Gl. dch. F. Buddenbaum 7. 50. L. Neuendorfs Gem., Tracy & Hamlet, 3.00. L. Jüngel, Fort Wayne, by N.N. 2.00. Mrs. S., Fort Wayne, 2.00. (S.-14. 50.)

Fellow Christians in Denmark: L. Jüngel, Fort

Wayne, by N. N. 2.00. Mrs. S., Fort Wayne, 2.00. (S. -4.00.)

Alexandria Parish, Va: L. Diederichs Gem., Hoagland, 3. 60.

Morganton Township, N. C.: L. Diederichs Gem., Hoagland, 2.00.

Field preacher of the Synod: P. Schleicher's Gem.,Lanesville, 6. 25. Stemm. Gemm., Cleveland, dch. J. H. Melcher, 129. 86. i". Schmidt's Gem., Decatur, 6 70th (p. -142 81).

Needy brethren in the faith inAlmena, Wis.: L. Wambsganß, Fort Wayne, by H. Hohmeier 1.00. L. Lothmann, Akron, by W. H. 1.00. L. Schleicher's commun, Lanesville, 14. 25. J. W. Stage, Evansville, 3.00. L. Kaumeyer, Lancaster, v. J. Ehlinq 1.00. W. Mulzer, Evanston, 2.00. L. Hassold's Gem., Fairfield Centre, 8. 78. (S. - 31.03.)

English parochial school at Madison, Ill: Teacher Gerlach's school k., Marysville, 5th 27th Teacher Kaempe, Fort Wayne, v. etl. school k. 2nd 95th (p. -8th 22nd).

Support Fund: Gemm. d. LL.: Henkel, Julietta, 12. 44, Matthias, Preble, 10.00, Schmidt, Seymour, 16.00, Scheips, Peru, 10. 65, Jungkuntz, Columbia City, 6. 20, at Columbia City 9. 78, Brueggemann, Hilliard, 11. 62, Dublin 4.00, Mueller, Farmers Retreat, 8 20, Link Laporte, by L. Schumm 20. 13, Huge, Bingen, Thanksgiving Coll, 18.00, Rott mann, both Gemm., Florida, 5.00, Diemer, South Ridge, 19. 80, Kaumeyer, Lancaster, 7. 70, Gotsch. Sherwood, Danktagcoll. of, 5. 40, Edgerton 3. 65, Schmidt, Elyria, 27. 30, Sauer, Cleveland, 8.00, Tirmenstein, Logansport, dch. H. W. Hoppe 18.00, Weseloh, Cleveland, 28. 75, Hassold, Fairfield Centre, 5. 27, Brewer, Hammond, Danktagcoll., 10.00, Katt, Terre Haute, desgl, 13.00. L. Rösener, North Judson, from Jacob Kreis 1.00. L. Schmidt, Seymour, from L. H. K. 3.00. Mrs. S., Fort Wayne, 2.00. (S. -284. 89.) Total: -2322. 46.

Nk. "Luth." No. 23, "Mission in Hamburg": The -10.00 from L. Michaels Frauenver. are intended for "Luther's Sword and Trowel". The bequest of -1550.00 is not from Mrs. Burchmeier, but from Mrs. Ruschmeier, formerly Hafendörfer.

Fort Wayne, November 30, 1898.

C. A. Kampe, Kassirer.

Income to the Western District coffers:

Synodical treasury: comm. of LL.: Mueller in California -6. 75, Rehahn, Cape Girardeau. 4.00, Obermeyer, St. Louis, 5.00. Triune Cong. in St. Louis 72. 10. L. Kellermann in Little Rock 7. 50. (S. -95. 35.)

General building fund: L. Röseners Gem. in Altenburg, 4th Senvg., 100.00.

Inner Mission of the District: M. Müller in California 10.00, Rupprecht in Clarks Fork, Missionsfcoll., 4. 50. From St. Louis: L. Wangerin v. Mrs. H. Kanning 3.00, A. Rodefelf v. Bethlehem congreg. 8.00, A. G. Brauer v. Emmaus congreg. 75.00, L. Schmidt v. F. Bente, Sr. 15.00. L. Hedge! in Kirkwood v. N. N. 1.00. (p. -116 50.)

Feldpredigerkasse: L. Röseners Gem. in Altenburg 16. 45.

City Mission in St. Louis: A. G. Brauer of Emmaus Parish in St. Louis 25.00.

Negro Mission: Gemm d. LL.: Muller in California 3. 50, Fritz in Bismarck 3.00, Judge in Washington 7. 30, Demetrio in Emma 8. 17, Lobeck in Cape Girardeau 7.00, Hedge! in Kirkwood 8.00. From St. Louis: 1'. Hanser by Mrs. Anna Gödeker 2.00, L. Wangerin by. Mrs. Peschke3.00, A. G. Brauer v. d. Emmaus congreg. 9. 71, L. Schmidt v. F. Bente Sr. 5.00. F. Bushes of Zions congreg. in Jefferson City 4. 41. L. Schrieser in Farrar v. Jünglver. 25.00. L. Biltz at Concordia by J. Bäpler 1.00. (S. -87.09.)

English Mission: L. Schmidt in St. Louis f. Old Orchard v. F. Bente sen. 5.00.

Heathen mission: teacher Voiqt in New Melke v. s. pupils 1.00, by himself . 50. (S. -1. 50.)

Deaf and Dumb Mission: L. Hanser in St. Louis by Miss M. Senf . 50 and by Mrs. Anna Gödeker 2.00. (p. -2. 50.)

Emigrant mission: L. Rösener's church in Altenburg 15 25.

Support Fund: St. Louis Teachers' Conf. 3. 90.

Orphanage near St. Louis: Kreuz-Gem. in St. Louis f. d. Haushaltskasse 85. 33. L. Dautenhahns Gem. in Antonia 1. 30. L. Hanser in St. Louis from H. Scheer 5.00. L. Wangerin in St. Louis from N. N. 100.00. Teacher Wendt in Kansas City a. d. Waisenbüchse d. kleiner Theo. Schwartz 1. 50, from the small Breitag 1.00 and from his pupils 5. 50. L. Bauer in Palmyra from Frauenver. 11.00, from the young frver. 10.00, from the Sonntschul. 2. 75. L. Möller's pupils in Mora 2. 20. L. Biltz in Concordia from the pupils of teacher Wilk 7. 90, Hamm 3. 37, Peters 2. 47, teacher Miss Hamm 2. 97, confirmands 3. 73, from Jungfrver. Christmas gift, 8.00. Teacher Küffer in New Meile from his pupils 9. 70 and from grandmother N. N. 5.00 as Christmas gift; received on Hermann's silb. Hochz. 2.00. (S. -270. 72.)

Hospital in St. Louis: Teacher Peters in Concordia v. s. Women's Ver. 4.00, v. s. pupils. 1. 40, from s. school district 1. 60. (S. -7.00.)

Students in St. Louis: L. Buchheimer's Memphis comm. f. W. Wishart 5.00. L. Janzow in St. Louis from Nähver. f. E. Biegner 5.00. Prof. Gräbner v. C. Volkmann in Clinton 2. 30. (S. -12. 30.)

Seminarists in Addison: L. Müller's parish in California f. Bundenthal 5.00. L. Wagner in Tilsit, Coll. a. d. Hochz. Niemann-Birk f. A. Drögemüller, 6.00. L. Janzow in St. Louis v. Nähver. f. A. König 5.00. L. Mießlers Gem. in Des Peres f. Bundenthal 5.00. (S. - 21.00.)

Student at Fort Wayne: I?. SchrieserinFarrar, Coll. a. d. Hochz. Detjen-King f. N. N., 8. 55.

Studying Orphans: L. Hanser in St. Louis v. Jungfrver. 12.00.

Church building fund: L. Rohlfing's congregation in Farmington 6. 86.

German Free Church: Gemm. d. LL.: Demetrio in Emma 6. 36, Schrieser in Farrar 4. 47. (pp. -10. 83.)

Danish Free Church: L. Schriefers Gem. in Farrar 4.00.

Wayne, of N. N. 2.00. Mrs. S., Fort Wayne, 2.00. (S. "4.00.)
Alexandria congregation, Va.: k.DiederichsGem., Hoagland, 3. 60.
Morganton Township, N. C.: P. Diederichs Gern, Hoagland, 2.00.
Field preachers of the Synod: P. SchleichersGem.,Lanesville, 6. 25. Sämmtl. Gemm., Cleveland, dch. J. H. Melcher, 129. 86. P. Schmidt's congregation, Decatur, 6 70. (p. "142. 81.)
Needy brethren in the faith in Almen," Wis. k. Wambsganß, Fort Wayne, by H. Hohmeier 1.00. P. Lothmann, Akron, by W. H. 1.00. P. Schleicher's congregation, Lanesville, 14. 25. J. W. Stage, Evansville, 3.00. P. Kaumeyer, Lancafter, by J. Ehling 1.00. W. Mulzer, Evanston, 2.00. P. Hassold's congregation, Fairfield Centre, 8. 78. (S. "Mar. 31.)
English parochial school at Madison, Ill: teacher Gerlach's school, Marysville, 5. 27. teacher Kämpe, Fort Wayne, v. etl. school. 2. 95. (S. "8. 22.)
Support fund: gem. d. kk.: Henkel, Julietta, 12. 44, Matthias, Preble, 10.00, Schmidt, Seymour, 16.00, Scheips, Peru, 10. 65, Jungkuntz, Columbia City, 6. 20, at Columbia City 9. 78, Brueggemann, Hilliard, 11. 62, Dublin 4.00, Mueller, Farmers Retreat, 8 20, Link Laporte, by L. Schumm 20. 13, Hüge, Bingen, Thanksgiving Coll, 18.00, Rottmann, both Gems, Florida, 5.00, Diemer, South Ridge, 19. 80, Kaumeyer, Lancaster, 7. 70, Gotsch, Sherwood, Danktagcoll. of, 5th 40, Edgerton 3rd 65, Schmidt, Elyria of, 27th 30, Sauer, Cleveland of, 8 00, Tirmenstein, Logansport of, dch. H. W. Hoppe 18.00, Weseloh, Cleveland, 28. 75, Hassold, Fairfield Centre, 5. 27, Brewer, Hammond, Danktagcoll., 10.00, Katt, Terre Haute, desgl, 13.00. l>. Rösener, North Judson, of Jacob Kreis, 1.00. P. Schmidt, Seymour, of P. H. K., 3.00. Mrs. S., Fort Wayne, 2.00. (S. "284. 89.) Total: "2322. 46.
N8. "Luth." No. 23, "Mission in Hamburg": The "10.00 from P. Michaels Frauenver. find is intended for "Luthers Schwert und Kelle". The bequest of "1550.00 is not from Mrs. Burchmeier, but from Mrs. Ruschmeier, formerly Hafendorfër.
Fort Wayne, November 30, 1898.
C. A. Kämpe, Kassirer.

Proceeds to the Western District treasury:

Synodical treasury: congreg. of the kk.: Mueller in California "6. 75, Rehahn, Cape Girardeau, 4.00, Obermeyer, St. Louis, 5.00. Triune congreg. in St. Louis 72. 10. P. Kellermann in Little Rock 7. 50. (S. "95. 35.)
General building fund: P. Röseners Gem. in Altenburg, 4th Sendg., 100.00.
Inner Mission of the District: Gemm. d. k?.: Mueller in California 10.00, Rupprecht in Clarks Fork, mission coll., 4. 50. From St. Louis: P. Wangerin v. Mrs. H. Kanning 3.00, A. Rodeföld v. Bethlehem congreg. 8.00, A. G. Brauer v. Emmaus congreg. 75.00, 1^ Schmidt v. F. Bente Sr. 15.00. P. Hedge! in Kirkwood v. N. N. 1.00. (p. "116 50.)
Field preacher fund: Röseners Gem. in Altenburg 16. 45.
City Mission in St. Louis: A. G. Brauer of Emmaus Parish in St. Louis 25.00.
Negermission: Gemm d. ??.: Müller in California 3. 50, Fritz in Bismarck 3.00, Richter in Washington 7. 30, Demetrio in Emma 8. 17, Lobeck in Cape Girardeau 7.00, Heckel in Kirkwood 8.00. From St. Louis: Hanser v. Mrs. Anna Gödeker 2.00, Fr. Wangerin v. Mrs. Peschke 3.00, A. G. Brauer v. d. Emmaus congreg. 9. 71, P. Schmidt v. F. Bente Sr. 5.00. F. Bushes of Zions congreg. in Jefferson City 4. 41. k. Schriefer at Farrar v. Jünglver. 25.00. P. Biltz in Concordia v. J. Bäpler 1.00. (p. "87.09.)
English Mission: Fr. Schmidt in St. Louis f. Old Orchard v. F. Bente Sr. 5.00.
Heathen mission: teacher Voiqt in New Mile v. s. pupils 1.00, v. himself . 50. (S. "1. 50.)
Deaf and Dumb Mission: Hanser in St. Louis by Miss M. Senf . 50 and by Mrs. Anna Gödeker 2.00. (p. "2. 50.)
Emigrant mission: 1?. Röseners Gem. in Altenburg 15 25.
Support Fund: St. Louis Teachers' Conf. 3. 90.
Orphanage near St. Louis: Kreuz-Gem. in St. Louis f. d. Haushaltskasse 85. 33. P. Dautenhahns Gem. in Antonia 1. 30. P. Hanser in St. Louis from H. Scheer 5.00. P. Wangerin in St. Louis from N. N. 100.00. Teacher Wendt in Kansas City a. d. Waisenbüchse d. kleiner Theo. Schwartz 1. 50, from the small Breitag 1.00 and from his pupils 5. 50. P. Bauer in Palmyra from Frauenver. 11.00, from the Young Fri. 10.00, from the Sonntschul. 2. 75. Möller's pupils in Mora 2. 20. P. Biltz in Concordia from the pupils of teacher Will 7. 90, Hamm 3. 37, Peters 2. 47, teacher Miss Hamm 2. 97, confirmands 3. 73, from Jungfroer. Christmas gift, 8.00. Teacher Küffer in New Melle from his pupils 9. 70 and from grandmother N. N. 5.00 as Christmas gift; sent to Hermann's silb. Hochz. 2.00. (S. "270. 72.)
Hospital in St. Louis: several Peters in Concordia v. s. women's ver. 4.00, v. s. pupils. 1. 40, from s. school district 1. 60. (S. "7.00.)
Students in St. Louis: Fr. Buchheimer's congreg. in Memphis f. W. Wishart 5.00. Fr. Janzow in St. Louis from Nähver. f. E. Biegner 5.00. Prof. Gräbner v. C. Volkmann in Clinton 2. 30. (p. "12. 30.)
Seminarians in Addison: Müllers Gem. in California f. Bundenthal 5.00. Fr. Wagner in Tilsit, Coll. a. d. Hochz. Niemann-Birk f. A. Drögemüller, 6.00. Fr. Janzow in St. Louis>v. Nähver. f. A. König 5.00. P. Mießlers Gem. in Des Peres fi Bundenthal 5.00. (S. "21.00.)
Students at Fort Wayne: 1>. SchrieferinFarrar, Coll. a. d. Hochz. Detjen King f. N. N., 8. 55,
Studying Orphans: Fr. Hanser in St. Louis v. Jungfrver. 12.00.
Church building fund: P. Rohlfings Gem. in Farmington 6. 86.
German Free Church: Gemm. d. ??.: Demetrio in Emma 6. 36, Schriefer in Farrar 4. 47. (p. "10. 83.)
Danish Free Church: SchriefersGem.inFarrar4.00.

Morganton Parish: P. Heckels Kirkwood Parish 2.00.
For the brothers in Wisconsin who have been affected by forest fires: Fr. Müller in California from some parishioners, 6. 25. k. Bartels in St. Louis from Miss H. 1.00. Fr. Horn's congregation in Castello, thanksgiving coll., 11.00. (p. "18. 25.)
Mission to Cuba and Porto Rico: P. Hartenberger v. sr. Congregation in Paducah 5. 50, in Melba 3. 50. (p. "9.00.)
Negro Church at Dry's Schoolhouse: By J. C. Kühnert in Altenburg by Frl. A. Estel 1.00.
Church building in Langsdon: Fr. Biltz in Concordia v. Virginsver. 10.00. Total: "862.05.
St. Louis, December 17, 1898.
H. W. C. Waltke, Kassirer.
1525 ^Av68 8t.

Received for orphanage in Addison, Ill:

Of municipalities, etc., in Illinois, for current expenses: Dch. P. Sieving, Park Centre, thank offering from Leonh. Felbinger, "5.00. P. Fricke's congregation, West Chicago, 5. 20. Cass. G. Wendt, Detroit, Mich. 11. 70. i>. Güsters Gem., Huntley, 2. 70. P. Budach, Christmas gift from Washington Heights Woman's Club, 10.00. P. Uffenbeck, Chicago, from Women's Ass. 5.00. P. Engelbrecht, Chicago, from Young Frver. 25.00 u. v. G. Koller. 50. l>. Seehausen, Chebanse, v. Women's Assoc. 2. 50 C. Brauers Gem. of Eagle Lake, Advent coll., 12/23 Dch. E. Leubner of C. F. Volstorff, Elgin, for festive coll. 5.00 u. from St. John's Gem. that. for anniversary books 2.00. P. Wunder, Chicago, from Mrs. Thiede 2.00. k. Leeb, Chicago, from Women's Assoc. 15.00. Pres. Succop, Chicago, from Mrs. Eichmann . 70. p. Behrens, Christmas gift from F. Kemnitz in Varna, 25.00. p. Schmidt, Chicago, from W. Poths and Emil Reinhardt, 1.00 each. p. F. E. Brauer, Crete, from former Orphans: L. Linnekugel, E. Hergt and A. Frey 1.00 each, Joh. Frey and Theo. Johnson 1. 50 each, O. and E. Merkel each . 25, together 6. 50. (p. "148. 92.)
Of children, etc., in Illinois: 62. 78. (Quoted in the "Children's and Youth Gazette.")
Addison, Ill., December 17, 1898.
G. Ritzmann, Kassirer.

Received with hearty thanks for the household in St. Paul: From the community in Elk River 34 pp. Cart. & vegetables; from the community in Lester Prairie 10 2nd cart. "vegetables; from Joh. Kirchner 1 T. Butter; from P. Fackler's parish to 1000 lbs. flour, tr. beans & peas, 2 T. fat, 1 t. Butter, 2 lbs. of coffee, "4. 50. Theo. Bünger, Dir.

By Mr. P. W. Meyer "5. 75, collected at the wedding Klusmann-Holl, to have received, certifies cordially thanking
Chicago, December 8, 1898. Louise Düver.

Correction.

In my receipt in the "Lutheraner" No. 24 read under "Orphanage in Fremont": P. Burmeister, ges. auf der Hochz. Behn-Meyer, "18.00 instead of P. Baumhöfener.
I. H. Abel,
Cassirer of the Iowa District.

SM" The receipt of Mr.? J. H. Brammer, as well as that of Mr. Kassirer F. H. Harms had to be postponed due to lack of space.

New printed matter.

The Books of the Scriptures.

To facilitate the learning of the order of the Biblical books, Mr. P. N. Kretzmänn, at Rhineland, Ontario, has published memory verses in German and English, which are to be had from the author at the small price of 9 cents for the dozen, or 150 for 41.00. The verses are somewhat different from those which we ourselves learned in early youth. The verses are somewhat different from those which we ourselves learned in early youth. The statement, "Mel. O breaker of all bonds" has probably only the purpose of designating the chosen verse measure. Since rhymed verses are much easier and more firmly impressed upon the memory than unbound speech, and a sure knowledge of the order of the biblical books is especially beneficial for opening them, younger and older readers of the Bible, who do not let themselves be put off by the small effort of learning these verses, will be grateful to the dear author of them for his work.
A. G

Uev changed addresses;

Rev. L. Lolds, 707 9tü ^v". 8., 8t. Olouck, bUnn. stev. Oüas. ^iarmann, cor. Olivivr L Llira, 8t8th, 5td Vl8t., Orleans, I-a.
8. 6. 6rotürmann, 106 8. 8tü 8t., I^ala^ette, Inck.

The "Lutheran" is published every fourteen days at the annual subscription price of one dollar for out-of-town subscribers, who have to choose the same. Where the same is brought into the house by porters, the subscribers have to pay an extra "SS cent" porter's fee.
To Germany, the „Lutheran" is sent by mail, postage paid, for Si.ss.
Letters containing "business," orders, cancellations, monies, etc., find at the address: Vonvorcliu l>ndlisüinx Lonso, qvLvson ^ve. L blumi St., St. lxuiis, blo. to be sent to.
Those "letters" which contain notices for "da" newspaper (articles, advertisements, receipts, changes in adverts, etc.) should be sent to the address "LnttierLN6r", fromoorcli" Sewinurv: LnttierLN6r", fromoorcli" Sewinurv, to the Redacton. In order to be included in the following number of the "Blatte", all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the number will bear.